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FOWLER'S WORKS

ON

EDUCATION AND SELF-IMPROVEMENT;

CULTIVATION OF THE

MEMORY AND INTELLECT;

ON

MATRIMONY;

HEREDITARY DESCENT,

ITS LAWS AND FACTS;

NATURAL RELIGION;

TEMPERANCE, AND TIGHT LACING.

ALL FOUNDED ON

PHRENOLOGY & PHYSIOLOGY.

BY O. S. FOWLER.

NEW YORK:

PUBLISHED AT 131 NASSAU STREET.

1844.

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EDUCATION

AND

SELF-IMPROVEMENT,

FOUNDED ON

PHYSIOLOGY AND PHRENOLOGY:

OR,

What Constitutes Good Heads and Bodies,

AND

How to make them Good,

BY

ENLARGING DEFICIENCIES AND DIMINISHING EXCESSES.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST,

Editor [illegible] Phrenological Journal, and Author of "Phrenology [illegible] and Applied," "Fowler's Practical Phrenology;" [illegible] Physiology applied to the Cultivation of the Mi[illegible] Temperance;" [illegible] to "Natural Religion;" [illegible] Physiology," "Answer to Doubts;" "Sy[illegible] of Phrenology," &c. &c. &c.

HE THAT IS WISE IS WISE FOR HIMSELF.

VOL. I.

SECOND EDITION, ENLARGED AND IMPROVED.

NEW YORK:

[illegible] FOWLER, [illegible] Hall, 171 Nassau Street; BOSTON, Saxton [illegible] Jenkins & Co.; PHILADELPHIA, J. R. Cobb, 263 1-2 [illegible] Gregory, Thomas, & Co., Rome, N. Y.; J. C. Derby [illegible] Auburn, N. Y.; [illegible] Hopkins, Syracuse, N. Y.; Beal [illegible] Dunn, [illegible] D. G. Derby, H. B. Gibbons, and other Phrenologists.

1844.

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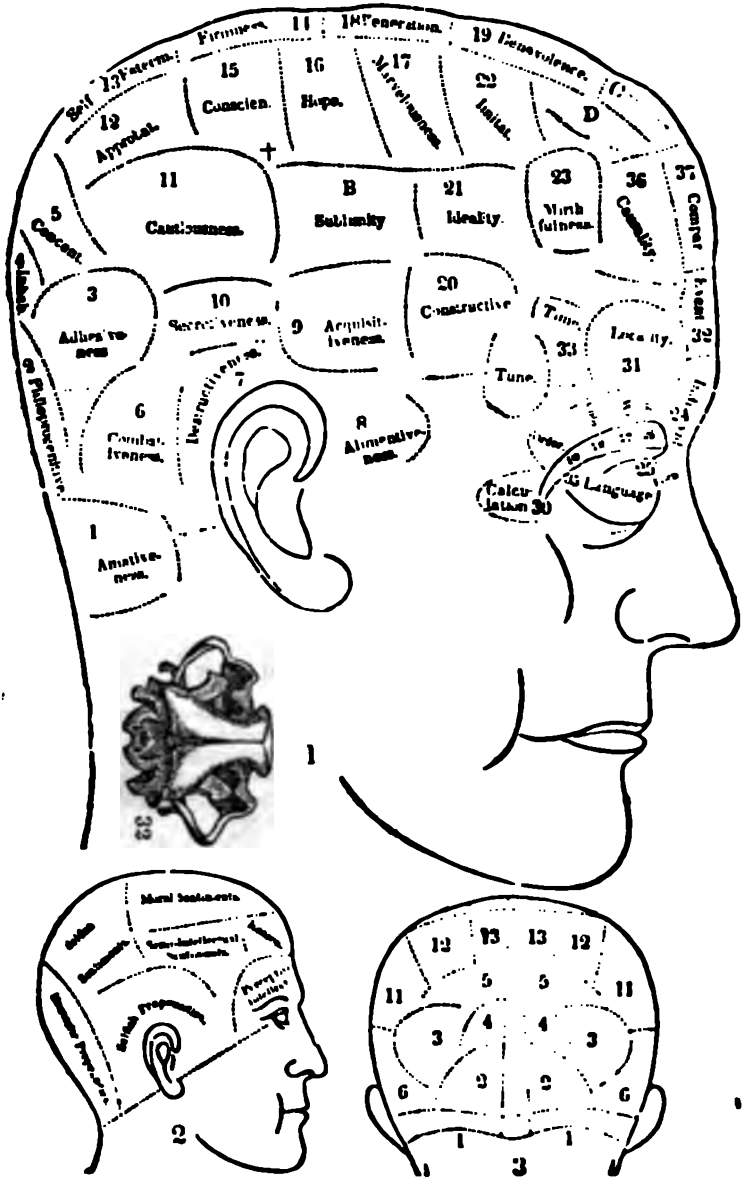

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[illegible] in the Physical, Intellectual, and
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their source, that they may drink deep, and drink perpetually, of those pure waters of pleasure which the Creator designed should flow from the original constitution of our nature.

Applicants for phrenological examinations are daily and eagerly inquiring, "How can I *remedy* my defects? By what *means* can I *increase* my small organs, or diminish those that are too large?" This work will answer these most important questions. It will show what constitutes a good head, and also how to attain this great desideratum. A knowledge of Phrenology, and thereby of ourselves, is the sum total, the essence of *all* knowledge; but its application to SELF-IMPROVEMENT, to the discipline of the *mind*, and to the modification, moulding, and formation of the character, is the very q intessence even of Phrenology—the one remaining desideratum. To ascertain our qualities, is all important; but to *improve* them, is infinitely more so. Though the former should precede the latter, it should by no means *supersede* it. Too long, already, have Phrenologists been content with *knowing* themselves by this science. It is now high time for them to *apply* it to their own mental cultivation, and to the intellectual and moral improvement of mankind, especially of the rising generation. If this single application of Phrenology, which it is proposed to make in these pages, were but fully carried out in practice, it would certainly do more to promote the happiness, virtue, talents, and well-being of man, than has been done by all the other improvements and inventions of this and past ages put together, including all the works on metaphysics, education, and kindred subjects, ever written; because *this* teaches the true method of improving the *mind*, while *they* appertain to physics, or enter the department of mind only to beclouds it.

Though the primary design of this work is to aid parents and teachers in educating and training children, yet every individual will be enabled to apply the principles contained in it to *self-improvement*; to the cultivation of every kind of memory; to mental discipline, so as greatly to increase the power of his intellect and its facility of action; to improve his morals; to govern and subdue his easily besetting sins; to regulate his feelings; and so to direct each and all of his faculties to their legitimate objects, that their action may be always virtuous and pleasurable.

131 *Nassau Street, New York, July*, 1842.

The [illegible] of this work was published in June, 1843, but [illegible] following me. Since then, the demand for [illegible] has delayed its republication [illegible] he is at last obliged to send [illegible] as to style and authorship. [illegible] the position." To wait till he could [illegible] improve it, as he could wish, would [illegible] or more, by which time the [illegible] doubtless be exhausted.

[illegible] valuable and useful to [illegible] the minor defects. To *do good*, to [illegible], above all, to put edu- [illegible] laws of man's physical [illegible] secondarily important sub- [illegible] — and the minds of those [illegible] exercise its faculties, but [illegible] in the nature of [illegible] conception. [illegible] They are not lightly put [illegible] carefully scanned. For [illegible] it needs none. The [illegible] nor does he be- [illegible] without lodging [illegible] sufficient to repay both [illegible] as [illegible] in conducting [illegible] government. [illegible] It [illegible]

EXPLANATION OF THE TABLE.

To render this work practically applicable to individual cases, and also to enable every one to refer to those pages of the work which contain specific directions for enlarging or diminishing those organs which he requires to enlarge or diminish, the author has added the following table; the first 3, and the 12 upper rows of figures, refer to the pages of this work; the balance, to the pages of Fowler's Phrenology. This table is arranged so as to record and present the RELATIVE SIZE of every organ, and also to indicate what organs require improvement and restraint, all at one view. The first column of figures refers to those pages of this work where the organs are analyzed or described; the second, to those pages where the means of increasing them are pointed out; and the third, to the means of restraining them. The columns headed Average, Full, Large, Very Large, Moderate, Small, and Very Small, are designed to indicate the relative size of each organ, in a scale of written figures, ranging from 1 to 7; figure 1 signifying Very Small; 2, Small; 3, Moderate; 4, Average; 5, Full; 6, Large; and 7, Very Large. Thus, if Combativeness be large, figure 6, which signifies large, will be written opposite to Combativeness, in the column headed large, and the 75 in the same square refers to page 75 of Fowler's Phrenology, where will be found a full description of this organ and its combinations, without a knowledge of which no correct estimate of character can be formed. Dots or dashes will sometimes be used, placed in the squares, instead of these written figures. The figures opposite the Temperaments, Size of Brain, and Activity, as far down as the Domestic Propensities, refer exclusively to this work. The sign + plus before a figure, signifies more, or that the organ is a little larger than the figure represents; the sign — minus, or less. A dot, dash, &c., placed in the squares opposite any organ in the second column, signify that it is too small, and should be cultivated; the curved dash placed in the squares opposite an organ in the third column, signifies too large, and should be restrained, watched, governed, guarded, or directed. The figures after Individuality, No. 24, refer to the second volume of this work, on the Intellectual Organs, Memory, &c. By using figures for one person, dots for another, a horizontal dash for another, a perpendicular one for another, and other signs for others, the developments of a whole family may be entered upon one work—thus greatly enhancing its value.

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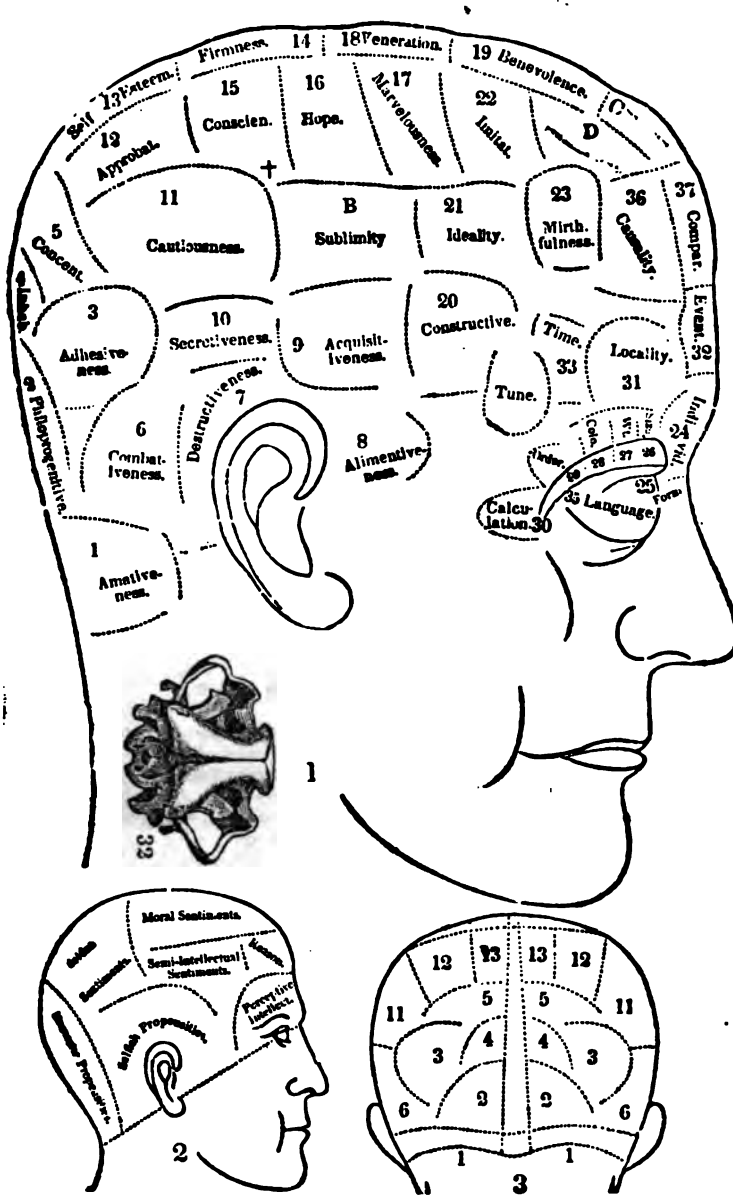

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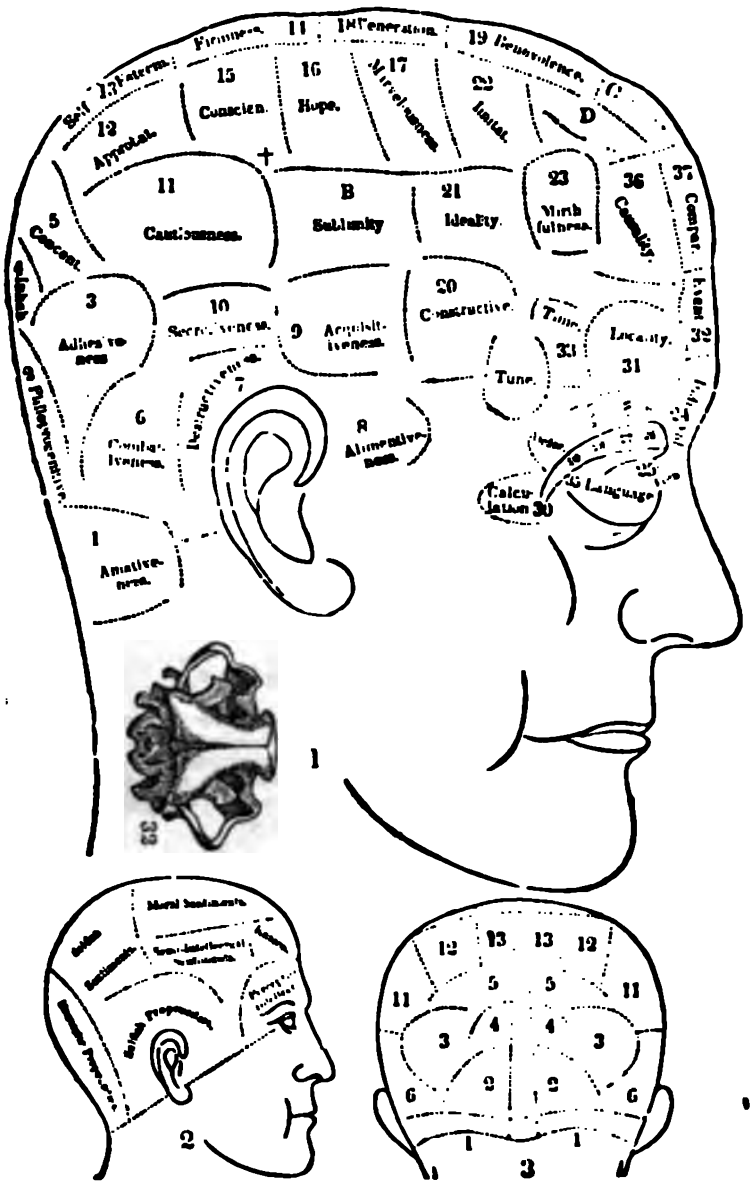

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PREFACE TO THE FIRST EDITION.

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TABLE SHOWING THE RELATIVE SIZES OF THE ORGANS.

Size of Head in inches and tenths,	Funct.	Increa.	Restra.	Avera.	Full.	Large.	Ve. lar.	Mod.	Small.	Ve. sm.
Strength of Organiz.	- 33									
Vital Temperament,	- 35	- 68	- 141	- - -	- - -	- 37	- 37	- 62	- 43	
Motive or Pow. do.	- 38	- 64	- - -	- - -	- 43	- 37	- 71			
Sharp or Active do.	- 38	- 87	- 85	- - -	- - -	- 39	- 39	- 86		
Mental Activity, - -	- 38	- 86	- 141	- - -	- - -	- 39	- 39	- 86		
Physical do - - -	- 36	- 141	- 141	- - -	- - -	- 40	- 43	- - -	- 43	
Vital—Motive Temp.	- 40	- - -	- 142	- - -	- - -	- 40	- 44	- - -	- 43	
Vital—Mental do.	- 40	- 141	- 154	- - -	- - -	- 41	- 42	*		
Motive—Ment. do.	- 42	- 83	- - -	- - -	- - -	- 42	- 44	- - -	- 44	
Balance of Temp. -	- 45	- 65	- - -	- - -	- - -	- 45	- - -	- 67	- 46	
Balance of Organs,	- 112	- 143	- - -	- - -	- - -	- 113	- - -	- 113	- 113	
Domestic Propensit.	- -	- - -	- - -	- 46						
1 Amativeness, -	- 165	- 165	- 166	- 56	- 59	- 57	- 58	- 59	- 59	- 60
2 Philoprogenit.	- 166	- 167	- - -	- 61	- 63	- 62	- 63	- 61	- 64	- 64
3 Adhesiveness,	- 167	- 169	- - -	- 64	- 66	- 65	- 65	- 67	- 67	- 67
4 Inhabitiveness,	- 171	- 172	- - -	- 68	- 69	- 68	- 68	- 69	- 69	- 69
5 Concentrative.	- 172	- 174	- 173	- 70	- 71	- 70	- 70	- 71	- 71	- 72
Aspiring Propensities.	- - -	- - -	- 163	- 46	- - -	- 45				
6 Vitativeness, -	- - -	- - -	- - -	- 73	- 74	- 74	- 74	- 74	- 74	- 75
7 Continuitiveness,	- 174	- 177	- 175	- 75	- 76	- 75	- 77	- 77	- 79	- 79
8 Desiderative. -	- 179	- 194	- 180	82	- 83	- 82	- 83	- 84	- 84	
9 Acquisitive. -	- 196	- - -	- 204	- 86	- 87	- 86	- 87	- 87	- 88	
10 Acquisitive -	- 211	- 214	- 212	- 89	- 93	- 89	- 92	- 94	- 95	- 95
11 Secretiveness,	- 215	- 218	- 216	- 96	- 99	- 96	- 98	- 100	- 101	- 101
Social Sentiments.	- - -	- - -	- - -	- 47	- - -	- 108				
12 Cautiousness, -	- 218	- 220	- 219	- 103	- 105	- 104	- 105	- 105	- 106	- 107
13 Approbativeness. -	- 222	- 224	- 222	- 107	- 110	- 108	- 110	- 112	- 112	=
14 Self-Esteem, -	- 225	- 226	- 228	- 113	- 116	- 114	- 116	- 116	- 117	- 117
15 Firmness - - -	- 229	- 229	- 230	- 119	- 121	- 119	- 120	- 122	- 122	- 122
Moral Sentiments.	- 214	- 215	- - -	- 48	- - -	- 123				
16 Conscientiousn.	- 231	- 232	- 232	- 124	- 130	- 126	- 129	- 131	- 132	- 133
17 Hope - - - -	- 233	- 234	- 234	- 136	- 139	- 139	- 138	- 139	- 140	- 140
18 Marvellousness. -	- 234	- 234	- 234	- 141	- 144	- 142	- 143	- 144	- 145	- 146
19 Veneration - -	- 235	- 235	- - -	- 147	- 149	- 148	- 149	- 150	- 150	*
20 Imitation - - -	- 237	- 238	- 244	- 154	- 165	- 156	- 157	- 158	- 159	- 159
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21 Contemplative	- 243	- 245	- 246	- 160	- 164	- 161	- 162	- 163	- 163	- 164
22 Intuition - - -	- 246	- 247	- - -	- 165	- 168	- 166	- 167	- 168	- 169	- 169
23 Spirituality, - -	- 249	- 249	- - -	- - -	- - -	- 230				
24 Imitation - - -	- 249	- 250	- 251	- 169	- 171	- 170	- 171	- 171	- 172	- 172
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28 Size - - - -	- 93	- 94	- - -	- 190	- 191	- 190	- 191	- 191	- 191	- 192
29 Weight - - -	- 60	- 61	- - -	- 192	- 193	- 192	- 194	- 194	- 195	- 195
30 Coloring - - -	- 94	- 95	- - -	- 196	- 198	- 195	- 196	- 197	- 197	- 197
31 Locality - - -	- 90	- 92	- - -	- 198	- 200	- 199	- 199	- 201	- 201	- 201
32 Calculation, -	- 61	- 62	- - -	- 202	- 203	- 202	- 203	- 204	- 205	- 205
33 Locality - - -	- 74	- 75	- - -	- 205	- 207	- 205	- 206	- 207	- 208	- 209
34 Eventuality, -	- 24	- 25	- - -	- 209	- 212	- 210	- 211	- 212	- 213	- 213
35 Time - - - -	- 63	- 65	- - -	- 214	- 216	- 214	- 216	- 216	- 217	- 217
36 Tune - - - -	- 69	- 70	- - -	- 217	- 220	- 217	- 219	- 220	- 221	- 221
37 Language - - -	- 50	- 51	- - -	- 221	- 227	- 224	- 226	- 229	- 228	- 229
Reasoning Organs.	- - -	- - -	- - -	- 51	- - -	- 229				
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PHRENOLOGY AND PHYSIOLOGY,

APPLIED TO

EDUCATION AND SELF-IMPROVEMENT.

CHAPTER I.

PHYSIOLOGY: OR, THE LAWS OF LIFE AND HEALTH.

SECTION I.

INTRODUCTION: OR, THE FUNDAMENTAL PRINCIPLES OF MAN'S NATURE.

That HAPPINESS is the sole object of Man's creation, is rendered evident by its being the only legitimate product of every organ of his body, of every faculty of his mind, of every element of his nature. What but happiness is the end sought and obtained in the creation of every bone, of every joint, of every muscle?—happiness in their exercise, happiness in locomotion, labor, &c., and happiness in the results obtained by this motion. What but pleasure is the legitimate function of the eye?—the most exquisite pleasure in the exercise of sight itself, and an inexhaustible fund of happiness in the ends attained by seeing—in its enabling us to find our way, and in pouring into the mind a vast fund of information, and also furnishing an inexhaustible range of materials for thought and mental action. What but enjoyment is the end sought and secured by the creation of the lungs?—enjoyment in breathing freely the fresh air of heaven, and enjoyment

in the expenditure of that vitality furnished thereby; few realizing the amount of pleasure capable of being taken in quaffing luxuriantly and abundantly the health-inspiring breeze!—What other object than pleasure dictated the creation of the stomach?—pleasure in the act of digestion, and pleasure in the expenditure of those vital energies produced thereby. And what is the object sought and obtained in the creation of the brain and nervous system—what but happiness is the only legitimate product of their primitive function?—happiness in their exercise itself, and inexhaustible happiness in that boundless range of mental and moral ends secured by their creation.

Narrowing down our observations to the mental faculties, we find the same sole end sought and obtained by the creation of each one separately, and of all collectively. Benevolence was created both to pour the oil of consolation into the wounded heart, to avoid occasions of pain, and to beautify and bless mankind; and also to pour still greater blessings into the soul of the giver; for, it is even "*more* blessed to give than to receive." Parental love, while it renders the parent happy in providing for darling infancy and lovely childhood, also renders the child most happy in receiving the blessings showered down upon it by this happifying faculty. The legitimate function of Ideality is pleasure; both in contemplating the beautiful and the exquisite in nature and in art, and also in refining and purifying all the grosser elements of our nature, and softening and gracing all our conduct. Acquisitiveness was created to afford pleasure, both in the mere acquisition of property, edibles, and the comforts and conveniences of life; and also to furnish all the other faculties with the means of gratification:—Appetite with food; Benevolence with the means of bestowing charity; Cautiousness with instruments of defence; the Social Feelings with comforts for the family; Inhabitiveness with a home; Constructiveness with tools, farming utensils, &c.; Intellect with books, philosophical apparatus, and the means of prosecuting the study of nature and her laws, &c. Appetite, while it gives us gustatory pleasure in partaking of food, also furnishes the stomach with the materials required for manufacturing that nourishment and strength without which every

[illegible] would be cut off, and life itself soon cease. Causality was created, not only to produce the richest harvest of pleasure in studying the laws and operations of nature, but also that we might adapt ways and means to ends, and secure our own highest good by applying the laws of causation to the production of whatever results we might desire. The legitimate function of Language is to furnish a world of pleasure, merely in the act of talking, and then to add to it that inexhaustible fountain of happiness which flows from imparting and receiving knowledge, ideas, motives for action, &c., and in reading, in hearing lectures, sermons, &c., &c. Memory enables us to recollect what gave us pleasure, and what pain, that we might repeat the former and avoid the latter; that we might remember faces, places, numbers, &c., and recall our knowledge at pleasure, so as to apply it to beneficial purposes. Veneration naturally gives us pleasure, both in worshipping God, and in those holy, purifying influences which prayer [illegible] in the soul. The same principle applies to [illegible] Connubial Love, to Ambition, to Perseverance, [illegible] to Hope, to Imitation, and to every other [illegible] human mind. I repeat. The legitimate func- [illegible] mental organ, of every mental faculty, of every [illegible] HAPPINESS, ALL happiness, *pure, unalloyed,* [illegible] happiness, *and nothing else.* Man was made [illegible] happy, to be PERFECTLY happy,* and for *that* [illegible] the needle point to its pole more uniformly [illegible] every part of man point to this one [illegible] can be more plain, more universal, more [illegible]

* [illegible] principle be construed so as to militate against the doc- [illegible] constitutional depravity and consequent misery. [illegible] by the highest and most universal [illegible] be retained, so that whatever doctrine [illegible] includes the primitive constitution [illegible] with it is erroneous.—However, I am un- [illegible] this principle alludes, simply, to the [illegible] of man. And let nothing be so construed as to pre- [illegible] the greatest truth that God has taught, or man [illegible]

And the *amount* of happiness of which our nature is susceptible, is inconceivably great—is doubtless a thousand-fold greater than the most favored of mortals has ever yet experienced, and infinitely greater than the generality of mankind now experience. Oh! if man would but exercise his powers in accordance with their primitive constitution, how perfectly, how inconceivably happy he *might* be, and *would* be!

But alas! our world is full of suffering and misery, and groans in agony! Pandora's box, filled with all manner of diseases, has been opened upon us! Poverty, wretchedness, diseases the most painful and loathsome, premature death, the loss of friends, children, and companions, filling the soul with anguish the most heart-rending and unutterable, or one or other of those numberless ills that flesh is heir to; and, frequently, a swarm at once, scourge and torment nearly, or quite, the whole human family! Millions suffer more than they enjoy; and millions of millions are the victims of physical misery and mental anguish, so absolutely intolerable as to extort the wish that they had never been born! or that death would hasten to their relief! and nearly all mankind complain of this world in which we live—perfect as it is, and every way adapted to promote the happiness of man—as "bad," and "wicked."

Yet this pain forms no part of any arrangement or contrivance of man's nature. Teeth were made to give pleasure in masticating food; not to ache. Nor need they *ever* ache. The head was made to give pleasure in the exercise of thought and feeling; not to torment us with the head-ache. The lungs were made to afford pleasure in breathing; and in the results of breathing, not to pain us when inflamed, nor to blast all our hopes, all our happiness, by consumption. The stomach was not made to cause griping pains, as in dyspepsia, summer complaints, &c. Nor was any part of the body created expressly to torment us with excruciating rheumatic pains. Does the malignant, life-destroying cancer, constitute any part of man's primitive creation; or the gout, or dropsy, or any form of disease?

And was Benevolence created for the purpose of tormenting

[illegible] the sight of pain which cannot be relieved? Or Combativeness, to quarrel, or engage in street brawls, or cause neighborhood animosities and bickerings? Or Destructiveness, to devastate whole countries with war, and blood, and every conceivable form of human suffering?—to make the [illegible] wife a lonely widow; and the happy child a helpless orphan, and to end the lives of millions by a death the most painful and horrible! Or appetite, to gormandize, and offer up all that is virtuous and happy in our nature at the shrine of [illegible] drunkenness? Or Approbativeness, to pinch the feet of the suffering Chinese, or distort the waist and hasten the death of the simple American, or deform the head of the savage Indian? Or Self-Esteem, to wade through seas of blood to thrones of despotism, and rule with a tyrant's rod? Or Veneration, to produce all the abominations of paganism, together with all the bigotry of Christendom? Or Constructiveness, (with Causality) to invent and execute instruments of torture, or the agonizing rack? Or Acquisitiveness, to cheat, and rob, and with Destructiveness, to murder? Or Causality, to plot mischief and work destruction? Or Parental love, to be overwhelmed with anguish inexpressible by the death of a [illegible] child, or of a whole group of beautiful and happy sons and daughters? Or Adhesiveness, to mourn the loss of near and dear friends, by death or treachery? Or Connubial love, [illegible] and inconsolable over the grave of a lovely [illegible] husband; and that, perhaps, after every child has been buried, every means of support extorted, every [illegible] wasted, and loathsome, painful disease preying [illegible] vitals, and opening the dark, yawning [illegible]? No! Never! The poles are not opposite [illegible] than these results are the antipodes of their [illegible]—their *only* constitutional product! Nor [illegible] organ or contrivance of the body, nor faculty [illegible] arrangement of our nature, the natural, ap[illegible] which causes pain, or produces any thing [illegible]. To suppose otherwise, would be a libel on [illegible] Heaven,—a reflection on both His power and His [illegible] as well as an open hostility to *fact*.

[illegible], this wide-spread misery? Did Eve's eating

the forbidden fruit, cause all this? But that event affects every member of the human family ALIKE; so that, as far as *its* influences are concerned, *every* one *could* be as happy in this world as *any* one ever *has* been, or ever *will* be. The believers of that doctrine, also believe in a millennium "when *all* shall know the Lord" and be perfectly happy; and yet they will bear precisely the same relation to Eve that we do, and that the most miserable and sinful of mankind do.

Hear Nature's answer. "All enjoyment, all suffering, is CAUSED." The sentient world, no less than the physical, is governed by fixed LAWS. In order to reduce utter chaos to a world of order and certainty, the wise and beneficent Creator of the Universe has instituted a system of *causes and effects.* He has done more. ALL is cause and effect. *Every* thing that is, or occurs, is *caused. All* causes produce their own appropriate effects, and *those only,* and all effects are the *legitimate, necessary products* of their respective causes. Nothing can *be, occur,* or *exist,* without being governed, in every conceivable point of view, by the laws of cause and effect. These laws reign supreme. From them, there is no appeal, and to them there is no exception. Without them, we could rely upon nothing, could accomplish nothing. But for them, every thing would *happen,* and dark, doleful uncertainty would reign supreme; now, all things are *caused,* so that we can effect any desired end by applying its appropriate *means.* Nor do any results crowd themselves upon us unbidden. Every thing that we *are,* that we *enjoy,* that we *suffer,* that we think, or feel, or do, is *caused;* and not only caused, but is the *necessary* product of its own *legitimate* cause, and of that *only.* And *like* causes, always produce like consequences, *and no others.* Under the same circumstances, *nothing else could possibly occur.* All change, all variation, is *precluded.* All uncertainty and doubt are *banished.* By knowing or applying given causes, we can predict and effect consequences with *unerring certainty.*

Nor are these laws without *sanction.* They are not powerless, harmless, passive nonentities; but they are clothed with *authority;* and that authority is the *pleasure* flowing from their obedience, and the *pain* consequent upon their infrac-

[illegible] In fact, happiness is but the legitimate *effect*—the *one and only effect*—of their obedience; and pain, of their violation. Without these consequences of pleasure and pain, law would be powerless, and therefore useless. To secure happiness and to prevent suffering, is the one specific object, and the legitimate operation, of every law of our being; and in order to effect this most desirable result, their wise and benevolent Author has made happiness the necessary and the invariable consequence of their obedience, and misery the certain product of their infraction. Of what use or value this arrangement of law, except to promote happiness?—just seen to be the great end of all creation.

If their action had been productive of *pleasure only*, half their powerful sanction would be wanting; but now, not only do the pleasures they bestow, sweetly allure and entice us on in the paths of their obedience, but the direful penalties consequent on their infraction, drive us, even *compel* us, and with a power greater than any other means possibly could do, to comply with their mandates. Pain is certainly painful; and pleasure is indeed delightful. Man has a constitutional love of happiness, an attraction for it; but unhappiness is poison to his nature, abhorrent to him, so that he instinctively avoids it. This is the arrangement lying back in the very nature of things, [illegible] man's nature is based, and to which this arrangement of law is adapted. Without happiness, our nature [illegible]. Without pain, it must be without happiness: [illegible] were no pain to warn us that we were violating the laws of our being, we should ignorantly and unconsciously [illegible] a thousand times over, if that were possible. [illegible] I experienced no pain in violating the physical law, [illegible] engaged in conversation, I might lean or sit [illegible], and burn myself to a crisp; or unconscious [illegible] to death, and in countless ways mutilate [illegible] myself. And so of mind, if it could experience [illegible]. Law without a penalty attached to its violation, is [illegible]—a rope of sand—and the more certain and fearful [illegible], the more valuable the law. Man is capacitated [illegible] suffer, and pain is the most powerful enforcer of obedience to law, and consequently, promoter of happiness, that

even a God could invent. And this *two-fold* contrivance of rewards *and* punishments, the former to entice, the latter to *enforce*, obedience to law, so wise, so perfectly calculated every way, to secure man's highest good, could have been prompted only by Infinite Benevolence, and arranged only by Infinite Wisdom.

Be it remembered, then, by every member of the human family, that "affliction cometh not forth of the dust;" nor doth pleasure spring up out of the ground. Be it remembered, that every pain we feel is *caused*—is the legitimate, the necessary, the inevitable *consequence* of the infraction of some law of our being; and that every pleasure we experience, flows naturally and necessarily from law obeyed. Be it remembered, that there is *no possibility* of obeying or violating any law whatever without producing these results. No pain was *ever* sent by God—no blessing was *ever* bestowed, except in obedience to unalterable law! And be it further remembered, that, in just that proportion in which we obey the mental and physical laws, in just that proportion shall we necessarily be happy; and in exact proportion as we suffer, in that proportion have we broken them, or sinned. Our enjoyments and sufferings are the thermometers of our righteousness and sinfulness. Those who suffer most, have sinned most, and those who are the most happy are the most holy—happy or miserable *because* they are holy or sinful, and in *exact proportion*—as exact as the God of heaven can mete them out. And let it also be remembered, as a necessary consequence, that by avoiding all violation of law, we shall *escape all* suffering of *every* kind; and that, by obeying all the laws of our nature, we shall become *perfectly happy*—as happy as it is possible for our nature to become or to endure; and full, to overflowing, with unminlged enjoyment, unalloyed bliss!

Nor are these laws a sealed book to man. They do not lie hidden in labyrinthian mazes, ready to spring upon him like a snake in the grass, or a tiger from his lair. Such a supposition charges God foolishly, is derogatory to man, and would render those laws comparatively useless. No. They are open, plain, and lighted up by the full blaze of the noon-day sun. Nor need they *ever* be mistaken. No mist, no uncer-

many, envelopes any of them. If even brutes understand the laws of their being sufficiently to apply them so as to enjoy life, surely man, with all his powers of reason and observation, and all his keenness of sensation, is able, not merely to discern, as in a glass darkly, but to read clearly and fully, every law of his being, every condition of enjoyment, every occasion of suffering.

To this capability of *understanding* these Laws, God has kindly superadded the power of *applying* them. Not only can man see them, but he can *reach* them—can apply means to ends, and thereby produce almost any result he desires. At least, he is capable of augmenting his own happiness, as well as that of his fellow-men; and also of causing an inconceivable amount of suffering, both to himself, and to those around him.

Again:—Every law awards and executes *itself*. To obey any law, is to enjoy the blessings secured by that law. To transgress it, is to incur its penalties. *In the very act* of obedience, commences its pleasure; and *in and with the transgression*, commences the penalty. No escape, no evasion of either, can possibly occur, through God's vast domain. Obedience and happiness are inseparably linked together; and sin and suffering go hand in hand throughout the universe. Neither [illegible] separated from its mate.

[illegible] more, all enjoyment flows in the direct *line* of [illegible], and all suffering bears a close analogy to that [illegible] it. The pleasure is *like* the obedience, and [illegible] partakes of the same *cast and character* with the transgression. Thus—*In and by* transgressing the laws of [illegible], we experience pain, and pain too, *growing out of* [illegible] *transgression*, and in the direct *line* of that transgression; [illegible] deranges the stomach, corrupts the blood, and pro[illegible] that department of our nature and in its depen[illegible] deranging all the *results* of eating, and supplanting [illegible] *pleasures* by analogous *pains*. So, the [illegible] of the law of Amativeness, occasions the transgression in the *social* department, and all its ramifications [illegible] in proportion to the transgression, his [illegible] pleasures, and all those dependant thereon, and pro-

portionally inducing domestic misery. Though the libertine, and those who trifle with the social relations, may reap pleasure from whatever *other* laws they obey, yet they never need expect to enjoy *domestic* happiness; for their transgression incapacitates them therefor. Whosoever violates the law that governs Acquisitiveness by hoarding up immense wealth, or by obtaining money dishonestly—by fraud, by gambling, by murder, &c.—will surely suffer in the matter of money, and on *account* of it. Ill-gotten gain poisons all who touch it. Did a gambler, or a robber, *ever* enjoy the money thus gotten? The very fact that he obtained it unjustly, renders it a curse to him, and to all who inherit it. Those who make money very easily, say by speculation, or by great profits, that is, who obtain possession of money without actually *earning* it, do not, and *can not*, enjoy it. "Easy come, easy go," applies to them. Making it so easily and rapidly, they spend it freely and for unnecessary and injurious gratifications, by which their health is injured, their morals are depraved, and their offspring generally ruined. Take care how you make money too easily, however legally, and by means used however generally. "*Honesty* is *policy*." Those who *earn* their money by the sweat of their brow, besides enjoying even the *making* of it, know whence it comes, use it frugally, and are never surfeited with luxuries. To make money *honestly*, that is, not to *cheat* for it, nor to speculate for it, nor even to *trade* for it, but to *earn* it, is the *only* way to enjoy it.* In like manner, every law of our nature, not only both punishes its own infraction and rewards its own obedience, but also, *exactly in the footsteps* of both.

Hence, then, it can not be difficult to trace all the ills of mankind—public and private, mental and physical, collective and individual—directly and certainly to their *causes;* that is,

* Hence laborers—farmers, and those who *work* for what they have—are the most happy beings on earth—the most healthy, talented, and virtuous: but those who live by their wits are generally sickly, luxurious, sinful, and miserable. So, also, the rich are generally miserable. Their riches *make* them so, because they violate the law of nature, in the very act of amassing great wealth. "Wo unto the rich," saith the law of man's nature.

[illegible] violated law out of which they grow—an inference of the utmost value and importance; for it teaches mankind at once the *causes* and the *remedy*, of every evil that exists, of every pain that man experiences; and at the same time, shows him just what it is that makes him happy, so that he may seek it yet again." And let every individual, by as much as he values his own happiness and dreads suffering, trace his every pain to its cause, and then remove that cause; and also trace up his pleasures to that fountain head from which they flow.

In addition to all this, man possesses that power of *will*, or *self government*, which enables him to choose or to refuse the [illegible] good—to obey these laws, or to violate them—to make himself good or bad, happy or miserable! Now put together these self-evident truths—that man is constituted to be perfectly happy—that all happiness is the *fixed* and *certain* result of obedience to the laws of our being, and every pain the legitimate, necessary *consequence* or *operation* of their infraction—that our Creator has kindly endowed man with capacity to understand, and ability to apply, these laws; and has with the power of choice, by which he is enabled to [illegible] them, according to his own will and plea- [illegible] inference is obvious and inevitable, that *all* our [illegible] either by man upon his fellow man, or [illegible] the selves.

[illegible] to, these observances and violations depend [illegible] individual *for himself*. True, the relations [illegible] their parents, by which they inherit disease, [illegible] mental, or are badly trained; and of man to [illegible] individuals suffer somewhat on account of the [illegible] modify this result; yet, in the *outline* [illegible] of cases, *individuals for themselves*, both [illegible] in their *own person*—on their *own account*. [illegible] sufferings are mostly in our *own* keeping, [illegible] *control*; because they are the rewards [illegible] of *our own doings*.

[illegible] apply ourselves diligently to the study of the [illegible] for, unless we know them, how can [illegible] them, except we stumble upon them by

chance? or how escape suffering by avoiding their violation? Truly,

> "The *chiefest* study of mankind *is* man,
> Our greatest knowledge is *ourselves* to know."

By knowing them we can follow them, and thus be gathering in, continually, all those rich clusters, those endless varieties, of the sweetest pleasures which a wise and gracious God has adapted and prepared our nature to yield; and escape all those direful consequences of their infraction which flood our world with sorrow and sighing. That it is *possible* to escape suffering, has already been demonstrated. That it is infinitely *more* easy to obey law and be perfectly happy, than to sin and suffer, is equally evident. The difficulty consists in *living as we do.*

> Hic labor: hoc opus est.*

To live aright, and thereby to enjoy, is all down hill work, all plain sailing, all most delightful. To suppose that we must tug, and toil, and deny ourselves to live aright, is an error—whose father is bigotry, and whose mother is ignorance. To *know how*, is the one thing needful, the "pearl of great price." To obey these laws, men must *know* them. *Ignorance* is the parent of most of man's suffering. Men want *knowledge.* This is the first, the second, and the third instrument of reform. "Ignorance is the evil, knowledge the remedy;" and is it not surprising, that they whose sole profession and occupation is to impart this knowledge, should *themselves* be so almost totally ignorant—should be often the greatest sinners and sufferers—the blind leading the blind, and both upon the wrong track? To impart this knowledge, to reveal this secret, is the object of this work, and if it succeed, it will indeed accomplish a great work.

Another preliminary remark. That same Goodness and Wisdom which devised and instituted this system of laws, rewards, and punishments, has also *apportioned* the pleasures of obedience and the pains of disobedience, to the importance of the several laws. Life is the greatest of all blessings, and therefore the violation of the laws of life, is visited with the

* This is the labor, this the toil.

severest of all penalties; their obedience, with the highest order of happiness, and in its greatest abundance. But, the laws that govern property or character being of a lower order, less pain accompanies their infraction, less pleasure, their obedience.

What then, is the highest order of laws? From what source springs the most exalted pleasure and the most intense suffering that man can possibly experience? From the laws of *mind.* Who is the lord of Creation? Man. What is the greatest work of God within our knowledge? *Ourselves* What terrestrial being is susceptible of experiencing the greatest amount of enjoyment and of suffering? Mankind. What governed by the widest range and highest grade of laws, and most capable of obeying or violating them? The same being, *man.* And what part of man constitutes the highest department of *his* nature? Mind. Which is the king, which the subject, in his nature?—which that part for whose special service all others were created? *Mind.* From what fountain head, gushes forth every pleasure, every pain, that man experiences? From *mind*—mind *only.* The *laws of mind,* are then the highest order of laws within our knowledge; and their obedience is productive of the greatest amount, and of the purest, the most exalted, and the most condensed, of all enjoyment; while their violation plunges the suffering rebel into the deepest hell of misery imaginable or supportable! For what was man created? Mainly, or even merely, to eat, sleep, breathe, labor, glitter, and die? By no means; but to think and feel—to adore God, study his works, obey his laws, and be happy. What constitutes his identity and personality—his essence—himself? Is it his coat? Is it his body, even? It is his *intellectual and moral* nature, in which consists his entity, and for which he was created. *This is man.* All else is worthless. Cut from him limb after limb, and one portion of his body after another, until the whole is removed, but leave the *mind* entire, and his identity remains; but, let insanity derange that mind, or let death separate it from the body, and his personality is destroyed, though his body remain entire. The lifeless body of a friend is not that friend; but our *minds,* our own powers of *thought and feel-*

ing constitute our very *essence;* flesh and blood being our *dwelling* only.

Hence, obtaining a knowledge of the laws of mind, and putting this knowledge in *practice*, constitute the highest objects that can possibly engage the attention of man. As pleasure constitutes the end of man's creation, that is the most important which most effectually promotes this end. A knowledge of mechanics, chemistry, navigation, astronomy, geography, natural philosophy, &c., are important in proportion to their capability of administering to human happiness—the end of creation—but no farther. This is the only true measure of virtue; and especially of that of knowledge. Grossly ignorant is he who knows not how to live so as to be happy, though his mind is stored with all the literary lore of past ages, together with all the learned trash of the present age. Most wise is he who *knows himself*,—who understands and obeys these laws, be he ignorant of every thing else. And this is the main centre of man's ignorance. Many know how to read Greek, to predict eclipses, to make money, apply and regulate machinery, discuss politics, kill each other *scientifically*, and perpetrate a world of learned foolery; but alas! few know *how to live*, or even how to *eat*, or *sit*, or *walk*.

Man's almost utter ignorance of the laws of his nature is as deplorable as it is fatal to his happiness and productive of misery. Every thing else is studied, but this is neglected; yet this should be learned, even though all other kinds of knowledge be neglected.

These principles show in what *education* consists. If happiness be the end of all creation, education of course consists in knowing the *conditions of happiness*, and wisdom, in applying them—the former, in *understanding* the laws of our being, and the latter, in *fulfilling* them. Let it be remembered by all, especially by *parents and teachers*, that the one distinctive and *only* end of *all* education *should* be to expound these laws and enfore their obedience. Let parents, teachers, authors, lecturers, clergymen, editors, politicians, physicians, and all public men or leaders further remember, that they stand at the fountain head of those streams of happiness and misery which flood mankind; and also, that by teaching

these laws in regard to society, government, prope
ty, religion, morals, science, and especially phys
physiology, and inculcating their obedience, th
bringing out and ripening up to maturity all that i
lovely, and happy, in our nature; but that, in on
single duty, and especially by leading the youth
public mind on in their violation, they help to swel
flowing tide of sin and misery w h bearing on its
waters all the sighs, groans, p ns, diseases, and prem
deaths that scourge mankind. Ah! little do public men
aize the responsibility of their station, or consider that
give tone and direction to the public mind, and thereby furthe
or retard the great object of man's creation!

Let us then enter upon the great inquiry, what are some o
the most prolific causes of happiness and misery, that we may
choose the former and escape the latter? In other words,
what are some of the most important laws of our physical and
mental nature, that we may obey them and enjoy their deli-
cious fruits?

In answering this most important question, the author will make free use of the lights of *Physiology and Phrenology*. The former embodies all the laws of man's *physical* nature—all the conditions of life and health, while Phrenology is the science of *mind*, and especially of man's MIND; and the two together evolve all the *elementary principles* of his nature, thereby embodying all the laws of his being, all the conditions of his happiness, and all the causes of all his sufferings, as well as the origin of all the evils that afflict society—and all so plainly, that "he that runs may read." By developing fully and clearly the primitive or elementary nature and constitution of man, and that, too, in all its ramifications, it arraigns before the tribunal of that nature, every thing appertaining to man that can be named or conceived; approving whatever harmonizes with it, but condemning whatever conflicts therewith—thereby furnishing the only true test and touchstone by which to try every doctrine of the age; and indeed, of all past, all coming time—every doctrine of metaphysics, every theory of society, every question of ethics, of morals, of logic, of equity, and even of religious creeds and

practices. *The nature of man* is perfect—is all that it should be, and every way calculated to make mankind perfectly happy. To be perfectly virtuous and happy, we have therefore only to *follow that nature;* to do which, we must obtain a *knowledge* of that nature. This knowledge these Sciences furnish, and thereby constitute our *only* proper guide to virtue and happiness.

SECTION II.

To be great or good, a man must first become an *excellent animal*.

If man had been created a purely spiritual being without any body, this world, with all its adaptations to man—all its contrivances and facilities for promoting his happiness; the life-giving sun and health inspiring breeze; with the beautiful sky over our head and the limpid stream flowing at our feet; with the rain and the dew of heaven, and all the fruits and the bounties of prolific earth—would have been entirely unfit for his abode, as well as utterly useless to him.

Or, if he had been merely a lump of lifeless matter, unendowed with life and soul, all his present capabilities for enjoyment would have had no existence. But, far from either, is the constitution of man. In order to secure the highest possible enjoyment of man, God has seen fit to *compound* his nature of both flesh and blood on the one hand, and of mind and soul on the other. Wonderful—the workmanship of a God!—is this combination of mind and matter, but in the highest degree promotive of human happiness.

Nor are these natures *strangers* to each other; but, so closely related is each to the other, by the action and reaction of certain physiological and phrenological laws, that every condition of each exerts a powerful and perfectly reci

promotes holiness of mind; but that an inflamed or impure body, kindles the animal passions. Both the religious feelings and the talents are more affected by the various conditions of the body, and especially of the *stomach*—by food, drink, physical habits, sickness, health, &c.,—than most people suppose. Hence, fasting promotes piety; fulness of bread kindles sinful desires; inflammation of the brain produces insanity; and its inaction causes stupor, &c. When the pious Christian, or the profound thinker, has eaten too much, or induced a severe cold or fever, or in any other way clogged or disordered his bodily functions, the former can no more expect to be "clothed with the spirit," or to be borne upward on the wings of devotion, nor the latter to bring his mental energies into full and efficient action, than they can make the sun stand still, or the water to run upwards. "A strong mind in a healthy body," beautifully and forcibly expresses this truth, and also embodies the experience of past ages and of all mankind. In short, as soon may we question the evidence of our senses, as controvert the position that mind and body each powerfully and reciprocally affect the other; for every member of the human family constantly *feels* this truth.

Again: these relations between body and mind are governed by certain invariable *laws* of cause and effect, certain conditions of the one inducing and *causing* the corresponding states of the other. The principle, that whenever a *part* of a given class of phenomena are governed by laws of cause and effect, *every* phenomenon of that class is governed by these same laws, is a universal principle of nature, and may be relied upon in *every* conceivable application. If a part of the phenomena of vision be governed by the laws of optics, *every* phenomenon of vision experienced by man or brute since the creation, has been governed by the same laws. If a few bodily motions are caused by muscular contraction, *all* are caused by the same contraction. Should millions of daggers be driven through the hearts of as many human beings, they would in *every* instance, produce death. Let any or every member of the human family take opium, or its compounds, and one and all will experience its legitimate effects. These illustrations will apply to *every* law of nature. That

[illegible] of the relations existing between mind and body are governed by laws of cause and effect, is self-evident: therefore *all* are *equally* so: and *every* condition of *either*, throws the other into its corresponding state. If in any *one* instance, a given condition of either body or mind causes, or is caused by, that of the other, then *every* state of *either*, causes, or is caused by, the corresponding conditions of the other. Either there exist *no* relations of cause and effect between the two, or there is *all* cause and effect—*all* antecedent and consequent, for nature always makes thorough work, or does nothing.

Hence, we can at any time throw either mind or body into any given state, by putting the other into its corresponding state; and we can no more put either into any given state, without thereby throwing the *other* into its corresponding state, than we can arrest the operation of any other law of nature. And since the *brain* is the instrument of thought and feeling, *its* relations influence the mind more powerfully than those of all the other portions of the body united. To excite any other organ, is to excite the other; and as the stomach and brain are intimately related, *its* state also powerfully [illegible] the mind.

[illegible] *to operate on mind*, namely, by [illegible] the mind, namely, [illegible] *ly* mind, namely, through [illegible] the [illegible] operated [illegible] without the least [illegible] of the [illegible] that [illegible] like [illegible] of learning." [illegible] a correct [illegible] that [illegible] he [illegible] ly.

[illegible]

And if this be true of the *study* of mind, how infinitely more true is it of the *means of operating* on mind. To attempt to operate on mind—to reform mankind, educate mankind, produce moral purity in man's feelings or conduct, by means of motives and appeals addressed to the *mind merely*, will be comparatively a failure. The first step towards making mankind wiser or better—towards disciplining their minds, purifying their motives, diminishing their vices, promoting virtue and happiness, &c.—is to *rectify their physiology*. As long as it is in an inflamed, or rather enfeebled or diseased condition, to attempt to elevate man in the scale of moral or intellectual excellence, is as vain as to sow blasted seed upon the barren rock, or plant tropical flowers in Siberia. It is like operating with feeble weapons upon *effects*, yet allowing their *causes* to remain in full force. Preach to men ever so eloquently, ever so piously, ever so prayerfully, and add revivals and all the means of grace, while their bodies are soaked in alcoholic liquors—as well attempt to stay the fierce winds by raising your puny hands or will against them, or arrest the flowing tide by the voice of command. Moralists and religionists have yet to learn that reform must begin and be continued, by throwing the *body* into a healthy condition.

If this doctrine be so construed as to imply the doctrine of materialism, be it so. This inference will not alter the *fact* of the existence of these relations. Besides, those who insist on the correctness of this inference, as drawn from these premises, are themselves the main advocates of materialism; for, as to the correctness of these premises, there cannot be the least possible question. They are matters of *daily and constant experience and observation*. Whichever be the cause, and whichever the effect, however—whether the organization and physical condition be the cause, and govern, and the mental state be the effect; or whether the mental constitution be the cause of organization, and govern that organization, —affects neither the correctness nor importance of the inference; and let not so valuable a truth be discarded—so valuable a means of improving the mind and augmenting our happiness as this principle unfolds, because of this inference, whichever way it may be decided.

body, and of course those of the *mind* are as those of the *brain*, so that the general form, contour, texture, and other qualities of the *body* will serve as a faithful *index* of the physical, mental, and moral character of the person or thing observed.*

To promote perspicuity, and facilitate our understanding of the subject, we will employ the word *temperament* as synonymous with the term organization. The body is composed of three principal classes of organs, the predominance or deficiency of each of which gives very different organizations and mental characteristics, which are then greatly diversified by their almost innumerable combinations.

They are, first, the VITAL temperament, or the NUTRITIVE apparatus, embracing the entire system of inside organs which manufacture vitality, sustain animal life, and re-supply the brain, nervous system, and muscles with that vital energy which their every action compels them to expend, and include the heart, lungs, digestive apparatus, blood, viscera, and all the internal organs, being analogous to those removed from the inside of animals in fitting them for the table. The second is the MOTIVE apparatus, or bilious temperament, embracing the bones, muscles, sinews, tendons, &c., which constitute the frame-work of the system, give it its size and shape, and produce bodily motion, physical strength, &c. The third is the MENTAL organization, or nervous temperament, which embraces the brain and nervous system, the exercise of which produces thought, feeling, sensation, memory, talents, &c.†

*See a more full elucidation of this subject in a series of articles in the Journal, Vol iv., p. 12. This important truth seems never to have been fully caught or presented by Physiologists, yet the author has a work now in press, which will be issued probably in June, entitled "Physiology, mental and physical," in which this subject will be carried out fully, along with many others merely stated in the earlier portions of this work. Physiology, heretofore, has been studied and written upon, *separately from its effects on mind.* We now require a work in which the influences and effects of various states and conditions of body on the mind shall be fairly stated. This the author designs to do, thus entering upon an almost entirely untrodden field of philosophical inquiry.

† For a full description of these temperaments, and their accompanying mental manifestations, see "Fowler's Practical Phrenology," pp. 10 to 29.

not so much by red or chesnut hair, blue eyes, &c., as by the *shape of the body*. It gives a stout, square built, thick set, stocky form; depth and breadth, and often roundness of shoulders, and thus a capacious chest; arms far apart and set well back; well developed abdomen; a full strong pulse; large and strong lungs; a powerful voice; short, sound, and well-set teeth; plumpness of person; wide nostrils; abundant flesh; red face, the skin every where showing a great supply and flow of blood; hair abundant, and often curly; a capacity for enduring fatigue, privation and exposure; a tough, iron constitution, or what is called BOTTOM, (erroneously attributed to the bilious temperament;) a great love of physical action, of amusements, of fresh air, and out-of-door exercise, though not of *hard* work; a restlessness which cannot endure confinement in-doors; and a desire to be all the time doing *something* to work off the constantly accumulating energies of the system. Generally, though not always, the hair is bushy; the face flushed or suffused with blood; the countenance florid, and often handsome; the limbs, neck, &c., short, and thick set, and large in circumference; and the whole person, head included, built on the *short, broad,* and *thick set*, instead of on the long and tall, principle.

This organization gives a tough, strong constitution; great powers of endurance; a great supply of animal life and vigour, to be worked off either by the muscles in physical action, or by the brain, in thought and feeling; great ardour of desire; great zeal and enthusiasm; powerful feelings, passions and impulses, and a susceptibility of high excitement, as well as sensitiveness to the influence of both mental and physical stimuli; a hearty relish for food, particularly animal, for condiments, sleep, &c., and a great enjoyment of animal life and pleasure as such.

Persons in whom this temperament predominates, show their talents in business, natural shrewdness, and management, more than in hard study, or direct reasoning, or fondness for books. They have usually more of practical common sense than book learning; and of general information about men and things, such as they pick up from observation, newspa-

to any and every man, woman, and child; and when deficient should by all means be cultivated.

2. THE MOTIVE APPARATUS, OR, THE PROMINENT ORGANIZATION. This embraces the osseous and fibrous portions of the system, or the bones, muscles, sinews, tendons, and every organ of the body employed to give bodily motion of any kind; including walking, labouring, &c. It constitutes the *frame work* of the system—it being to the man what the timbers are to the house, or the hulk is to the steam-boat. It gives *strength* and *power*, both muscular and mental, and imparts to its possessor *force*, efficiency, and power of *making impressions*.

One in whom this organization predominates, is lean and spare in person; usually of good size and height; has an athletic build; strongly marked features; a large Roman nose; high and large cheek bones; large and broad front teeth; and all the bones of the body large and projecting; a deep, gruff, bass voice; distinctly marked muscles and blood-vessels; large joints; hard flesh; great muscular power, or physical strength; ease of action, and love of physical labour, of lifting, working, &c.; dark, and often coarse, stiff, abundant, and perhaps bushy hair; a black, and heavy beard; dark skin and eyes; a harsh, expressive visage; strong, but coarse and harsh feelings; the movements like those of the draught horse, slow, but powerful and efficient; with much force and energy of character.

3. THE MENTAL APPARATUS, NERVOUS TEMPERAMENT, or SHARP organization, embraces the brain and nervous system, or that portion of the body called into action in the exercise of thought, feeling, sensation, &c.

One in whom this organization greatly predominates, will be characterized, physically, by a small stature; light build; small bones and muscles; a slim, tall, spare, sprightly person; quickness of motion; great physical activity, too much for his strength; sharp features; thin lips; a small, pointed nose; teeth sharp and liable to early decay; all the bones pointed; the head usually uneven, and the phrenological organs sharp; the voice sharp, shrill, high-keyed, and often soft and flexible, and its intonations evincing forvour and tenderness; the hair

hands. He should also avoid close application; take much pleasurable recreation and exercise; live more at his ease than he is inclined to do; avoid all kinds of stimulants, wines, tea and coffee included; use vegetable food mostly; endeavour to enjoy existence; and avoid being worried.

These organizations are always *combined*, each existing in a greater or less degree in every individual. They are sometimes equally balanced, but generally one predominates, another is secondary, though well marked, and a third, moderate or weak. The effects produced by their combinations is one of the most important points connected with the manifestation of mind.

THE VITAL-MOTIVE APPARATUS, or the animal and strong organization combined, render their possessor of good size and height, if not large proportion; broad shoulders; muscular; prominent nose and cheek-bones; visage strongly marked; features often coarse and homely; countenance usually stern and harsh; face red; hair red or sandy, if not coarse, and movements strong, but often awkward, and seldom polished. He will be best adapted to some laborious occupation, and enjoy hard work more than books or literary pursuits; have great power of feeling, and thus require much self-government; possess more talent than he exhibits to others; manifest his mind more in his business, in creating resources and managing matters, than in literary pursuits, or in mind as such; and improve with age, growing better and more intellectual as he grows older.

One in whom the VITAL-MENTAL organization is predominant, with the motive or prominent, moderate or small, will have a double augmentation of intense feeling—of animal feeling from his vital, and of elevated mental and sentimental feeling from his mental apparatus, being hardly able to contain himself, such will be their intensity. His flow of sympathy will be great, so that he will easily receive and communicate impressions; be too much influenced by impulses, likes, dislikes, first impressions, &c.; have his hobbies; be enthusiastic; throw a great amount of *feeling* into all he says and does; use strong and hyperbolical expressions; be fond of company, if not forward in it; have a quick, clear, sharp, keen, active

is, if not the highest, both mentally and physically, and approaches nearest the spiritual.

Its predominance is indicated by small bones; moderate stature; light and thin hair and eyes; rather thick set, stout build; round shoulders; full chest; full face; handsome figure; genteel address; beautiful features; small, short, and sharp nose; a sprightly walk; considerable colour in the cheeks and face; and that exquisiteness of feeling which enjoys and suffers in the extreme. Hence, its possessor will live a very happy or unhappy, or else chequered, life, according as his organs are agreeably or disagreeably affected.

Auburn hair usually accompanies this organization, which is no less the attendant of beauty of mind and feeling, than it is of face and figure.

THE POWERFUL and ACTIVE, or MOTIVE-MENTAL organization combined with the former predominant and the animal average or full, renders its possessor of good size; rather tall and slim; lean and rawboned, if not homely and awkward; poor in flesh; the bones and features prominent, particularly the nose; having a firm and distinct muscle, and a good physical organization; a keen, piercing, penetrating eye; the front upper teeth rather large and projecting; the hands, fingers, and limbs all long; a long face, and often a high forehead; a firm, rapid, energetic walk; and great ease and efficiency of action, accompanied with little fatigue.

He will have strong desires, and much energy of character; will take hold of his projects with both hands, and drive forward in spite of obstacles, and hence is calculated to accomplish a great deal; is not idle or lazy, but generally prefers to wait upon himself; will move, walk, &c. in a decided forcible and straight-forward manner; have strong passions; a tough and wiry brain and body; a strong and vigorous mind; good judgment; clear head; and talents more solid than brilliant; be long-headed, bold, cool, calculating, fond of deep reasoning and philosophizing, of hard thinking, and the graver and more solid branches of learning. This is the thorough-going temperament; imparts business powers; predisposes to hard work, and is indispensable to those who engage in great undertakings, or who would rise to eminence.

driacal, and dyspeptic, and predisposed to consumption and an early grave. This organization generally predominates in our first-cut dandies and double-refined ladies, who are usually more fashionable than sensible or useful. It is by no means a desirable one, especially for wives and mothers, notwithstanding it is all the rage, and much cultivated by *artificial pressure.* It generally predominates in our city and village masters, misses, and children, and also in precocious children, who seldom amount to much, and usually die young. Consumptive families are mostly very smart, but very slim, poor in flesh, and sharp-favored.

One having the *animal predominant*, the *powerful fair or strong*, and the *mental deficient*, when really roused, and pressed into service by powerful motives, will be able to accomplish much, yet will love ease, and put forth no more effort than he is compelled to do. His passions will be strong, and his temptations powerful, with some tendency to merry company, if not the excitement of drink. He will not usually be devoted to books, or *hard* study, or *close* application, but will be able to do much hard work, and is less disgusted with coarse or filthy kinds of labor than one more delicately organized. Hence it is desirable that the "hewers of wood and the drawers of water," scavengers, colliers, &c., should have this organization, the mental temperament incapacitating its possessor, both mentally and physically, for dirt, drudgery, &c.

The *powerful predominant*, *mental great*, and *animal full*, is the one for *powerful and sustained* mental effort, and imparts great *power* in any department, especially that of *mind as mind*, or of swaying a commanding influence over mankind, and capacitates for taking the lead in a large business; while one with the mental predominant, the animal only full, and the powerful weak, though he may be smart, yet he cannot be great; though his feelings may flare up, and his talents shine forth with brilliancy, yet they will be momentary, and too flashy, vapid, and quickly spent to be permanently useful. The former is the solid wood or the anthracite coal, making a slow but powerful and continuous heat; while the latter resembles the fire made of pine wood, that snaps, blazes bright-

or the powerful organization greatly predominate, there is too much hulk; the person will move slowly and feel but little, enjoy and suffer proportionally little, and, if the mental be also weak, he will be obtuse in intellect, a stranger to refinement and intellectual enjoyment, and, having but few passengers, the boat of life will be too light freighted to be well worth running, or to secure the great ends of existence, namely, *intellectual and moral* enjoyment. But where the mental greatly predominates, the vessel is *overladen*, the energies of the system are drawn from the digestive apparatus and muscles, and concentrated upon the brain and nervous system, which thus consume the vital powers faster than the animal organs can manufacture the re-supply. This overdraught, while it greatly augments the talents, and induces precocity, also causes premature death; but more of this hereafter.

Involved in this doctrine of organization, is the *density, toughness, endurability*, &c., of the system, but as they all depend upon the organization and grow out of it, it will not be necessary to particularize. Attention was called to this point mainly to remark, that that *density of the waist and muscle* which resists pressure and gives solidity and hardness, indicates proportionate vigor and power of constitution, but that a yielding waist or a flabby muscle, is an indication that the vitality of the system is low, and the stamina of the constitution enfeebled. So, limberness of joints indicates youthfulness and elasticity of constitution, and a sprightly, elastic walk, an active, penetrating mind. But more of this in the work on Physiology alluded to above.

SECTION III.

HEALTH.—ITS VALUE AND CONDITIONS; INCLUDING THE MEANS OF PRESERVING AND REGAINING IT.

"HEALTH—The poor man's riches, the rich man's blessing."

HAVING presented the importance of a *good physical organization*, as well as some of its *indices*, we pass naturally to a consideration of the influence of HEALTH on talents, propensities, enjoyment, capabilities, &c. What, then, *is* health? Simply the *natural and vigorous action* of all the physical and mental organs—physical health consisting in the vigorous, normal action of the *vital and muscular* apparatus, and mental health, that is, *virtue*—in the vigorous and natural action of the brain and nervous system, that is, of the *mental* apparatus.

By parity of reasoning, also, sickness consists in the *abnormal*, or the *unnatural, feverish, excessive, or deficient* action of one or more of the physical organs, while the *abnormal* action of the brain and nervous system—their inflammation, irregular, fevered action—occasions emotions and actions sometimes called mental derangement, sometimes insanity, wickedness, sinfulness, selfishness, depravity, misery, &c, &c. Let it be remembered that there is *mental* sickness as well as physical—the former the same departure from the *natural, healthy* action of the the brain, that physical debility, fevers, diseases, &c., are from that of the bodily organs. To preserve health, then, physical or mental, preserve the *normal, natural action* of the physical organs, &c. to restore health, *restore* that normal primitive, original, constitutional action.

"But, of what USE is health—and what is its VALUE, relative or absolute?" I answer by asking, "Of what use is HAPPINESS, and what is ITS value, relative or absolute?" Or, what amounts to the same thing, Of what use is *life*, and what is

its value? In other words: life is but the result of the action of the physical and mental organs, and the more perfect that action, the more abundant and perfect is *life*, and as happiness has already been shown to be the object of both the creation of man and of every organ and faculty of man, and of every thing in nature, so life itself is more abundant in quantity, better in quality, and yields a richer harvest of its own legitimate, only fruit—*happiness*—the more perfect that health. Health is life and happiness; life is health and happiness; and happiness is life and health; all different names for the same thing—all proportioned to each other, and each dependent upon all the others; and whoever possesses either, possesses all the others in exactly that proportion in which he possesses either. And allow me to add, that *virtue, moral* perfection, *holiness, goodness*—the *name* matters nothing, but the *thing signified* is the *primitive, constitutional, original action* of the mental faculties—depend considerably more upon the *health*, and are *produced* by it—by a sound and vigorous *physiology*—than most good people suppose; while depravity, sinfulness, wickedness of feeling and conduct, and all the vices that degrade man and render him inconceivably miserable, are *caused* by—are the *legitimate, necessary products* of *physical derangement*—more than of all other causes combined. I would hardly go so far as to say, (and yet I am not prepared to dispute it,) that he who is the most healthy—using the word health in its correct sense, (that above defined,) —is *therein* and *therefore* the most virtuous, moral, and holy; but I do say that health is the *original, constitutional*, and therefore *virtuous*, action of all man's faculties, mental and physical. Moralists and religionists have yet to learn, that SICKNESS, (not that complete physical prostration which confines the body to the sick bed alone, but the abnormal, unnatural, and especially *inflamed* action of the physical organs,) is one *great* cause of mental and moral depravity. But more of this hereafter. If these new announcements startle the reader, let him canvass the principles on which they are based.

As to health: we have seen it to be the *natural*, and the *only* natural function of all the mental and physical organs.

premature death as dispensations of *Providence.* So is the rising of the sun equally a dispensation of Providence. The former, like the latter, is governed by *fixed laws.* Every glow of health is *caused,* and so is every twinge of pain. To suppose that sickness or death are *not* caused, is to suppose that this department of God's works is left to dark uncertainty and zigzag *chance*—a supposition as derogatory to the character of God (if that were possible) as it is proof positive of ignorance and bigotry in the one who entertains a doctrine so *utterly* unphilosophical. And to suppose that sickness and premature death are *sometimes* providential, and sometimes the consequences of violating the physical laws, is analogous to supposing that the sun rises one day by the special direction and exercise of Providence, without any *means* being put in operation to cause it to rise, and another day, rises in obedience to the fixed laws of gravity; that stones thrown into the air fall, sometimes in obedience to "*Providential interpositions,*" and sometimes in obedience to the laws of gravity; that opening our eyes upon surrounding nature, we *sometimes* see by a special act of *Providence,* without the agency of light or the laws of optics, and that, at other times, we see by means of cause and effect. Hence, we are compelled to take this broad ground—either that *all* sickness, *all* health, *all* death, premature or natural, are the legitimate, necessary action of fixed, uniform *laws* of cause and effect, or else that this department of nature is left to blind chance. No middle ground remains. In fact, *no* ground remains but to regard *every* action and function of the body, whether natural and therefore healthy, or unnatural and therefore diseased, as the *legitimate and necessary product of causation.* And it is indeed strange that *educated* men, *public* men, *moral and intellectual* LEADERS AND TEACHERS, should entertain and teach a doctrine so injurious in its effects, and so directly in the teeth of both nature and reason, as is the doctrine that it is possible for sickness to be *Providential.* Would death, caused by poison or by shooting, be Providential? Certainly not; nor is it so when caused by breaking any of the other physical laws. Men *kill themselves,* and parents kill their children—with kindness often; and

lated physical laws, what right has any one to be sick? That is, what right has any one to break the physical laws? And if no one has a right to break these laws, then no one has any *right*, any *business* to be sick, or to die, (that is, to be chastised with their penalties,) before old age steals gradually over them, and wraps them gently in the slumbers of death? Show me your indulgence from the court of heaven, granting you permission to violate the laws of the universe, or else confess that you have *no right* to be sick; no, not for a day, or an hour! And the very fact, that physical debility and pain are painful, is of itself *prima facia* evidence that some *sin* has been committed, some law broken.

Again: As health is but the perfection of action and function of all the organs, which is but another name for life; of course the more health we have, the more life we have, and the more happiness. If, therefore, it be wicked to shorten life, then it is wicked to impair the health; for such impairment is but diminishing life, and inviting and hastening death. If any privileged mortal has a right to commit suicide, gradual or sudden, then may he have the right to be sick; but, if it be wrong to commit suicide, then is it morally wrong, and for precisely the same reason, to be sick.

I grant that children may sometimes suffer sickness on account of the sins of their parents or ancestors, but what right had these ancestors to curse their progeny with a loathsome, painful disease, and thereby to blast many of their pleasures for life? But this subject has been presented in another connection. Parents *might* and *should* impart sound physical constitutions to their children, or else *none at all*.

This doctrine will of course meet with objectors, but my province is to *expound nature*, not to fortify her against the cavils of those who know not her laws or their own privileges.

An important inference, growing naturally out of this principle is, that to preserve the health is a *moral duty*,—is indeed one of the *greatest* of moral obligations; while, to *impair* the health is one of the greatest *sins* that it is in the power of man to commit. In character, though less in degree, it is on a par with *taking life*, and therefore is as much worse than stealing, cheating, extortion, &c., as life is more valuable than property—is as much worse than slander or defamation, as life is worth more than the commendation of mankind; and a simi-

wealth of India were placed in one scale and health in the other, to prefer the former would be consummate folly. And he is *doubly* foolish who injures his health by excessive labor for a paltry pittance, or by careless exposure, or by indulging his appetite. Wise indeed is he who understands and obeys the laws of life and health; but he who does not understand them, is the veriest ignoramus, however learned he may be in Grecian and Latin lore, in science and the arts, or in any other department of nature.

The value of learning consists in its *utility*, not in its amount. In order even to *acquire* knowledge, he must obey the physical laws, else his learning will run from him like water from a sieve; but whoever keeps his *body and brain* in good order, will never forget any thing, never be dull in feeling or perception, and can always bring his mind to bear powerfully and directly upon the subject in hand. To *preserve his health*, is to the intellectual man, what keeping his tools in order is to the workman; and as every individual has but a single life to live, he should lengthen it out to the utmost, and secure the greatest amount of enjoyment from it. To know *how* to do this, is the essence of all learning; and to *do* it, is the perfection of wisdom. Words cannot express the consummate folly of those who abuse their health because it is good. "Verily, verily, they *have* their reward." Their day of reckoning will surely overtake them. To commit greater sins against themselves and their fellow-men, is impossible. True, they do it ignorantly, but this does not in the least mitigate their punishment. They ought *not* to be ignorant of it. Of all the books written, sermons preached, papers published, lectures delivered, &c., &c., few treat of the laws of life and health, whereas more should be written and taught upon this subject than upon any other, if not upon *all* others. Let light be scattered upon this all-important subject. Let our young people be taught to consider health as both wealth and happiness, and the source of all their enjoyments. Let them be warned never, on any account, to trifle with health, or to do what will weaken their constitutions. A shrewd writer has somewhere said of the excess of youth, what the author says of violations of the laws of health in youth, namely, that they "are drafts

upon old age, payable thirty years after date, with interes
with this addition,—that the former must be paid all a
daily and hourly through life. As we measure time by it
so we can estimate the value of health only by its injury
Those who are always well, do not realize how much
sure they enjoy thereby, and those who sell a life of h
for a momentary gratification, or a careless exposure,
folly of Esau bears no comparison with their folly—and
subsequently, a life of bitter repentance is insufficient to
for a single act of indiscretion.

In one light more, let us consider the value of health—that of its pecuniary advantages.

How expensive is sickness, and how handsome a property is health? Let the man who is comfortably off in this world, be sick, and have to pay a doctor's bill of a hundred dollars, and a nu bill of another hundred, meanwhile, his family expenses are go on continually, perhaps rent, and those thousand items of expe to which sickness subjects him, and a handsome property, all a has been able to earn perhaps in twenty years, vanishes in a single year; but let that same man have health, and he can *augment* that property, besides enjoying himself as he goes along through life, and making his family happy. Let a child, or a wife, be sick, and those only who have had extensive observation or else experience, can count its expense in *dollars and cents merely*, to say nothing of the anxiety, watchings, gloom, and a whole swarm of bad feelings in which the whole family is thereby enshrouded.

As the best means of *making money*, then, PRESERVE YOUR HEALTH.

As the best means of enjoying ANIMAL life merely, PRESERVE YOUR HEALTH.

As the shortest, surest, and *only* road to GREATNESS, PRESERVE YOUR HEALTH.

As the principle means of promoting the best interests of men and doing good, PRESERVE YOUR HEALTH; for what good can you do, while prostrated on a sick bed, and tortured with pain?

As a means of acquiring *knowledge*, PRESERVE YOUR HEALTH.

To prevent the unnatural, and to secure the natural, exercise of the mental faculties, that is, to be *virtuous*, and avoid occasions for sinning, PRESERVE YOUR HEALTH.

As the most efficacious, if not the *only* means of securing any of the legitimate ends of life, mental, moral, or physical, PRESERVE YOUR HEALTH. This is the alpha and the omega, the middle and both ends, the warp, woof, and all of life,—of human beings,—of man.

The inferences, then, are obvious, first, that the greatest moral duty we owe to ourselves and to our fellow men, is to *preserve our health*, and secondly, that parents are under the strongest moral obligation to their children to give them sound, strong, physical constitutions. This should be done at the expense of every thing else, and those parents who neglect the *physical* education of their children in order to leave them property, are cursing them most effectually. So, also, to try to cultivate their intellects at the expense of health, is to attempt to build without a foundation, and must prove their mental and physical *ruin*.

We pass naturally to consider the MEANS both of preserving, and of regaining the health. *How* can so invaluable a blessing be secured, and so prolific a cause of suffering as sickness is, be obviated? By consulting *doctors*? By pouring down *drugs*, either in quantities, or in infinitessimal doses? *No*, NEVER! Medicine, selected with however much skill, administered by however talented a physician, taken in *any* way, taken in *every* way, in the very nature and constitution of things, cannot but prove injurious to the animal economy. I do not pretend to say that it may not ward off still greater evils, but, in the first place, mankind could and should so live as never to *require* medicine, and, secondly, in nine hundred and ninety-nine cases in a thousand, a proper observance of the physiological laws, would restore health far more effectually than medicine can do, and without thereby injuring the constitution, which medicines always and necessarily does. Ask any honest doctor, and he will tell you that he has performed some of his most wonderful cures with *bread pills*, and physiological prescriptions.

A single case. A physician of some repute in L., was called thirty miles in great haste, to see a sick woman, whose case had thus far baffled all medical treatment, and was regarded by all her friends as hopeless. All they expected was merely to mitigate a disease of long standing: *recovery* being considered out of the question. The doctor came, saw that she was very nervous, and had been dosed almost to death, and told her that if she would follow his directions

also to fast, which prescriptions will usually effect a cure either with or without their infinitessimal doses; and perhaps as well without as with.

But, enough as to medicines. A volume might be written with propriety by way of persuading men to leave off doctoring, and prescribe *physiological* remedies for themselves; but I forbear.

Let me not be understood as discarding all remedial agents. *Air, exercise, rest, and fasting* will be found the most potent remedies that can be employed, and next to them, *cold water*, applied externally and internally. The "*cold water cure*" meets my cordial approval—is a natural remedy, and certainly not less efficacious than mineral medicines and poisonous drugs. I cannot say all I wish to on this point in this connection, but shall prosecute it more fully in the work on Physiology, and shall soon insert an article in the journal on the "cold *water* cure."

But, having considered this subject negatively, let us treat it *positively*. And it is perfectly obvious, that the *one and only thing to be done*, in order to preserve health, is to preserve the *natural and vigorous action* of the animal organs, and, that, to *restore* health, we have only to *restore* the natural functions to their natural degree of action. As health *consists* in the natural action of all the animal organs, as sickness, debility, pain, and every possible form of disease, *consist in*, and are *caused by*, their *abnormal*, or their *unnatural* action—in their inflamed, or feeble, or disordered action,—so, to preserve health, we have only to preserve this natural action, and to restore it, only to restore them to their natural functions.

What, then, *are* some of the most important animal and mental functions, in the vigour and integrity of which health, and with it life, virtue, and happiness consist? They are

1. Circulation.—Its importance, and the means of promoting it.

To present fully the whole subject of circulation, is not my present purpose, but, simply enough to base upon it those important *inferences*, to prepare the way for which alone induced its introduction. All are aware of the fact that, without circulation, there can be no life, and that the greater the healthy circulation, the more abundant life. Why is it, that suspending either the breathing] or the action of the heart, causes death to supervene al-

The lungs also throw off through the breath vast quantities of impurity, corruption, and disease. Thus, let a man drink alcoholic liquors, and his breath becomes fœtid at once therewith, because, being obnoxious to the system, it throws them off in great abundance, through all the excretions, and especially through the lungs. So, let the stomach be foul, and every breath throws off an astonishing amount of fœtid odour, from which you turn with great disgust; so offensive is it, even after it has become greatly diluted by mingling with the air. Suppose yourself compelled, gentle reader, to inhale all the offensive odour that is thrown off by some one of your friends at a single breath only, how would your system nauseate, and struggle against its reception? and all because it is so obnoxious to life; and yet you would be compelled to inhale no more than your friend *exhaled, and at a single breath!* How vast the quantity of corruption,—of disease—of animal poison, do some persons throw off in an hour, a day, a year, a life-time!

But where do the lungs *get* all this corruption? From the blood, of course. And where does the blood get it? From the stomach mostly. Improper food, and above all, *excessive quantities* of food, imperfectly digested, *sour on the stomach*, and thus engender a vast amount of *corruption*, which is *compelled* to enter the blood, and after greatly retarding its functions, diseasing, or at least, impairing, the nerves and muscles, is finally ejected by wholesale through the breath—that broad-road for the egress of disease.

Let us glance more fully at this point. In what consists the souring or fermenting process? What does the food do when it sours in the stomach? It simply *rots*, that is all, and that it *does* do. By as much, therefore, as the *rotting* process engenders corruption, by just *so* much does the system become corrupted by the souring of the food on the stomach, or by indigestion, by dyspepsia, liver complaint, and that whole range of diseases consequent upon injured digestion. Hence it is, that impaired digestion works such incalculable mischief in the system—that it weakens all the functions of animal and mental life, corrupts the whole system, and especially, *disorders the nerves*, thereby producing those *mental* and *moral* diseases always attendant thereon. For example. The dyspeptic is always irritable, nervous, gloomy, melancholic, fidgety, and just about crazy, because this rotting of the food in the stomach evolves vast quantities of corruption, which is *compelled* to go

ous circulation greatly augments both digestion and respiration, an illustration of which is to be found in the fact, that exercise is a most powerful promoter of digestion, because it promotes circulation, augments respiration, and increases the *demand*, as well as the supply, of nutrition.

To another kindred point I will just allude before passing to the *means of promoting* these functions, and that is, to the *functions of the skin*. The experiment is doubtless familiar to every reader, that, if you insert the hand in a glass vessel closed at both ends, in a minute or two it will become clouded with a mist, thrown off by insensible perspiration through the innumerable *pores of the skin*, which gathers upon the inside of the glass. Or, if a considerable exertion of either muscles or mind is put forth, this perspiration oozes forth copiously and stands in large drops upon the skin, or runs down all parts of the body in streams. The skin, in common with the lungs, disgorges vast quantities of waste animal matter through this medium of perspiration, and hence the importance of keeping the skin clean and the circulation active, lest this waste and usually corrupt matter, not finding ready escape, should fall back upon the system, and remain in the blood to vitiate it, corrupt the humours of the system, engender disease, and hasten death.

COLDS—THEIR CAUSES AND EFFECTS.

We are now prepared to see *how* it is that *colds* prove so injurious, and often so fatal, to the human constitution. They consist simply in the closing up *the pores* of the skin, which thereby prevents the escape of corrupt matter, by which the blood becomes thickened with impurities, the lungs diseased, and the brain clogged with phlegm so sickening to the smell and revolting to the taste, which oozes out at the nostrils and lungs, often in such astonishing quantities, when the patient is suffering from a severe cold. Most ruinous are colds to animal life, and among the greatest enemies to health, happiness, and talents, that man has to encounter.

Disordered Digestion, and Colds—These are the two prolific *roots* of disease from which spring almost every form, in almost all their degrees of malignity, to which mankind is subject in our climate, and, I think I may safely say, in *all* climates—the bilious, febrile complaints of the south, the consumptions, nervous affections, liver complaints, gouts, apoplexies, dyspepsias, &c. &c. of the

frequent (but judicious, of course,) *ventilation* of rooms in which consumptive patients, or indeed *any* sick patients, are confined, will do more to restore exhausted animality, and resuscitate the vital functions, than all the medicines that can be administered.

EXERCISE is another most powerful preserver of health, and restorative of disease. It does this, partly by augmenting respiration and circulation, and partly by its own inherent virtues. The muscles were *made* to be exercised, and they *must* be exercised, or else the blessings of health take their everlasting flight. A vast number of most desirable ends are attained by muscular action, and the *amount* of exercise required to preserve health, and especially to *regain* it, is very great. See how much exercise children take. See how much muscular energy *some* must put forth in order to furnish food, transact business, go from place to place, and obtain the innumerable ends of life! And every member of the human family *must exercise several hours daily* in order to enjoy the pleasure of life and health.

But to narrow down our observations to the *rationale*—to the *how* it is that exercise promotes and restores health. *It increases the* CIRCULATION, and thereby augments all the advantages growing out of it; for, the contraction of the muscles of course *presses upon all sides of that endless ramification of veins and blood vessels* that run all in among and between the muscles. Indeed, so inconceivably numerous and minute are these vessels, that no part of the flesh can be penetrated without breaking them, and causing the blood to flow. Hence, this contraction of the muscles presses hard upon the blood-vesels, as well as bends and twists them in a variety of ways. Exercise, therefore, *squeezes the blood* along through them wherever the muscles are brought into play.

But if it be asked why muscular contraction does not squeeze the blood *backwards*, as much as forwards, and thus *retard* circulation as much as it promotes it? the answer is in the fact, that the whole circulatory system—the heart, arteries, and all the veins—is furnished with *valves* that *close spontaneously*, the instant the blood attempts to go the wrong way. The blood, therefore, *cannot possibly* go any way but the *right* way, so that exercise, by squeezing the veins, *sends it forward* and forward *only*—backward it cannot possibly go. Hence it is that exercise is a most powerful promoter of circulation, and thereby of all those invaluable func-

be as much exercise of muscle as there is of the brain and mind; and as much respiration as there is action of either, and then as equal proportion of *respiration and circulation.* Liebeg has demonstrated this principle as applied to the required proportion between digestion and respiration—a principle that applies equally to all the important animal functions, and to all the faculties and functions of the man, mental and physical as related to each other, and each to all the others—the cerebral action proportioned to the physical energies; each of the latter proportioned to all the others, each of the mental proportioned to all the other mental and physical. I regard this law as *fundamental*, and as a *sine-qua-non* of health, talent, and morality; any preponderance or deficiency of *either*, producing that irregularity of action which deranges the harmony and perfection of all the others. But I shall restrict my remarks in this connection to the physical organs and functions, the requisition of balance among them, and the means of procuring it. Farther on, we shall apply it to the mental and the moral organs and faculties.

A few more illustrations. Let a person eat great quantities of food, but take little exercise, and put forth little mental exertion, and how soon does corruption gather upon him, and overcome him, aud hurry him into an untimely grave? And who does not know that augmented effort, whether mental or physical, increases both appetite and digestion in the ratio of that exercise? A principle as familiar as this must be to every reader in its application to all the leading animal functions in regard to each other, requires only to be *stated* in order to be admitted. It is still more forcibly illustrated by the feebleness, dyspepsy, nervousness, head-ache, ennui, &c., of our literary and sedentary classes, and by the intellectual obtuseness of those who neglect mental culture. Consumptive families are usually slim-built and narrow-chested, which indicate weak vital organs and very active brains. It is this *disproportion of parts* which hastens their death. Apoplexy, gout, &c., are caused by the opposite extreme. If physicians would but restore the lost balance between these leading functions, they would save many patients whom they now loose; and if mankind in general would only keep these functions balanced:—if, when they are becoming nervous, they would labor more and think less; when worn down with labor, they would rest and read; when they have

takes more food than exercise, they would restore the
tween the two; if, like Bonaparte, they would take
opposite to that which caused their disorder—which is o
this principle—most of those who die young, would li
and pain and sickness would be comparatively unkno
every form of disease is caused mainly by the deficie
sive action of one or more of these functions. This disprop
if carried far, hastens death; but when each organ is well
loped and all their functions are equally balanced, there
an abundant supply of vital energy to keep the animal eco
in motion: a proportionate supply of physical strength, lov
exercise, and ability to labor, together with lively sensi
intensity of feelings, and power of thought, the result of
will be health, long life, physical and mental enjoyment in
highest degree of which our nature is susceptible, and a high o
of natural talent. But, on the principle that an overloaded stom
withdraws the strength from the brain and muscles, the predo
nance or deficiency of any part tends to increase the excess or de-
fect, which augments the evil, being the *reverse* of what should
take place, by which the weaker functions are exhausted and go
by the board, carrying health, happiness, and life along with them.

The plain inference drawn from this principle, that the princi-
pal temperaments and functions of our nature require to be *equally* balanced, is that mankind should exercise his muscular system by labor, or being on foot in the open air, about one third of the time; should eat and sleep, (that is, lay in his re-supply of animal life,) about one-third of the time; and exercise his brain in think-
ing, studying, &c., about the other third of his time—*each day.* "All work and no play," shuts out that vast range of pleasure which is designed and adapted to flow into the lap of man, through the channel of the mind; while the *continual* exercise of the brain, or close application to hard study, causes a disproportionate quan-
tity of blood to flow to the head, withdraws it from the muscular sys-
tem, disarranges circulation, respiration, and digestion, and deranges all the animal functions, and thus impairs vitality, talent, feeling, and even life itself. In the epicure and the sensualist, this princi-
ple is reversed; but neither of their indulgences can result in hap-
piness, virtue, or greatness. Nothing but a *balance* of functions can do this, and this can and will. Let mankind labour or exercise six

or eight hours, so as to promote an ample degree of respiration, circulation, sleep, perspiration, and nutrition, and thus furnish his brain and nervous system with an abundant supply of animal energy for his *mind*, and he will keep his brain in that vigorous state which will enable it to put forth a vast amount of mental effort in a short time, render his memory retentive, thoughts clear, and the mental energies efficient and well directed. Nor do I believe it *possible* for a human being to become distinguished in either the intellectual or moral world *without* labour.

To one other physiological reason for this imperative demand for physical exercise, I must here allude:—Circulation of the blood *must be had* at *some* rate—by *some* means, by *any* means rather than not at all—and must be had *throughout the whole system*. Nor is it *possible* for the *heart alone*, however powerful, to furnish *all* the circulation demanded. It *must* have *help*. Or, rather, the primary office of the heart, as I think, is to propel the blood *through the arteries*, and onward still through the *capiliary* vessels—those almost infinitely minute ramifications of the blood vessels *between* the arteries and where it is brought into such inconceivably minute contact with every fibre and shred of every muscle and nerve, and where it expends its vivifying energies upon the system—but *not* through the *veins*. It can drive the blood through the *arteries* with ease, but it must require *prodigious* force in order to propel it through these *wonderfully small vessels*, and certainly, beyond that, it cannot be *expected* to go. As much as ever that it can do this much; more, it is not the office of the heart to do; as is evident—first, from the fact that so onerous a task is truly a herculean one; and, secondly, nature has provided *other* means for propelling the blood *back* to the heart—that already specified, namely, the pressure of the muscles, when in action, upon the veins, by which their contents is squeezed one way or the other, but prevented from going backward by the closing of their valves. Nature does not need *two* tools, both as principles, with which to accomplish one end. If she designed to effect the *entire* circulation by means of the *heart alone*, why so arrange it that the muscles become so powerful *assistants* of circulation? The plain answer is simply this:—All the heart was ever *designed* to

power, or any other power, could be brought to operate only at the *fountain-head*, and was obliged, first, to drive the water forty miles, over hill and through dale, to get *to* the city; then to urge it on by might and main, *through* this complicated and infinitessimal *filtrating* apparatus, and then, after all this, to *add* power sufficient *to raise* it two hundred feet straight up, and this last, by a power applied a long way *beyond the filtrating apparatus*, and by a power compelled to operate *through* (not by *means* of, but by *driving* it through,) that apparatus! What mechanic would undertake such a task? And how would a wise engineer proceed in this case? He would have *two* engines—one to propel the water *to and through* the filtrating apparatus, and the other, to take it *after* it was through, and *then* lift it sufficiently high to empty it off. Would he submit to the loss of power consequent upon the water passing through the filtrating apparatus, in order to apply that power to the water *after* the *water had passed* that apparatus? Nor does nature submit to that loss. *She* has two engines—the one engine, namely, the heart that drives the blood through the arteries and into and through this capiliary system—(this filtrating apparatus that filtrates or abstracts the virtue from the blood, and imparts it to the nerves, muscles, and brain,) and *then* the *other* engine, this principle of propulsion by means of the muscles, to carry it *back* again from this capiliary system through the veins, till it empties again into the heart. And he who attempts to live with but *one* of these engines in play, does not,—*cannot half* live, nor enjoy a hundredth part as much as if he *takes abundance of exercise*, by which means *alone* can he keep up the circulation, and retain either health or strength, or talents, or moral worth, or any of the great ends secured by life.

So much for the *principle* involved in this demand for muscular action, without any reference to the innumerable and the immensely beneficial ends secured by muscular action—such as tilling the soil, and thereby procuring food; locomotion, and all the ends attained by being able to change our position; mastication, lifting, making that vast quantiy of articles for clothing, furniture, ornament, tools, and all the innumerabla *things* used by mankind; making and using machinery, building houses, writing, printing, reading, talking, walking,—in short there is no end to the millions on millions of ends, that is, of *motions*—little, great, and infinitely diversified—

is capable of doing this in Turkey, as an ordinary, every-day affair, and without applying any of those principles of hereditary descent by means of which so vast an augmentation of muscular power, (and, indeed, of power of *any* and *every* kind,*) might be attained, especially in the course of generations (for I consider the human family as yet in its infancy—as a boy, just emerging from war and folly into his teens, and as yet only getting into the way to learn

lies; he being now one hundred and fifteen years old.—"Hundreds of persons can bear testimony to his amazing strength, from which circumstance he got the bye-name of 'Jemmy Strength.' Among other feats he could carry a twenty-four pounder cannon, and has been known to lift a cart load of hay, weighing a ton and a half, upon his back. Many a time he has taken up a jackass, and walked through the toll bar, carrying it on his shoulders. It will be long before we can look upon his like again, to hear of his stories of 1745, and his glowing descriptions of the young Chevalier."

Jonathan Fowler, that ancestor of the author, mentioned on p. 61 of his Hereditary Descent, as so remarkable for strength and who killed a bear by main strength, being shown a large shark left by the retiring tide in a pool of water some distance from the shore, in Guilford, Connecticut, stripped off his coat, and walking knee deep through the mud, oyster-shells, and filth of a sea shore at low tide, out to the fish, captured it while yet alive, (though it was weakened by having but a scanty supply of water,) shouldered it, and brought it *alive on his back*, to the shore, which on being landed, weighed *five hundred pounds!*—quite a load, considering that it was not the most *portable* of articles, nor the best of roads. And yet, I have it through Mr. Grimes, of West Bethel, Vermont, who says his authority is undoubted, and from one who lived in the neighborhood at the time of its occurrence. I would not tell this story unless I could tell it *after* the preceding or some other feat of strength about as remarkable, that comes well authenticated, and yet, I submit to those who are disposed to discredit such stories on the ground that mankind is absolutely *incapable* of putting forth such gigantic muscular exertion, whether we have not ample proof that these things do actually come quite within the range of man's capabilities in the feats daily and nightly performed by our circus men, the Ravel family, the Bedouin Arabs, and a host of others of a like character, which are unquestionably *far* within the bounds of man's capabilities.

* See, in this connection, the article on the improveability of the human family, to be published in the next No. of the Journal, and which also constitutes the closing section of the author's work on that subject, in the article commencing p. 257.

rebral action, and all the powers of life are enfeebled; walk merely from his door on to the side walk, possibly one or two blocks, and wait for an *omnibus* to carry him a few blocks farther to his meals or bed! One would think that, starved almost to death as he is for want of exercise, he would embrace every opportunity to take exercise, instead of which, he embraces every opportunity to *avoid* it. As well avoid *living*, which indeed it is. And then too, see that delicate, fashionable lady, so very prim, nice, refined, delicate, and all this besides much more, that she does not get out of doors once a week, order her *carriage* just to take her and her pale-faced, sickly child, to *church* on sunday, because it is two or three blocks off—too far for them to *walk*. Dear, delicate, fashionable simples. "Do let the *servant* lay you down on your back, and feed you with roast beef, calves' feet jelly, cakes, candies, pies, and all the *good*, all the *strengthening* things, but not till that servant has *chewed* it all up *fine* for you! Now don't get up. Lay still, and let the *servant* bring whatever you require, even to your coffin, and let us set our wits at work to invent some *patent right* machine with which we can pump breath into and out of you, for you really must be too tired to *live*. And your delicate little daughter there—come you dear, darling, itty critty you, come lie down and let your mouth drop open itself, and the servant shall hang a sack of pap so that it shall drop into your mouth and run down your throat without your doing the least thing, and then you may lie all your life-time, having nothing at all to do but to breathe; so you shall, you darling deary, for you must be tired to death with having to eat and breathe so much, so you must, you deary darling child you."

And what shall we say of those who sit and sew all day, or work at any of the confining branches of industry that preclude the exercise except of a few muscles, and perhaps keep themselves bent over forward on to their stomach, lungs, heart, bowels, and over eat at that! Oh! when will man learn to live—learn by what constitutional laws he is governed, and how to obey these laws? When *Physiology and Phrenology* are studied; never till then.

> "Fly swifter round, ye wheels of time,
> And bring that welcome day."—WATTS.

But, *to the law and to the testimony of* FACTS I appeal to establish this principle. What distinguished man of this country or

from public life, and shouldering his gun, he ranges the forests for days in search of game, besides taking much exercise daily. Franklin, the beacon-star of his profession, was a practical printer and a hard worker. Young Patrick Henry's favourite pursuits were hunting and fishing, which he followed for weeks together. These laid the foundation for his greatness. Need we mention the Father of our country, its pride and pattern? Washington, when not employed by his country, laboured assiduously upon his farm; and was actually driving his plough when he received the news of his election as President. Harrison, "the *farmer* of North Bend," led a life of great physical exertion and exposure. Burns, the Scottish bard, actually composed much of his poetry when at work on his farm. President Dwight, the great theologian and scholar, attributed much of his mental vigour to daily labor in his garden. John Quincy Adams, one of the most learned men of the age, informed us that he found much daily exercise indispensable.

Both while in college, and during my professional visits to our principal colleges since my graduation, I have observed it as a uniform fact, that those students who had been brought up without having labored, never take a high intellectual stand, except in parrot-like scholarship. They always show a want of mental vim and pith, and the powers of close hard thinking. After they enter upon the business of life, their case is still worse. For them to rise to eminence is impossible. If I am thankful to God and to my father for any thing, it is that I was made to *work hard and constantly* on a farm, till eighteen years of age, when I began to prepare for college. I left home with only four dollars in the world, with my all upon my back, and travelled four hundred miles. I *worked* my way *to* college, and *through* college. Instead of earning my money by teaching school, I supported myself by *sawing, splitting, and carrying up the wood* of my fellow-students, *three and four flights of stairs*, improving in this way every hour, except study hours; and often portions of the night. My fellow-students laughed at me then, but *now* the boot is on the other foot. I thought it a hard row to hoe, but a rich harvest has it yielded me; and you, reader, owe to this same cause, whatever of delight or benefit, my lectures, writings, and examinations afford you.

Pardon this personal allusion, but profit by the lesson it teaches. Ye who aspire after renown, *work*. Ye who would do good, *work*.

Place your finger upon the wrist of a child, and you will be astonished at the rapidity and power of their pulsations; this rush of blood being simply to supply vital energy to the hand. Circulation in them is prodigious. The reason is obvious.

The matter for the formation of the bones, muscles, nerves, brain, &c., is deposited by the blood. The rapidity of their growth requires a great amount of this deposite, which demands proportionably vigorous circulation, respiration, and digestion. Most of their physical energy requires to be expended in the growth and consolidation of their bodies. To divert it, therefore, from its natural channel, to the nourishment of the brain, is most injurious. It is killing the goose that lays the golden egg. It is inducing that predominance of the nervous system which must inevitably hasten their death. The reason of this will be seen presently.

But this extraordinary amount of circulation proportionably stimulates the muscles. Hence their fondness for exercise, their restlessness, their incessant action. This action increases the circulation and promotes the growth. To keep children confined, therefore, is to retard the formation of a good constitution, and impair their organization. If the noise made by this exercise be troublesome, bear it, remembering that it is life and talents to your children.

Their respiration should also keep pace with their circulation and exercise. The blood, without being vitalized by the action of the air through the lungs, will do them no good. Prevent their breathing, and how soon they die! And just in proportion as this respiration is retarded, or the air they breathe vitiated, is their life shortened and enfeebled. Ye mothers, who are so tender of your children as to keep them shut up within doors, in warm or unventilated rooms, compelled to breathe an atmosphere for the hundredth time, afraid to have them inhale the fresh air—remember that you are thereby taking the most effectual method possible to debilitate both body and mind, and to shorten their lives. Confinement kills many more children than exposure. As all children must be more or less exposed, those who are confined most, take the most cold, and suffer the greatest injury. Mothers usually have excessively large Philoprogenitiveness and Cautiousness,

which often make them so over tender of their children, so fearful of the least exposure, that they *kill* them with kindness. The other extreme should not be adopted; but uniformity is the golden medium, provided *it allows abundance of air, exercise, and nutrition.**

This principle, that the vital or animal system is, or should be, most active in children, exposes the utter folly of putting children to school young; I know, indeed, that the excessive Philoprogenitiveness and Approbativeness of parents, especially mothers, make them try every possible means to bring their children forward early; but since the energies of the child cannot be expended twice, their consumption by the exercise of mind, prevents their growth, and prematurely debilitates them. This green-house method of bringing every thing forward, never succeeds. It inevitably hastens their death, besides weakening their brains while they live. Throughout nature, the proverb, "late ripe, late rotten," holds good. Early fruits soon decay. The poplar tree grows rapidly, but soon rots; while the oak and hickory that form slowly, are far more durable and serviceable. All animals that arrive at maturity early, die proportionally early. So certain and uniform is this law, that, extraordinaries excepted, the life of any species of animal, or of any individual animal, can be calculated from the periods of their maturity with almost mathematical accuracy. This law of proportion between the developments of animals and their maturity and old age, governs the whole animal kingdom, and pervades all things that grow, individuals as well as species. Accordingly, we find long-lived persons to have been very dull children, and our smartest men to have been backward boys. Adam Clarke was the veriest blockhead in school, an eyesore to his master, and the butt of ridicule among his mates. What was Patrick

* These remarks render it evident that the city is not the place to bring up children.—1st, because the air is vitiated; 2d, they have little or no chance for exercise; and, 3d, they are liable to form injurious habits, to mingle with low children, to rise and retire late, and be tempted to eat improper food, candies, baker's bread, &c., and have their intellects prematurely developed at the expense of their bodies. No wonder that above half the children in cities die before their fifth year. The reason of this is obvious. They have no air or exercise to live upon, and these are equally requisite with food, and should be as much provided by parents.

Henry when a boy? The dullest of the dull. Few of the distinguished men of any age, were noted when boys for any thing but stupidity; and as a general thing, great men enter on their intellectual career late in life.

The order of nature is this, that nearly *all* the energies of children and youth should be expended upon their bodies, in forming and maturing their organization, and in laying a deep and broad foundation for the superstructure of after-greatness; and every item of energy demanded by the body, but expended upon the mind, only weakens *both*. The great fault of modern education is that of trying to make learned babies and nursery prodigies. In doing this, they often make them simpletons through life, or youthful corpses. Just as the old miser had learned his horse to live without eating, it died. So, just as children become *very* smart, they also die. What will not parental vanity do? Every thing but the right thing. Where are those meteors of poetic genius, the Misses Davidson? In their graves at fifteen! Philoprogenitiveness *must* be governed by intellect. Not one married person in a hundred is fit to become a parent, because so ignorant of the true principles of education. Hence, most children who do not come up of themselves, are brought up *wrong*, and humanity is thereby degraded.

This same principle applies to early piety; and it is equally true of putting children to trades, or into stores, too young. My heart has often been pained to see *boys* behind the counter; and the smarter they are, the more it grieves me. Slim, sharp-featured, muscles flabby, I see the bright sun of their morning about to pass into an early cloud, or into the darkness of premature death. The working classes commit the same error by putting their children to labour, or to a trade, too young. They bind them out as slaves to task-masters, to labour early and late, and often without sufficient food and sleep, to expend the energies demanded for their growth, in enriching their masters. Many mechanics make it a point of economy—although it is the worst kind of *robbery*—to get all their work done by *apprentices*. The present apprentice system is *monstrous*. Its object *should* be to *teach them the trade*, and that *only;* whereas it *is* to make money out of the labour of the apprentice, who gets only a scanty living, while his master gets large profits. Every man, and especially the young,

undoubted right to all the avails of all his earnings; and
to enjoy the benefit, is wrong.

also think, that as soon as their children get to be twelve
old, they must bone down to hard work. Their actions
"Children, I have toiled hard for you, and now you
pay me principal and interest, by working still harder
" Let such parents remember, that children much
than pay their way *as they go along*, in the pleasure
afford, thereby bringing the latter in debt to the former;
, both are indebted to the God of nature. Children
have their own earnings; and above all things, they
not be compelled to expend their energies for their pa-
at the very time when they are most demanded to per-
their bodies. Most children and youth are lazy, particu-
those late in maturing, because their vitality is expend-
giving them a strong constitution, and it is neither right
to make them labour much, beyond what they them-
prefer. "All work makes Jack a dull boy." Still we
have them take abundant exercise and labour some.
they have attained their full growth and maturity, after
of animal power has begun to be full and over-
, they may begin to work off their surplus energies through
muscles by labour, or their brain by study, but not be-
We deem this point a most *important* one.

labour is also injurious, especially for children
Play is best for them, even till they are ten or
years old, because it exercises *all* their muscles, and
muscle. If they must work, let it be rendered *amus-*
to interest them, and let it be often changed, so as
all their muscles.

principle here explained, exposes a prevailing error of
children to school, college, &c., young. Till they are
twenty years old, they should not be confined at all,
to run at large over hill and dale; and after that
more than half an hour at a time should be devoted
or labour, without alternating with play. And then
of the school room is often vitiated. But more of this
we come to speak of intellectual education.

long ago, when riding alone in a stage with the proprietor,
has always been a very extensive contractor on the canals

and stage routes in the neighbourhood of Utica, N. Y., and who keeps above a hundred horses employed all the time, and sometimes nearly two hundred, and who therefore has great numbers of them to buy, I asked him what kinds of horses he found most profitable to purchase; that is, what class endured the greatest amount of hardship? He unhesitatingly answered "bauky horses." "Why those that are bauky," I again enquired. "Because they wear so much longer, and endure so much more labour and hard usage." "And how do you account for that?" I asked again. "Because by being bauky, they were not used to work till they were fully grown and hardened," he replied. I asked at what *age* he preferred to put a horse down to hard work? "Not before they are *eight*. They ought never be broke till they are that age, and then they will wear like iron till they are thirty. You can hardly wear them out." That is, he would have nearly *one-third* of their lives spent in *growing* solely; and these are precisely my views in regard to early labour and study. If you wish to wear out at thirty, begin hard work or study at eight; but if you wish to live to be a hundred, do not begin to tax yourselves or children, till they are twenty. Till then, let them *be boys or girls*, neither labouring or studying much, except *for play*. Till then, all their energies are required to be expended on the *growth* and formation of their bodies, brain, and nervous system: but, about this time they will begin to have a *surplus* of animal energy, a vigour of muscle which *craves* objects on which to expend it, and a thirst for knowledge which, till they are at least fifteen years old, is unexperienced, except by *precocious* youth. At least, I shall adopt and require this course with regard to my *own* children, and am willing to become sponsor for its result when judiciously applied.

Of course, I would not have the minds of children left an uncultivated *wilderness*, but I would not *tax* either mind with study, or body with labour. What information can be communicated by *conversation*, and what time they *chose* to devote to study *voluntarily*, should be allowed, but no *task* should be made of either, no trade should be learned by daily and hourly confinement to it. In short, nothing should be done by way of labour or study, except merely to work off the *surplus* energies.

In passing, we will add, that certain trades and kinds of labour, such as shoe-making, stone-sawing, sadlery, tailoring,

several of the arts, &c., call but *few* of the muscles into action, and are therefore highly injurious; yet by walking four or five miles daily, or by labouring often at other things, or taking any kind of exercise requiring the action of the dormant parts; those who labour at them will be able to avoid all evil consequences, and prolong their lives.

MEANS OF PRESERVING AND REGAINING THIS BALANCE.

We have already seen, first, the value of health; and, secondly, its leading condition, namely,—balance of function, or the *proportionate* action of all the parts of his nature. Our next inquiry relates to the *preservation* of this balance, and to regaining it when lost—an inquiry of *vital* importance. The principle by which this most important object is to be secured, is, like every other law of nature, simple but effectual. The relative energy of any of the organs, can be changed by *exercising* the deficient ones, and diminishing the action of those that predominate. We have seen so many instances of this change, that we consider it no longer problematical, but a matter of *fact*. The *extent* to which the change can be effected, is astonishing. The well known law of increase by exercise, and of decrease by inaction, applies here in all its force. Illustrations of it are innumerable. You will hear the shrill powerful voice of oyster-men, chimney-sweeps, charcoal-men, and street-pedlers, who cry their articles for squares, amidst the rattling of carriages, the crashing of carts, and all the roar and din of the city, while you can hardly hear yourself talk to a friend, even within doors. Their power of voice is *prodigious*, and all acquired by its exercise. This same law governs every individual, and will enable those of weak lungs and consumptive habits, to strengthen their lungs, and thus avert a disease to which they may be predisposed. On *this* point I speak from *experience*. My mother died of consumption; and at the age of fifteen, I was confined within doors for three months by weak lungs. Soon after my academical career was commenced, I was brought near the grave by the same complaint; and in my Junior year in college, was again attacked with it, and compelled to fall back a year, and when I commenced lectures on Phrenology, my lungs were weak and irritable. But, no sooner had I graduated and commenced speaking in public, and

examining daily in private, than my lungs began to improve, and ave continued to do so to this day. And notwithstanding this constitutional feebleness of lungs, I doubt whether many men have done more speaking within the last ten years than I have, lecturing to crowded houses, two hours or more almost every evening, and examining professionally all day, year in and year out. And those who have listened, know that when I speak, or talk, I do not *whisper*. But for exercising my lungs thus much, I should *unquestionably* have been dead *long* ago.

Let parents who have the least tendency to consumption, put this principle in practice upon their children, and instead of commanding silence, encourage them to talk much, and halloo loud, and that in the open air; and let all who are narrow-chested and slim-built, or at all predisposed to consumption, employ this principle. Let them talk much and read more, and, if possible, speak in public; let them go daily to the fields or woods and halloo; and they will ward off consumption, strengthen their lungs, improve their voice, and benefit their whole system by the increased amount of air breathed.*

But in doing this, great care should be taken not to go *too* far, especially at *first*; for, *over*-taxing any part, so as to exhaust, weakens. Either *extreme* is detrimental. There is little danger that *children* will exercise their lungs too much, but there is great danger in *preventing* that exercise, and adults can know when they are over-taxing *their* lungs, by that sense of weakness or irritability which always ensues, and warns against excessive action. They should then stop short *at once*, till their lungs are rested, and then proceed *cautiously*, exercising them as much as they will bear, but no more.

This principle applies equally to improving the tone and power of the *muscles*. A Roman wrestler is said to have carried a calf daily through the Roman stadium, until it became a full grown ox. At first sight this appears impossible, but, viewed in the light of this princlple, it appears probable. The Hottentots run down their fleetest game, even to the antelope. The feats of physical strength and agility performed by circus riders, slack-rope

* For more specific directions for avoiding consumption and promoting circulation see the author's work on "HEREDITARY DESCENT," p. 82. It will also be treated fully in his work on *Physiology*.

dancers, wrestlers, boxers, the "Ravel Family," the "Bedouin Arabs," &c., &c., are astonishing, yet practice would enable almost any one, having originally a good constitution, to do the same. To develope the muscular system by exercise or labour enough to preserve or regain this balance, is easy, and withal, a most imperious duty. Without muscular exercise, this balance cannot be preserved; and without this balance, all the great ends of life are cut off. One of the worst fashions of the day is this *anti-working* custom. Ladies, especially, think it very ungenteel to labour, because it hardens their hands; and a *lady* must surely have soft hands. Let such remember that soft hands accompany a soft organization (superceding remarks on the organization). Delicacy in a woman is a good thing, but "*too much* of a good thing is worse than nothing." Effeminate sentimentalism is worse than effeminacy. One main cause of the nervousness, vapours, depressed spirits, dyspepsy, sickness, and physical debility of fashionables is their want of labour. Without it, no person can become great or good, any more than without food or breath, and for the same reason.

MEANS OF INCREASING AND DIMINISHING MENTAL ACTION.

But a still more important inquiry is that relating to the *increase* and *reduction* of the *Mental* Temperament. From it, these fountain head, flow most of our pains and pleasures. Its healthy action produces the latter, while the former are caused mainly by its morbid or perverted action. A knowledge of its proper regulation and exercise, is of the highest possible importance to every member of the human family. Those in whom it is too weak, proportionably fail to experience mental and moral pleasures, and are thus cut off from the chief ends of our being. On the other hand, its predominance is always extremely painful.

By what means, then, can it be improved. How can its power be increased or diminished as occasion may require? To strengthen it, we have only to *exercise* it. To diminish it, we must turn the current of its action into other channels. The brain is quite as susceptible of improvement as are the

muscles, lungs, or any other portion of the system; because governed by the same physiological law of increase by action, and decrease by inaction. Let it never be forgotten, that mental discipline consists neither in a knowledge of Greek, Latin, Mathematics, &c., nor in the amount of study performed; nor the time devoted to intellectual pursuits; nor in the number or kinds of books read; but solely in an *active and healthy condition of the* BRAIN.*

If your mind be dull, your intellect obtuse, your feelings sluggish, your memory short, &c., you have only to put your *brain and nervous system* into proper order, and you will thereby quicken your feelings, render intellect clear and penetrating, improve memory, and strengthen the mind. Your brain can be put into this state, 1st, by exercising it habitually, taking care not to exhaust it by *over* action; 2d, by paying strict attention to the condition of the stomach, with which it closely sympathizes. Hence, an improper quality or quantity of food will stupify the mind, deaden the feelings, produce head-achet and weaken or disorder the functions of the brain and nervous system sooner than any others. Certain kinds of food, espe, cially breadstuffs, farinaceous food, fruit, &c. are naturally calculated to strengthen the brain and nervous system; while other kinds, especially animal food, fish, oysters, &c., impart strength to the muscles more, relatively, than to the brain.

* Would that the founders and professors of our colleges but understood and taught this plain principle, in marking out the path for students to follow, and that students would practice it in going through their academic course, which as it now is, often injures instead of benefits, *weakening* the mind oftener than it strengthens it. Almost every college arrangement is detrimental to health. Hence ninety-nine in a hundred leave our institutions of learning with broken constitutions. *Almost all* professional men are invalids, except those who regain their health *after* leaving them. This weakening of the body of necessity enfeebles the brain, and of course diminishes the talents, instead of augmenting them. We appeal whether many young men, who enter college with sound health and strong common sense, do not leave it learned, indeed, but having actually *less* intellectual power than when they entered it. A college course almost invariably impairs the health, which weakens the brain, and enfeebles intellect. The same is in part true of attending school.

But the most efficient method of improving the tone and power of the nervous system, is its *exercise*. But that exercise must be *daily* and *habitual*. To do this, you must apply your mind by thinking, reading, musing, studying, conversation, writing, &c. This exercise will cause the blood to flow freely through the brain, which will enlarge the blood vessels, facilitate the circulation of this vital fluid, and secure mental discipline. This mental discipline cannot be *purchased*. It can neither be given nor received. It must be obtained by every individual's exercising his *own* brain *for himself*. Parents cannot exercise the brains of their children by *proxy*. By setting motives before them, they may aid them, yet they cannot think or feel for them. If, therefore, parents find their children dull, and wish to cultivate their intellects, they must contrive ways and means by which to excite their brains to action. It should be remembered that when children take no interest in books, they do them no good. To learn to read, spell, repeat by heart, &c., *mechanically*, requires little cerebral action, and therefore does them little good; whereas a matter even of play, in which they take a lively *interest*, excites their brain, and this causes it to grow, besides promoting mental discipline.

It might be added that studies in which little interest is taken, cause but little action of the brain, and therefore do little good. But more upon this subject when we come to speak of the intellectual faculties, including schools, colleges, &c.

But many persons, especially among the literary and sedentary classes, find their brain *too* active, and wish to know how to reduce that action. They feel nervous and irritable. Even trifling things excite them inordinately. A molehill is magnified until it becomes a mountain. They are in a fever of excitement; tossed back and forth by currents and counter currents of feeling which they find it impossible to control. At one time, they are elated beyond measure, and full of ecstacy. Some trifling thing, too insignificant to affect a healthy brain, casts them into the very depths of despair. The sensibilities are morbidly alive to every thing. They retire to their couch,

but not to sleep. The boiling blood courses through their veins, whilst the labouring pulsations of their hearts shake their whole frame. Their thoughts wander to the ends of the earth, but to no purpose. They think and feel upon every thing, only to increase their disease, and aggravate their mental sufferings. If Cautiousness be large, they are afraid of their own shadows, and see their path filled with lions and tigers. If Approbativeness predominates, they thirst for fame, but see the cup of praise dashed from their lips by merely imaginary neglects, or reproofs which are so construed as to induce the deepest chagrin and mortification. They seek sleep, but find it not. Hour after hour they turn upon their damask couches, exhausted by mental action, even to prostration, but unable to compose their excited, erratic feelings. Their brightest thoughts flit like meteors across their mental horizon, only to vanish in midnight darkness. And if tardy sleep at last folds them in his arms, frightful dreams disturb their shallow slumbers, and they awake enshrouded in deep, impenetrable melancholy. They feel most keenly, only to feel most wretchedly. Now and then, a sigh, or groan, or "O dear me!" escapes them, and they internally feel, "O wretched man that I am." They feel burthened with, they know not what, but this only oppresses them the more. Things, otherwise their joy, are now their misery, and every thing sweet is rendered bitter. Their nervous energies are wrought up to the highest pitch of inflamed action; yet they have no strength to endure this excitement. Days and weeks roll on only to augment their miseries, and to increase their exhaustion. Their excited mind thirsts for books, but this only increases the ascendancy of the nervous system over the vital and motive, which is the cause of all their sufferings. What can they do?

Listen whilst we tell you. Your sufferings are caused by the predominance of your nervous system over your muscular and nutritive apparatus; and your *only* remedy is to be found in *restoring this balance.* All the medicines in creation cannot cure you, because of your malady. Doctoring you do not need. You require only to restore the balance of action between the brain and the other two great functions of your

means, namely, nutrition and muscular exercise, and you are well at once. This must be done by *diverting the circulation from the brain* to the muscles, and by removing all causes of excitement. Tea and coffee must be abandoned, because they highly stimulate the brain and nervous system, the excessive action of which is the sole cause of your disease. A strong cup of tea will excite one in this state, more than a glass of spirits will a hardy labourer, whose nervous sensibility is feeble, and do him ten times the injury. Wines, porter, ale, cider, beer of all kinds, must be wholly abjured, and for the same reason. They all *stimulate*, but you require something *cooling*, *relaxing*, and *sedative*. Tonics may brace you for the time being, but their virtue consists in their stimulating property, and should therefore be avoided. Flesh is injurious; because it also is highly stimulating, and calculated to inflame the nervous system. Too much food is also bad, and is often one primary cause of excessive nervous action, producing a feverish state of the system, because the blood is surcharged with nutrition. Colds are another; and still another, more efficient than either, is an impure skin. When the pores of the skin are closed, they cause the blood to retire to the heart, and flood the brain; besides preventing the impurities of the blood and the waste matter of the system, from escaping. This must be remedied by frequent ablutions of the whole body. To children, bathing is all-important. They have so much waste matter that the avenues of its escape must be kept always open. Besides this, the cold bath is highly exciting to the skin, and this promotes the circulation of the blood, and thereby withdraws its circulation from the brain. Where the energies of the system are sufficient to produce re-action, it is one of the very best remedies of nervous affections to be found. Cold water is certainly cooling, and carries off that heat, that feverish, *morbid* action which is the cause of the disease.

These principles apply with great force to precocious children. Their extreme smartness is caused by the predominance of their nervous system over their muscular and vital, and their life depends upon restoring this balance, which can be done only by the means just pointed out for diminishing excessive nervous action,

and by giving them much exercise and sleep. Their brains and nerves should be excited as little as possible; they should not be allowed books; should not be confined in-doors; should wash and bathe often; retire early; and live much on bread and milk. We believe there is something in milk quieting to the nerves, and promotive of sleep, two of the main ends to be secured. We would also recommend this diet to adults who wish to reduce their nervous action.

But the most effectual method of restoring this balance of parts is *muscular exercise.* It compels the blood to return to the muscles, induces sleep, promotes perspiration and respiration, and this purifies the blood, and thereby quiets the brain and nervous system. Riding, especially on horseback, produces the same desirable result. Yet neither should be carried to prostration, for this *prevents* sleep, and *inflames* the nerves, which aggravates the disease. This exercise should be habitual; should be carried to fatigue, but not to prostration, and then alternate with rest. Literary pursuits should be abandoned. So should all kinds of business which cause much excitement.

But the organization of society is most unfavourable to the proportionate exercise of these three great functions of our nature; that is, to the preservation of this balance of the Temperaments. Laborers exercise their *muscles* mainly, to the neglect of *mental* culture, cutting themselves off from those pleasures flowing from the exercise of mind; while business and professional men, artists, writers, book-keepers, bankers, brokers, and the lighter kinds of mechanics, and indeed most of the inhabitants of our cities and villages, especially our gentlemen of leisure, dandies, and fashionable ladies, exercise their brains and nerves mainly, to the almost entire neglect of their muscles, meanwhile overloading their digestive apparatus, breathing impure air, and keeping late hours. Laborers and business men say they have no *time* to cultivate their intellects, while our gentlemen of leisure, fashionable aristocrats, and many others, have little disposition to take sufficient muscular exercise. Hence the inhabitants of our cities and villages, and especially the "*higher* classes," have the mental temperament predominant, and the vital, weak; as is evinced by their sharp features, thin faces, and haggard looks. On the other hand, countrymen and workers, have larger and better heads, yet lack

mental cultivation and discipline: that is, they have much *natural* talent, with but little *acquired* learning. This explains that sickly delicacy—that poor, scrawny, homely, sharp-favoured, dyspeptic, and nervous state of the body which usually accompanies fashion, fashion, and idleness.

Most professional men are invalids, and die early, and all because they violate this law of balance of temperament. A student's life is generally considered *necessarily* unhealthy. But this is by no means the fact. On the contrary, a comparison of the ages of different classes of men, proves that literary pursuits are actually conducive to health and longevity.* Were the sole object of my life to see how long I could live, or even how happily, I would divide each twenty-four hours into three parts, and devote eight hours to sleep, rest, and meals; eight more to vigorous exercise, or rather, hard labour; and the balance to the exercise of mind, setting the last two whenever practicable. Or, even were my object to become intellectually great or learned; or were health my object; or were all these combined; I would pursue the same course. Mr. Burritt, the learned blacksmith, is often referred to as an intellectual prodigy. He certainly is the wonder of the learned world. Besides understanding fifty languages, he has accumulated a richer treasure of historical and miscellaneous information, than probably any man living, [see Phrenological Journal, vol. iii. p. 57, or the Phrenological Almanac for 1841,] and yet, in his letter to ex-Governor Everett, he states that his poverty *compelled* him to labour at the anvil *eight hours* daily. This is the *one main* secret of his greatness. "Go thou and do likewise," and train up your children, too, in harmony with this principle.

In passing I will add, that the order of nature is evidently thus. In childhood and youth, the *vital* powers predominate in action. The muscular follow next: and from fifteen to thirty, the vital and motive functions are more vigorous than the mental. From thirty to fifty, the three should keep an even pace, but after that, the mental naturally predominates. Talented men retain all their intellectual vigor long after their muscular system has been enfeebled by age. The most splendid specimens of intellectual greatness—Milton's "Paradise Lost" included—have been reared

* Madden's "Infirmities of Genius."

by old men in their physical decline. The brains of children are soft, and their nerves less sensitive to burns, bruises, cold, &c., than those of adults. The nervous system is the last to mature, the last to yield to the approaches of age, and of a *natural* death. Hence little pains should be taken to cultivate the intellect until nature has fully matured the brain and nervous system. Some species of animals, the dog included, are born blind. What consummate folly to cut open their eyes, or put on glasses, or attempt to make them see by any other artificial means, before their natural time! Let nature have her perfect work. Follow where she leads; but never precede her. Let your *first* labour be to give them a *strong constitution;* and to lay in as large a supply of *physical* energy as possible. You may cultivate their intellects, but not so much as to withdraw their energies from growth. Let intellectual attainments be what nature has made them, *secondary*, in point of time. Would it be wise in you to hurry your fruit-trees into bloom so early that the frosts of spring would certainly nip the fruit in its bud? Let intellect appear *too late*, rather than too early. It is in obedience to this law, that children sleep most of their time the first few weeks after birth, and much during childhood and youth. Let them sleep all they will. Let them retire before dark, and even take a nap in the day-time. Let them not be tasked with *any* thing till they are fifteen. Till then, they rarely feel the importance of learning, and most of them will learn more in one year after they are twenty, than in their whole lives before they are fifteen. Most people think themselves too old to go to school after they are twenty; whereas this age is better than under twenty, and they will learn still faster and better after they are thirty, especially if they preserve their health unimpaired. Most persons think that they cannot afford time to study after they are twenty. As well may they say they cannot afford time to live or eat. *Mental* exercise and improvement is *the* business of life. Most parents think the time of their children too precious to waste in study after they are old enough to be useful in other respects. Hence, they crowd them into school too young, thus spoiling them both ways. This is the crying evil of our modern system of education, and therefore we dwell upon it. Let parents and teachers ponder well on our last principle, viz. that the physical powers, or

the vital temperament, is developed *first*, and the brain and nerves last, and the consequent inference is that much more of the first ten to fifteen years should be spent in exercise, sleep, and nutrition, than in study; that *too* early education and schooling are most detrimental; and that the child should receive most of his education, before that period, *whilst in motion*. We would not have mental education wholly neglected, yet we would make it secondary as to time and importance. But we shall be more explicit on these points hereafter.

In order to render these remarks on Physiology any thing like complete, it is necessary to extend them much farther than the proposed limits of this work will allow, and especially to expand those parts that now barely *allude* to digestion, to kinds and amount of food, time of taking, and indeed, the whole subject of nutrition, including the *cure* of indigestion; and so of the remarks on bathing, perspiration, friction, &c. &c., including especially the application of this whole subject to the *cure of diseases* in general; but a farther presentation of Physiology, must be omitted in this connection, partly because we cannot well find room, partly because this volume should embrace no more of this subject than is absolutely necessary to prepare the way for our inferences, and partly because the editor will soon publish a work in which this whole subject will be fully presented. Such a work is much needed. No work now out on Physiology, covers the ground required. We require a work which shall embrace, not only the functions of the several corporeal organs, but, therewith, the influence of different physiological conditions upon the mind—of different kinds of food, several habits, external influences, organizations or textures, &c., including all those conditions of body that affect the mind, and all those laws that govern the reciprocal relations of each to the other, and reciprocal influences of each upon the other. Next to nothing has been published on this subject; and yet this embraces just what is required of physiology, and *all*, in fact, that *is* required, and no work is needed as much as one that should do justice to this subject.

And what is more, none but a *Phrenologist* is qualified to do this subject justice. None but one who understands mind as a Phrenologist alone can understand it, and those influences which he knows various physiological conditions to exert over mind, is at all prepared properly to present this subject. We want none of the

learning of the schools brought to the work. All there taught must be *unlearned*, or it will so bias the judgment and becloud the vision as to blast success. And I submit, to the candid judgment of the reader, if the few remarks in this section, considering their necessary brevity, do not throw more light on this all important subject, the reciprocal relations of body and mind, than all ever before written thereon. It may be self-conceit. It may be unfounded, but the author fancies, that, though he has but just entered the threshold of these investigations, yet, that he has gone farther into it—into *practical* physiology and the way to operate on mind, improve mind, and throw the mind into any desired state—then all who have written on Physiology; for who of them has hit on *the* point of Physiology—namely, its *effect on mind?* At all events he will soon submit the work to the public—will soon tell them how to *avoid* diseases, how to *cure* them *Physiologically;* how to improve mind, operate on mind, reform mind, and render mankind *happy*. And if that work meets with that success with which his *predications of character* have met, for the last ten years, (and they have been predicated in part upon these relations proposed to be discussed,) that success must be considerable. It will be the first of the pocket series already announced.

But let us advance another step—a step, too, which, while it is closely connected with the preceding, evolves perhaps the most important physiological condition or law of relation between the body and the mind, ever yet presented, perhaps that exists.

SECTION IV.

INFLUENCE OF THE BODY ON THE BASE OF THE BRAIN—OR, THE CONDITIONS OF THE BODY AS AFFECTING THE PROPENSITIES.

Having shown, first, that there exists an intimate connexion between the conditions of the body and those of the mind, and, secondly, pointed out some of the effects of organization upon the mind and talents, we narrow down our observations to the *base* of the brain, taking into account those relations found to exist be-

tween the conditions of the body and *animal propensities*—a principle heretofore completely overlooked—a principle discovered by Phrenology, and also lying at the very *basis* of all efforts at reforming mankind, as well as at the basis of physiology, of self-improvement, of personal and general happiness, and of the education and government of children. Our statement of this principle is this. There exists an intimate reciprocal relation between the *conditions of the body* and those of the *animal propensities*, each being as is the other. Let the *body* be in a fevered or stimulated condition, and the *propensities also* will partake of the *same* morbid, feverish, vicious action; but, let the *body* be *healthy*, and in a cool, quiet state, and the *propensities* will be in the same quiet, healthy state, and therefore much more easily governed by the higher faculties, than when the body is disordered.

Our *first* proof of this principle, is observed from the *position and functions* of these organs. To *serve the body*, to perform those functions belonging to man *as an animal*, is the exclusive office of the basilar organs. Alimentiveness *feeds* the body, Acquisitiveness, lays by food, clothing, property, &c., and, with Constructiveness, builds houses and provides other means of *physical* comfort. Combativeness and Destructiveness defend and protect the *body first*, and especially *life*, while Amativeness, Parental Love, and all the other organs in the base of the brain, have a special reference to the *body*, and its functions and demands. Hence, they are located *close to* the body which they serve, and whose wants they supply, so that the inter-communication between the two, may be as *direct* as possible, and be facilitated by their juxtaposition.* Hence, also, the conditions of each exert a more direct and powerful influence upon the other, than the body exerts upon the moral sentiments, or the moral sentiments upon the body. The moral organs, or the higher, religious, God-like sentiments, occupy the upper portion of the head, and are as far removed as possible from the body, so as to be disturbed as little as possible by those causes which morbidly excite the body, and so of the reasoning.

But, the *position and functions* of these animal organs, by no means furnish our strongest proof of the alleged reciprocal relation

* See the principle that juxta-position facilitates function, which is illustrated in a series of articles, headed, "The Philosophy of Phrenology," in Vols. VI. of the Amer. Phren. Journal.

existing between the body and the base of the brain. Well-known FACTS, or rather *ranges* and *classes* of facts, place this point beyond all doubt. We do not quote *isolated* facts, but *classes* of facts, where one fact is the representative of millions. Colds and fevers do not *increase* Benevolence, or Devotion, or Kindness, but actually *diminish* them, yet they greatly *augment* the passions. Let a child be somewhat unwell, that is, let its *body* be in a feverish, irritated condition, and its *propensities* will be roused: it will become peevish, cross, petulant, and fretful, and cry at every little thing. However kind and forbearing you are to it, nothing pleases, but every thing irritates it.* So dyspepsia renders its unhappy subject irritable, peevish, passionate, and fault-finding, rather than kind, just, grateful, and benignant; and the same is true of most persons laboring under physical indisposition. They find fault with every body and every thing, are ungrateful, unreasonable in their anger, and disagreeable, because of the weakened state of their moral, and the irritated state of their animal organs, and all because their *bodies* are excited. Restore their *bodies* to health, and their combative and destructive feelings are banished, and their serenity is restored.

Why do not diseases increase our *kindness*, our *devotion*, our *conscience*, or our reasoning powers? Simply because bodily disease is imparted to the *base* of the brain, or the *animal* organs, *first*. But let a child or an adult become so very sick that his body is *prostrated*, and it is these very *animal* powers and propensities that are prostrated *first* and most, while the moral and reasoning are less impaired. In this condition, they take bitter medicines without a murmur, and exhibit a mild, heavenly serenity of countenance.†

But let the *body* begin to revive, and what is the first mental index of returning health? Crossness, irritability, spitefulness,

* Many children are cross and ill-tempered, because they are sick, and are punished because they are cross, that is, are punished because they are sick. Better punish their mothers, or nurses, who do not know how to make them good by keeping them well.

† Nearly or quite all the corpses of children I have ever seen, have exhibited this benign expression of the moral sentiments far more than during life, which shows that the propensities die first, and the moral sentiments, last.

and ungovernable temper, with a restoration of appetite and affection, or a revival of the animal nature. "Ah! you begin to be cross, I reckon you're better," is a speak-word in the mouth of every body, and tallies perfectly with this principle.

The phenomena of death also accord with this principle. The extremities are prostrated first; sensation and nervous energy rapidly decrease; the animal passions follow in quick succession, and conjugial and parental love, appetite, anger, revenge, love of the world, &c., are all deadened before the moral or intellectual faculties are stupified. Love of life, also an animal organ, situated in the lowest part of the base of the brain, lets go its hold on life before the moral faculties give up, and hence the dying man is willing to depart: his love of life and of sensual joys, having been subdued by the grim messenger.* Dying persons often attempt to speak, but cannot, because the organs of Language and Memory, being situated low down in the forehead, near the body, fall before the approach of death sooner than the still operating organs of reason, which are situated higher up. Every one must have noticed, that dying persons bid the last earthly adieu to their friends, and even to their companions and children, whom, through life, they have loved most enthusiastically, with as much coolness and indifference as if they were to be gone but a day, and yet, their still vigorous *intellect* gives wise *directions* as to their future conduct. So also the Christian, "*Dei gracia*," dies in the triumphs of faith; that is, in the vigorous exercise of the moral faculties *after* the death of his animal nature, whilst others often die in the *reversed* or painful action of these organs. After presenting this principle in a lecture at Smithville, N. Y., an elderly deacon stated that he had experienced the truth of the above principle. He said that he had been once so very sick that he

* How beautiful this principle, how wise this provision, merely in rendering death less painful than it would be without it! If we died in the full vigor of the propensities—of love of life, of property, of family, of ambition, and other worldly desires—how much harder would it be to part with them, or rather to be torn forcibly from them, than it now is, after the weakening of the body has deadened our love of life, unclasped our hold on wealth, on conjugial and parental love, and destroyed nearly all our earthly desires! This principle will render dying less painful than the living suppose, especially to those who die a *natural* death, that is, die by the gradual wearing out of the body.

and all his friends expected every breath to be his last, that he had no desire to live, no regard for his wife and children, although both before and since, it was particularly strong, nor the least ill will against any one, though before, he had felt hard towards several, no regard at all for property, and not a wordly feeling left, although in the entire possession of his intellectual and moral faculties, and perfectly conscious of every thing that occurred. He was also able to reason and think, though unable to speak. On the return of health, his domestic and other animal feelings returned. He said it had always been a matter of surprise to him, that, just as he was, to all appearances, about to bid a final adieu to his family, whom he dearly loved, he should have regarded them with such perfect indifference, and yet, that both *before* and *after* his sickness, he should have loved them so devotedly.

Dr. Vanderburgh, of New York, related the following to the author. A patient of his took, by mistake, a preparation of potash, which gradually, and in about eighteen months, terminated his life. It first neutralized his love of his wife and child, before very enthusiastic; his anger, before ungovernable, next fell a prey to its ravages, and his ambition next; while his still vigorous intellect, noted this gradual decay of his animal nature—all in perfect obedience to this principle.

The proverb, "*old men* for *counsel*, *young* men for *action*," embodies the same principle. "Action" and force of character, are given by the vigorous exercise of the animal propensities, which are stronger in young persons than in old, *only* because their *bodies* are more vigorous. Milton commenced his Paradise Lost after he was *fifty-seven* years old, and decrepit and enfeebled by old age. The most splendid intellectual efforts ever put forth, have been made by men in the *decline of life*. During childhood and youth, while the *body* is vigorous, the propensities and perceptive organs are extraordinarily vigorous and active, but the higher sentiments are less so; in middle life, the passions and intellect are *both* powerful; but the talents attain their maximum of power *after* age has enfeebled the body. In harmony with this principle it is, that many young men who, between the ages of twenty and thirty-five, are wild, dissipated, and given to animal indulgence, after thirty to forty, become excellent members of society. And I doubt not but every reader can bear witness to the fact that, as he grows

either, his propensities decline, while his intellectual and moral powers increase in energy. Observe your tastes, the tone and cast of your intellect, your likes, studies, and all your mental operations that will give you the desired test, and I doubt not but the gradual, permanent augmentation of the power of the intellectual and moral elements, and the diminution of that of the propensities, will be a matter of *consciousness* to every reader, as well as a matter of general observation.

But more. This principle opens up a great *law* of both physiology and phrenology. At first, the *base* of the brain is alone developed. In infants, but little brain is found in the top head, while the basilar region, and especially the *back* of the head, is *much* larger, relatively, in adults than infants. As youth progresses, or, rather, as the brain grows, it expands, not proportionably in all its parts, but *forwards* and *upwards*—in the *moral and intellectual* region, and this change goes on till the body is fully matured, and begins to decline, when the *propensities* become enfeebled, yet the *intellect* is *augmented* in power, love of reading increases, the thinking powers branch off into new regions of thought; the judgment becomes more sound; and the *higher* elements of our nature ripen up to their full maturity and power. How beautifully, also, does this principal explain the fact that old men are more cautious than when young, the organ of Cautiousness and Causality being higher up than the propensities, and therefore age weakening the latter, yet augmenting the former, increasing prudence, protection, provision for the future, &c., &c., but diminishing recklessness.

Sometimes age *increases* irritability, selfishness, and all the animal passions; but, when this is the case, the *body* will be in an inflamed condition, the physiology *morbidly* active, and of course the propensities so likewise.

So also the *memories* of children and youth are astonishingly retentive and vigorous, whilst those of aged persons are enfeebled; but the *judgment* of the latter is strong, while that of the former is weak; because, the organs of memory being in the base of the forehead, are vigorous when the body is vigorous, and become enfeebled by age; but, those of the judgment are in the upper portion of the forehead, and therefore partake less of the weakened state of the body. A severe fit of sickness, when it leaves the

body in an enfeebled state, is sure to weaken most kinds of memory, while it seldom impairs the judgment. Not long since, a Mexican called to deliver a letter from a friend in Mexico. In conversing on Phrenology, he wished to recall the name of an old school-mate and friend of his, now physician to the king of France, but was unable to do so, though perfectly familiar with it. For fifteen minutes, he tried hard to recall it, but failed, and then said, that "since his suffocation by the burning of charcoal in his sleeping room, which came near killing him, he had been unable to remember names." This weakened his body of course, and by the action of this principle, enfeebled also his memory. Probably half of my readers have had their memories enfeebled by sickness; and scores of cases could be narrated in which an improvement of the health, has strengthened the memory. Were I to give a recipe for improving the memory, the first and most important item of it would be, *improve the tone and vigor of the body.*

Again: hunger causes anger and peevishness. Wives and daughters will bear me witness that when their husbands and fathers come home hungry, they come home cross, are irritable, and displeased with every body and every thing, till a hearty meal restores them again to a pleasant humor. If you wish to break unpleasant news to a man without offending him, or to obtain a special favor, approach him *after dinner*, when his body has been thrown into a comfortable state. Those in England who solicit donations for charitable objects, never once think of applying to the rich and great till *after dinner*. When well fed, ferocious animals are tame and harmless, but when hungry, their ferocity is ungovernable, and their Destructiveness lashed up to the highest pitch of fury. So the ferocious Indian, when he wishes to kindle his thirst for war and blood to the very climax of rage and revenge, *fasts a week*. Now *why* should the irritated state of the stomach, and thereby of the body in general, excite to morbid action the *animal propensities merely?* Why should not hunger increase the flow of kind, of conscientious, and of devotional feeling, instead of that of anger, revenge, and ferocity? This principle contains the answer.

The laboring classes, contrasted with those who are above work, furnish a striking illustration of this principle. The former, as a

class, are far more virtuous, sensible, and intelligent, than the latter. *Laborers* are scarcely ever guilty of robbery, theft, counterfeiting, assault and battery, murder, or any other crime, unless they become intoxicated, while most of our pickpockets, debauchees, prison-birds, &c., &c., &c. live without labor. "Idleness is the parent of vice," while labor is a great cause of moral purity. The reason is this: The energies of the system, must have *some* avenue of escape. Labor carries them off through the muscles; but when this door of escape is closed by fashionable idleness, its next door of egress is through—not the sentiments or intellect; for, idleness never makes men better or more talented—but through the *propensities*. Consequently, vice is vastly more prevalent and aggravated in the *upper* circles of society, than in the lower.*

This principle harmonizes beautifully with, and also explains, the effect of alcoholic drinks upon those who stimulate. The one distinctive property of alcohol and of alcoholic drinks, is to *stimulate* upon the brain and nervous system. Now, if this principle of reciprocal sympathy and reaction between the body and the *base* of the brain, more than between the body and the moral sentiments, be true, it is clear that stimulating drinks will excite the *propensities* more, relatively, than they will the moral sentiments or reasoning organs; and if they *do* thus excite the propensities morbidly more than they do the propensities, this principle is proved thereby; but, if this principle be *not* true, they will stimulate *all* the faculties *in equal proportion*.

That alcoholic drinks powerfully excite Amativeness, which is located in the very base of the brain, is a universal fact. The vulgarity, obscenity, and licentiousness occasioned by them are proverbial. Who ever saw a drinking-party that were not indecent in their allusions, given to the relation of obscene anecdotes, and to the singing of lewd songs, if not to the company of harlots? In England, when the wine is introduced after dinner, modest woman

* We often talk about the "*upper* classes," meaning the rich, who feel themselves above those who labor. As virtue is above wealth, and as the laboring classes are more virtuous than the "*higher* classes," it seems that the upper classes are the lowest (in the scale of true moral worth), and that the "*upper crust*," is at the *bottom*. Men who live without some useful employment, should be *disgraced*, not honored.

always retires, because she knows that by remaining her delicacy will be shocked. Wine or ardent spirit of some kind is *indispensable* to any and every debauch. Why are harlots universally drunkards? Let this principle answer. These drink down the voice of conscience, blunt modesty, and stifle the charms of morality, intellect, and virtue, while they whirl its guilty victim on in her sensual career of merely *animal* indulgence. Men and women, be they ever so moral and virtuous, under the influence of intoxicating drinks *are not safe*. Before the *first* advantage *can* be taken of a virtuous woman, without using *force*, she must be partly *intoxicated*, and the advantage can be taken of most women when stimulated. And if this be the fact of virtuous, modest *woman*, what is the fact of *less* virtuous *man?**

These drinks also excite the combative or contending propensity of those who are under their stimulating influences. So combustible is their anger, that they take fire at every little thing, and even seek occasions of contention; and more bickerings, broils, fights, and duels are engendered by ardent spirits than by all other causes united. Who ever saw men fight unless they were excited by liquor? or who ever saw men in liquor who were not easily angered, and "all fit for a fight?" Byron says that stimulants always rendered him "savage and suspicious."

Alcoholic drinks also stimulate Destructiveness, or the bitter, hating, revengeful feeling; and hence drinkers will caress their wives and children one minute, and beat them the next. More murders are caused by the stimulating influences of ardent spirit than by all other causes combined. Let the calendars of crime testify on this point. Hence, also, intoxicated men not only rail, curse, break, destroy, vociferate, and threaten vengeance, more

* How is it possible for a woman of delicate feelings to tend bar, go to balls or parties where wine or spirits are freely drank, or consent to be for a moment in the company of men who stimulate? Surely no *modest* or *refined* woman, who understands this principle, could, on any occasion, allow herself to drink wine, porter, or any other kind of spirituous liquors, with or in the presence of those who do understand it: because she must see that she thereby renders herself liable to say and do what it would make her blush to reflect upon. My motive for introducing this fact here, is to make woman *ashamed* to drink, and thereby render this most pernicious habit unpopular among men.

them when they are not intoxicated, but it is then that an old grudge, otherwise long since buried, is raked up, and dire vengeance sought and obtained; and generally a human being can screw up his Destructiveness to the sticking point of murder, and screw down his Benevolence and Conscientiousness below the concentrating point, *only*, or at least most effectually, by ardent spirit. Gibbs, the inhuman pirate who committed so many cold-blooded murders, confessed to his clergyman before his death, that when about to perpetrate some act of cold-blooded murder, his heart would often fail him, till he had taken several potent draughts of strong liquor, which enabled him in cold blood to commit any act of cruelty, however horrible, and upon the defenceless. Fieschi, the French regicide, who fired the infernal machine at the present king of France, on his trial, testified that when he saw the procession coming, his heart failed him; that he took a dram of brandy to give him courage; that his heart failed him a second time, and he took a second dram, but could not bring himself to do the fatal deed till he had taken the *third* draught, and then he did it with a relish.

It is the excessive exercise of the animal propensities which subjects criminals to the penalties of violated civil law. It is mainly by drinkers that our courts are patronized. Let our intelligent lawyers, let our judges, sheriffs, justices, &c., &c., answer the question, "Does not most, if not nearly all of your criminal business have its origin in drinking?" But in case alcoholic drinks did *not* excite the merely *animal* passions, or in case they *equally* stimulated the moral faculties, or especially, if they stimulated the moral sentiments *only*, this state of things would be reversed, and drinking would render mankind more virtuous instead of most vicious.*

* In olden time, a man who had committed some heinous crime, and deserved punishment, was allowed to choose between the three crimes, of drunkenness, incest, and parricide. He chose the former, but while drunk committed both the others. The fact stands out in bold relief, that drunkenness and vice go hand in hand. Well has intoxication been called the *parent of* all the vices. It is so; and this principle shows why, namely, in consequence of this reciprocal connection between the body and the *base of the brain*, when the body is stimulated by liquor, that stimulant excites the *propensities* more than it does the *moral*, or *intellectual* organs, and thus induces vice and wickedness.

This principle explains the fact that intoxication often renders a good man a real demon incarnate. As long as the moral and intellectual organs predominate, no matter if the animal propensities be vigorous—for, if duly governed, the more the better, because they impart force. When the two are about equal, with the moral in the ascendancy, and the animal not stimulated, all goes right; but a little stimulant will often turn the scales, and give the ascendancy to the propensities, and thus render a really good man a *very* bad one. But mark well the converse; it *never* renders a *bad* man a GOOD citizen, nor an immoral man, virtuous; because it never stimulates the moral and intellectual faculties more than it does the animal feelings.

This general principle explains the reason of the custom of drinking *grog* with a friend, instead of drinking, or doing anything else. As Adhesiveness, or the organ of friendship, is located in the *base* of the brain, ardent spirit warms it up to vigorous action, thus augmenting the flow and intensity of friendly feeling, and hence you will often see those who are half intoxicated hugging and caressing each other. In case it excited friendship *alone*, it would do little injury, perhaps good, but as it inflames the *other* animal passions also, drinkers will be the warmest of friends one minute, and the bitterest of enemies the next, and then make up over another glass, producing that irregularity which will hereafter be shown to constitute vice.

Philoprogenitiveness, or parental attachment, is also located in the lower portion of the hind head, and hence the half-intoxicated father will foolishly fondle his boy, talking to him all sorts of nonsense, to be followed up by a cruel beating; thus destroying even-handed government, and spoiling the lad. Liquor excites conversation, because Language is in the lowest part of the forehead; but as the reasoning organs, which manufacture ideas, are in the *upper* portion of the forehead, and therefore not only not stimulated but actually weakened, by it, the drinker talks, talks, talks, but *says* nothing. He talks *words only*, not ideas.* How foolish, how

* Has the reader never been struck with the fact, that a man in liquor is utterly incapable of being convinced of a truth, however plain, or however clearly proved. He cannot seem to see the point at issue, and argues at random, while reasons, however clear and cogent, seem to make no

[illegible] of [illegible] and reason, of thought and refinement, is the con[illegible] not only of drunkards, but of those who stimulate only [illegible]! Witness bar-room conversation: full of stories, to be sure, but what *kind* of stories? The more animal, the better. A Byron, half-intoxicated, may indeed write his Don Juan, and like productions,—may compose poetry mostly addressed to the *passions* of man; but no one in his state ever wrote a Paradise Lost, a Thomson's Seasons, a Locke on the Human Understanding, Brown's Mental Philosophy, or Edwards on the Will. A Pitt, a Fox, a Sheridan, not to name cases in our own country, may be eloquent when partially intoxicated, yet their eloquence will be characterized by sarcasm, severe invective, denunciation, declamation, hyperbole, narration, and a remarkable flow of words, &c., rather than by argument, or profundity, or clear deductions from first principles, nor will it be freighted with rich ideas. But before alcohol can produce eloquence, a quality far inferior to *reasoning* power, the individual requires a peculiarity of temperament and phrenological developements not found in one man in millions; while it will destroy that of all the others, by over charging some with excitement, rendering others foolish, others bombastic, &c., &c.

Another view of this subject will present this principle in a still stronger light. Alcoholic drinks not only *stimulate* the merely *animal* propensities more than they do the moral sentiments, but, when the stimulation has subsided, the accompanying *re-action* is felt upon these *lower* organs, as much, in proportion, as they were previously stimulated. Not only do these drinks excite Amativeness, and thus produce licentiousness, but, when it is not goaded up to morbid action by the presence of stimulation, it is weakened more, in proportion, than the upper range of organs, and hence the deadening of connubial and parental love in the drunkard, and the consequent abuse of his family.

While the inebriate's Combativeness and Destructiveness are stimulated to fighting and revenge, those of the drunkard, and of the drinker whenever re-action takes place, become so deadened that

[illegible] of impression upon him. His perception of the force of ideas is completely blunted, while his Combativeness and all his prejudices are augmented thereby. When we have struck upon a fundamental truth, how beautifully do all the facts that bear upon it harmonize therewith!

he loses all energy, all spirit and efficiency, cannot or will not take the part of his family, nor even of himself, so that a little boy may impose on him with impunity, and is too irresolute to overcome any obstacle, or effect any difficult object.

A man under the stimulating influence of alcoholic drinks finds his Acquisitiveness excited, and is continually asking, "how much will you give, what will you take, how will you swap," &c., or suddenly becomes very rich, or he bets, or else seeks the gambling or the billiard-table in quest of a fortune at once; yet, as his intellectual organs are not equally excited, he is generally the *loser* in his bargains, but under the re-action which follows, he has little or no regard for property, little industry, or economy, or forethought about laying up for the future, but squanders his all for liquor, even to the bread out of the mouths of his hungry children, and to the clothes off his wife's back. Hence it is that inebriates are universally poor, ragged, and destitute. If John Jacob Astor should become a drunkard, even *his* immense estate would become scattered to the winds. During the exhilaration produced by strong drink, Self-Esteem and Love of Approbation become unduly excited, producing a boasting, bragging, swaggering, self-convicted, haughty, egotistical spirit, a disposition to swell and dash out in gaudy style, assume airs, attract notice, &c., &c.; yet, during the subsequent re-action, all regard for character and respectability is annuled; and with it, all self-respect and regard for reputation, which constitute the strongest of incentives to virtuous and praise-worthy actions, as well as restraints upon vice and self-degradation. At first he is mortified beyond description if seen intoxicated, afterwards, he cares not a farthing for his credit or his words, for his honor, or anything said for or against him or his family, is destitute of shame, dead to dignity and manly feeling, and associates with those to whom he would before have scorned even to speak.

Again: these organs of ambition always combine with the other organs that are the most active. Combined with Conscientiousness, they give the highest regard for *moral* character, and for correct *motives;* with intellect, a desire for reputation for learning and talents; with Ideality, for good taste, good manners, &c.; but combined with Combativeness, for being the greatest wrestler, the best fighter, &c.; with the other animal propensities, for being first

on their indulgence. Hence, as already seen, since alcohol weakens the higher organs, but stimulates the *animal* propensities, and also the ambition, the two combining render him emulous of being the most licentious, the greatest fighter, or wrestler, or drinker, or swearer, the most vulgar, &c.; but never of being good or great.

In Easton, Md., in 1840, the author saw two young men vie with each other as to who could drink the most grog, no very uncommon thing among drinkers. The next morning one of them was a lifeless corpse. Why should the ambition of inebriates *descend* to the *animal* passions, instead of *ascending* to the moral and intellectual elements? This principle contains the answer. Thus: alcohol first over-excites the ambition, only to direct it to animal objects, and then deadens it; rendering him *doubly* wicked both ways, and of course proportionably miserable.

It equally destroys his firmness and power of will. He *knows* the right, intellect being less deadened, and yet pursues the wrong, having lost all self-government.* Conscientiousness may remonstrate, but to no effect, because located too far from the body to be proportionably stimulated. Religious feeling may lift up her warning and persuasive voice, and Firmness say no, but without effect, because they are in the same predicament. Alcoholic drinks necessarily produce vice and misery first, by stimulating the propensities to excess, and then by deadening them, thus being a two-edged sword, cutting the cords of virtue and happiness *both ways*.†

* How beautifully does this harmonize with the fact, that it has been found next to impossible to reclaim drunkards till Washingtonianism took hold of them, literally *dragging* them into the kingdom of Temperance by kindness, and by *watching over* them till they were cured, and resisting temptation for them. And this principle admonishes us to *forbear* with them. And if they fall, put them again on their feet. Pity them, not condemn them. Their power of resisting temptation has been *weakened*, encourage them. But, what shall we say of the *liquor seller*, who tempts his reformed neighbor to take another glass, and thereby hurls him from the brink of salvation to the abyss of destruction?

† The religion of the Bible is pre-eminently the religion of the moral sentiments and intellect, and requires the subjugation of the propensities to the intellectual and moral faculties, besides strongly denouncing animal sensuality as such. But all alcoholic drinks, wines included, stimulate the brain and thereby morbidly excite the animal propensities and thus *violate* the requirements of the gospel. Wine-drinking Christians, therefore, are

It may be objected, that if alcohol stimulates the animal propensities, it is a good thing in case they are weak. I answer, better have them too weak than too strong. When too weak, it is because the body is feeble, and must be strengthened, not merely by *stimulating* the body, but by *invigorating the health.*

If it be farther objected that these drinkers sometimes induce a preaching and a praying disposition, I answer: this never occurs in the earlier stages of drink—never till it has so deadened the animal organs that large and more vigorous (because less stimulated) moral organs may, in one case in thousands, take on more stimulant than the partially deadened propensities are able to receive, but *such* piety, *such* religion, *such* intellect will neither fit a man for his duties in this world, nor his destinies in the next. I grant that these drinks sometimes stimulate the brain as a whole, yet this very rare exception does not invalidate the general law under consideration, especially since it occurs only where the moral and intellectual organs decidedly predominate.

In case alcoholic liquors excited each of the faculties *alike*, why do they not render the pious man a hundred fold more pious, and the literary man ten times more literary? Why not deepen and widen the channels of thought? Why not render ordinary men Websters, Franklins, Broughams, and Herschels, and these intellectual giants actual Gabriels in intellect? Or why should they not excite the *moral* faculties, instead of the animal feelings? Why not make an infidel, an Enoch? a deist, a Wesley? or a sceptic a Payson? Why are not all spirit-drinkers patterns of piety and good morals, and also stars in the firmament of intellectual greatness? Let this proposition answer. Not only does it *not* augment the talents of talented men, nor the literature of the literary, nor make the profane pious, but it actually *reverses* this state of things. It prostrates talent, beclouds the intellect, darkens counsel, renders the ideas muddy, and before its approach, literary attainments, intellectual greatness, and moral purity, one and all, vanish like the dew before the rising sun. It sometimes, though rarely, increases a certain kind of eloquence, yet it is universally a

as great a self-contradiction as hot ice or cold fire. On the other hand, *wickedness* consists in that very dominance of the animal passions which alcoholic drinks cause. As well, then, talk about *wicked* Christians as about *wine-drinking* Christians.

sworn enemy to good morals, and to all literary and intellectual attainments.

Again: by a law of our nature, to *over*-tax any organ draws the strength from the other portions, and concentrates it upon the labouring part. Thus, an overloaded stomach withdraws the strength from the muscles, from the brain, from every other part, to remove the load. This renders us drowsy, dull, and averse to both mental and physical action. Close mental application, powerful thinking, or intense emotion, impair the appetite, retard digestion, and induce dyspepsia, because they draw off the energies of the system from the stomach to the head. Now, if this well-established physiological principle applies to the several portions of the brain, great excitement in the animal passions actually *weakens* the intellectual and moral organs, and that at the very time when, in order to keep pace with the over-stimulated animal propensities, thus lashed up to increased action, they require augmented vigor.

The inference, then, becomes obvious, powerful, and inevitable, both that all alcoholic drinks, and also *whatever* preternaturally stimulates the brain and nervous system, thereby excite the merely *animal* propensities mainly, but weaken the moral and intellectual powers. No more can any human being take alcoholic liquors in any form or degree, or opium, tea, coffee, mustard, spices, or any other stimulant, without thereby proportionably inducing this result — without brutalizing his nature, degrading his manhood below his brute kind, and subjugating intellect and moral feeling to the sway of animal passion—than he can "carry coals of fire in his bosom and not be burned." As soon will any other law of nature fail as this. As soon will the deadly poisons become harmless, or water run up the inclined plane of itself, or the sun rise in the west, as will stimulants of any kind fail to produce animality. Nor is there any exception. Every item of artificial stimulant produces this animal result as its *legitimate*, its *constitutional* effect. As far as anything stimulates at all, just so far does it excite the *propensities* merely, and just in that proportion produces vice.*

* In a small treatise on Intemperance, founded on Phrenology and Physiology, the author brings the preceding principle and train of remarks to bear upon alcoholic drinks, showing that every identical drop stimulates and intoxicates proportionably, and is productive of vice and misery. It has been pronounced a most powerful appeal and argument in behalf of total abstinence.

This principle suggests one of the most easy and efficient of all means of subduing the propensities, and of elevating the moral sentiments, namely, by keeping the *body* in a cool, quiet state, and at the same time discovers one of the most prolific causes of vice and misery that exists, both in children and adults, namely, an *excitable physiology*. It thereby shows that the way to reform man morally, is to reform him *physically*. Ministers may preach, and revivals may be multiplied to any extent, without laying the axe at the *root* of this tree of vice. Men must *learn to eat and drink first*—must govern their *appetites*, must avoid flesh and condiments, and live mainly on fruit and farinaceous food, before they can expect to be more virtuous, or, consequently, more happy. In violation of this law of relation between the body and the propensities, pious Christians go on praying to God to give them grace to enable them to overcome their easily-besetting sins, with the one hand, and with the other, poking up and adding new fuel to, those already fierce fires of animal passion which they are vainly praying and trying to subdue. So, also, parents weep and pray over the bad tempers and wayward dispositions of their children, and try by every known means to reform them, but they only grow worse, simply because they do not know how to conduct their *physical* education or regimen. Few parents know how to *feed* their children; and the final result is, that the bodies of their children become disordered and inflamed, and thus their propensities, partaking of this inflammation, become permanently and preternaturally excited, and general depravity ensues. In consequence of the feverish excitement of their children's nervous system, their combative, destructive, selfish, lying, and other animal propensities, are kept under continual morbid excitement, producing ill-temper, thievishness, lying, &c., for which they receive repeated chastisements, only to increase these depraved propensities. Rather, chastise those ignorant parents and nurses, whose utter ignorance of the great laws of our being *causes* much of this depravity, by deranging their physical functions. The crying of children is mostly an expression of their combative and destructive feelings, or of sickness; hence, by keeping them in perfect health, which *might* be done if the laws of physiology were obeyed, they would cry very little, and be always mild, amiable, and sweet in their disposition, and require no chastisement.

Infants of a few days or weeks old cry very little, till bad regimen has disordered their bodies, and then they cry, and show anger. Children cry when they are sick, and because they are sick; keep them perfectly well, and they will cry little, if any, and grow up infinitely more lovely and heavenly-minded than when brought up in utter and continual violation of the laws of physiology. Above one-half of the children of our cities and villages die under four years old.* Is this shocking mortality a part of the original design of nature? No! It is downright *murder* by the *wholesale!*—and all from wicked ignorance on the part of parents, and especially of *mothers!* Take them as a class, they are as ignorant of physiology and the laws of life, health, and happiness, as babes. Young women attend to everything in preference to fitting themselves to become wives and mothers. The influence of fashion on woman, and especially on *young* women, is most pernicious, first on themselves, and secondly, in totally disqualifying them for becoming wives or mothers. They know every new fashion as soon as it is published, but do not know how to feed their children. Oh, woman! woman! "how art thou fallen!" "Thou art beside thyself." Much fashion hath made thee mad. *Wilt* thou not return to the simplicity and benignity of thy original nature, and again fill the sphere appointed thee by thy God and thy developments, namely, that of *educating children* both physically and morally, and making home "a heaven here below?"

Hereafter, we shall present still another means of restraining the propensities and promoting virtue, that of offsetting them by the higher faculties. Still, the above is the main one, and the one most efficient.

* In Syracuse, the deaths in 1842 were one hundred and thirty-four; of these eighty-four were children under five years old.

CHAPTER II.

PERFECTION OF CHARACTER—ITS CONSTITUENTS, AND HOW TO ATTAIN IT.

SECTION I.

BALANCE OF POWERS, OR PROPORTIONATE ACTION OF ALL THE PARTS.

HAVING seen, first, that happiness consists in obeying the laws of our being; secondly, that the correlative relations between the body and the mind are perfectly reciprocal; and, thirdly, what particular conditions, both organic and physiological, produce their appropriate effects upon the mind; that is, how to induce given states of mind by producing their correlative states of body, we pass naturally from the body to the mind, and come to consider those mental conditions on which virtue and happiness depend. There are three primary laws of virtue and happiness, appertaining to the mental faculties, viz.:

1st. That they should be *proportionately* developed and exercised: the moral sentiments, however, governing;

2d. That each should be exercised in harmony with all the others; so that no clashing or opposition can occur; and,

3d. That every faculty should be exercised upon its *legitimate object;* that is, in harmony with its *primary* function.

As obedience of the first of these laws is of the *utmost* importance, and since its presentation is to constitute the main body of this work, its full elucidation here is indispensable. This doctrine of *balance* of power—of the *proportionate* action of parts—we regard as one of the most important laws of nature, whether organic or inorganic. It involves the inquiry, *What constitutes a* PERFECT *head and character?* Let our answer and its reason be duly considered. The head and character of every child and adult, should be trained and fashioned in harmony with this law; and those thus formed, are models of perfection.

Our phrenological developements constitute the media through which we look at objects; and our judgment, conduct, and opinions are mainly governed by them. An uneven head, or one in which

of the organs are large and others small, indicates an equally uneven character. Such are liable to have excesses and defects; to take partial and one-sided views of things; and subject to *extremes*, which is only another name for imperfection and excesses, and means much the same thing as tendencies to evil. But an even head, one in which all the organs are equally developed, and the faculties harmoniously exercised, indicates correct judgment, consistent conduct, perfection of character, and a virtuous, happy life. Indeed, the very definiton of virtue, according to Phrenology, is the harmonious exercise of all the faculties in due proportion, upon their legitimate objects, controlled by the moral sentiments and directed by intellect; but vice or sin consists in the *excessive*, *defective*, or *perverted* action of the faculties, and, especially, of the animal propensities, not thus directed. This principle applies both to the *individual* faculties, and to their *classes*. Thus, when the propensities predominate in action, they demoralize and debase reason and moral feeling—the highest, noblest gifts of God to man—and while, in one sense, they assimilate the "lord of creation" to the "beasts that perish," in another, they render him far worse, because of his greater susceptibility of enjoyment and suffering. Selfishness punishes its possessor. A selfish or vicious man is of necessity a miserable being; for his selfishness and vice naturally render him so. On the other hand, their deficiency constitutes imperfection; for one with feeble animal and selfish organs, has too little force to carry forward any important plan, or even to take care of himself. He must therefore be taken care of by others, and poorly, too; for, to depend upon others for support or protection, is to depend upon a broken reed.

On the other hand, those in whom the *moral* faculties are very large, and the animal weaker, are indeed good, moral, virtuous, &c., but they are *too* good—so very good as to be good for nothing. They have no force or energy to carry their good feelings into execution. A man with weak propensities and great intellectual organs, will never effect much with his intellect. One with weaker intellect and strong propensities, will effect much more.

A predominance of the propensities and intellect over the moral faculties, leads to most disastrous consequences; for powerful animal desires will then employ a powerful intellect to effect purely selfish, wicked ends, and stop at no means of attaining them. This

was the organization of Patty Cannon, (see Phrenological Journal, vol. ii., or Almanac for 1841,) and is that of most of the scourges of mankind. Nor is the predominance of the moral faculties without the propensities and intellect, favourable; for, though this organization gives piety, yet piety without intellect, is also bad. It lit the fires of Smithfield; devastated the world by the "Holy Wars;" caused the "Salem Witchcraft;" and has instigated religious persecutions, and created pious sinfulness. But where each of these three great classes of faculties are *equally* developed, the propensities give force, daring energy, and eager desires; the moral, convert the animal into a philanthropic and religious channel, and the intellect, guides them both, by the light of reason, to happiness—the great end of our being. The propensities require to be strong, but should be checked, and made subservient to high moral ends; the moral sentiments require to be predominant, but must have the helping-hand of the propensities to carry them out, and both require knowledge to enlighten, and judgment to conduct them to the best results.

This same principle of balance or proportionate action, applies with equal, if not still greater, force, to the individual faculties. The predominance or deficiency of either is injurious; but their proportionate action is a leading condition of perfection and enjoyment. Thus, Amativeness fairly developed, and governed by the moral sentiments, produces connubial love, than which there is not a more virtuous or pleasurable feeling in man; but its deficiency, causes the proportionate absence of this virtue, while its excessive action constitutes one of the worst and most painful of vices. Excessive Philoprogenitiveness spoils children by over-indulgence and excessive tenderness; while its deficiency cuts off the joys of a parent, and renders children intolerable and burdensome, instead of the greatest of pleasures; but its due developement experiences all the joys of parental love; and if governed by enlightened intellect and high moral feeling, secures the best good of the parent. Excessive Combativeness, acting alone, creates contention, causing *physical* fighting, and a sour, ugly temper, which is highly vicious, thereby incurring the penalty attached to the violation of this mental law; but this faculty, acting in obedience to Conscientiousness and Benevolence, becomes *moral* courage, defence of *rights*, and of the oppressed, &c., a highly virtuous emotion. The due exercise

of Alimentiveness, by strengthening the body, and thereby the moral and intellectual qualities, is virtuous, bringing with it its own reward, while its excessive indulgence, by overloading the stomach, and thus clouding the intellect and blunting the moral sensibilities, becomes vice. Average Secretiveness, governed by Conscientiousness, employs policy in a good cause, whilst its excessive action, unchecked by the higher faculties, leads to lying and duplicity. Acquisitiveness, or love of property, duly exercised, promotes industry and sobriety, gathers around us the comforts of life, and, aided by Conscientiousness, produces even-handed justice, but its predominance leads to cheating, extortion, &c. Excessive Cautiousness produces irresolution, procrastination, and timidity, and is unfavourable both to virtue and efficiency, but, duly balanced, it gives that discretion which is the better part of valor. Does Self-Esteem predominate, unchecked by Conscientiousness or intellect, it inflates one almost to bursting with pride, self-sufficiency, haughtiness, and egotism; whereas its due developement, controlled by the moral and intellectual faculties, imparts dignity, and that self-respect which elevates one above meanness and trifling; causing him fully to appreciate and fulfil the great objects of life. But, if it be small, he underrates himself, and is therefore underrated by others, and feels too diffident and insufficient to attempt great things. Predominant Firmness, uncontrolled, renders one obstinate; impervious to conviction; and blindly tenacious of his opinions, whether right or wrong, merely because of his *will*; but those in whom it is small, are too fickle to accomplish much; sow, but have no perseverance to wait for the harvest, "being blown about by every wind of doctrine," every new notion, every novel doctrine; but, fairly developed and balanced, no element of character is more valuable. Predominant Ideality renders one fastidious, and too delicate and refined; its deficiency leads to coarseness and vulgarity; but its fair developement blends the serviceable with the perfect, combining utility with beauty.

This same principle, that balance of faculties is indispensable to perfection of character, applies with still greater force to the *moral* faculties, besides explaining that diversity which characterizes the religious opinions and practices of mankind. Few think alike, even in the fundamentals of religion, and fewer still in its details, because of the difference in their phrenological developments.

These constitute the media, or, as it were, the colored glasses, through which we look at the Deity and his moral government, as well as at the moral relations of man to man, and to his Maker. Thus, the ancients, having large Veneration, paid great attention to religious worship; but as their Benevolence, Conscientiousness and Causality, were usually moderate or small, and their propensities predominant, they worshipped gods governed by animal passion. This organization, combined with their powerful Amativeness, worshipped a Venus, or the goddess of love and beauty; with very large Combativeness and Destructiveness, a Mars, the god of war and carnage; with Acquisitiveness large, the god Terminus, who protected their property; with large intellectual and animal organs combined, a Jupiter, the dictator and governor of the world, to whom they attributed every vice in its most aggravated form, joined with great intellectual power.

In harmony with this principle, each modern religious sect has its own peculiar set of phrenological developments, which harmonizes perfectly with the peculiarities of its creed. To show minutely *what* characterize each, and their departures from the only true standard of religious faith and practice involved in this principle, would be to thrust our face into a hornet's nest of the worst character, which is unnecessary; yet we will give a few illustrations. Universalists almost invariably have large Veneration, combined with predominant Benevolence and Adhesiveness, and moderate Destructiveness, and hence adore God for his *goodness* mainly, and dwell in glowing colours upon his *love;* but the old-fashioned Calvinists usually have large Veneration, with predominant Self-Esteem and Firmness, and large Conscientiousness, and accordingly adore the *Sovereignty* and unbending *justice* of God. Has not the reader often seen stiff orthodox deacons, whose heads rose rapidly from the intellectual organs to Firmness and Self-Esteem, showing more Reverence than Benevolence, and more Firmness and Conscientiousness than either, with a tolerably wide head? But did a Methodist, or Universalist, or Unitarian, or Episcopalian, ever have this form of head? These remarks do not apply to Congregationalists, nor to be believers in the "New School" doctrines, whose Conscientiousness is usually predominant, but Self-Esteem moderate and Destructiveness only full, and whose high-toned, or rather ultra-Calvinistic notions, are materially softened down. In them,

Annivonans is usually moderate, and accordingly, they abhor no sin more than its perversion. Episcopalians usually have large Veneration, with predominant Benevolence and large Ideality, Firmness, Self-Esteem, and social faculties, with Conscientiousness not always large, though often full, and hence they place their religion in works of charity, and in attending "*the* church," rather than in penitence, and are not as strict and rigid as the orthodox; yet they are always genteel, rather exclusive, and eminently social. Nearly all their ladies have superior heads, are remarkable for devotion, good sense, the domestic qualities, and especially *Benevolence*—the best we examine except Quakeresses, though often rather proud. The developements of the Dutch Reformed are much the same. Quakers have no characteristic moral developments, and accordingly allow their members to hold any and every belief, provided they *do* thus and so. Infidels, Deists, &c., usually have moderate Hope, small Veneration, scarcely the least Marvellousness, large Benevolence, and Conscientiousness variable. I never saw one of Infidel sentiments who had not a poorly balanced moral head.

We always find that those who have Conscientiousness predominant, with small Veneration and Marvellousness, place their religion in doing *right*, or in honesty and morality, but disregard the *externals* of religion; yet those in whom these organs are reversed, attend to its outward forms and ceremonies; but, though they are devout, they are often unjust and immoral. Those in whom Benevolence predominates, place their religion in *doing good*, to the comparative neglect of the other Christian duties. Those in whom Marvellousness is large, regard religion as consisting in *faith*, and expect reliance upon Divine Providence; but those in whom this organ is small, do not feel that awe of God, that sense of the Divine presence, which this faculty inspires, but attribute all events to cause and effect. But those in whom *all* these organs are *fully* and *evenly* developed, "put on the *whole* armor of righteousness." They *do good*, do *right*, *worship* their God, and *trust* in his providence; which, united, constitute the very *perfection* of the Christian character. Such take consistent views of God, of his attributes, and of moral subjects, besides living a blameless life, worthy our admiration and imitation; while imperfect religious faith or practice is the natural fruit of unevenly developed moral organs.

This same principle of balance applies equally to the intellectual faculties. When they are *all* large, the judgment is good in regard to all subjects, but deficiency in any of them impairs the judgment in regard to the functions of those that are feeble. Thus, let a picture be hung up for inspection, and if the beholder have Size large, and all the other intellectuals small, though he will judge accurately as to its *proportions*, and derive pleasure from admiring them, yet all its other qualities will be unseen, unadmired, and his pleasure proportionably restricted. But if he have Form also large, he will observe and admire its *likeness* as well as its proportions, and thus be *doubly* delighted; and if large Color be added, he will also be delighted with the beauty of its colors, and the richness and delicacy of its tints and shades, which will triple his pleasure. Add large Ideality, and he will discover what without it he would not have seen the beauty, richness, and those other qualities of the picture which appeal to this faculty.

One having large Eventuality only, will learn and remember events alone, including history, news, &c.: with only Locality large, he will learn geography, and recollect places, but nothing else; with Form large, the shape of things; with Calculation alone large, he will excel in mental arithmetic, but be poor in everything else; with Causality prominent, he will *think* much, and investigate *first principles*, yet be poor in other things.

If one's perceptive powers, which give the various kinds of memory and the ability to collect and retain knowledge, greatly predominate over his reflectives, though he may be very apt as a scholar and talker, yet he will be superficial, lack thought, judgment, and contrivance, and be incapable of ascending from facts up to the first principles that govern them; and, on the other hand, if his perceptives be small, but reflectives predominate, he will have a wretched memory; be unable to command his knowledge, or bring his talents to bear upon practical matters; be given merely to speculative, scholastic, abstract, therefore-and-wherefore, metaphysical theorizing, which is valueless; and, though he may know *how* to reason, yet his knowledge of facts will be too limited to furnish data sufficient to form correct inductions. But where both are *equally balanced*, the former will collect abundant materials, which the latter will work up into correct arguments and sound conclusions. Both equally developed give a general talent, constitute a

well-balanced and truly philosophical mind, and give the true Baconian, inductive method of studying nature, by ascending from facts up to first principles—the only possible means of arriving at the truth. This developement is not only perfectly adapted to the laws of nature, and harmonizes with the constitution of the human mind, but it also gives what is called sound common sense, correct judgment, and enlarged views of subjects; while its absence causes the intellectual lameness, warped views, and fallacious and diversified opinions existing among mankind.

Those having large Language, with small Reasoning Organs, will talk much but say little; will have words in great abundance and variety, but no *ideas;* and therefore experience and communicate but little pleasure; for who wishes to listen to senseless prattle? On the other hand, those having Language small, with large Reasoning Organs, will have excellent ideas and much valuable matter to communicate, yet be barren of expression; their rich mines of thought remaining buried for want of language, and the pleasure and profit of listening to them being proportionably abridged. But those having Language and the Reflective organs *both* large, will experience double pleasure, first in thinking, secondly in communicating their glowing thoughts in rich, expressive language; thereby administering much pleasure and profit to their delighted listeners.

But the power and importance of this principle of balance, are greatly augmented when applied to the various *combinations of the faculties.* Thus, to have predominant Cautiousness is bad, but to have it combined with small Hope, is much worse; causing the most gloomy apprehensions and fearful forebodings, and shutting out every ray of expectation which large Hope would throw in upon perpetual darkness. Excessive Approbativeness added, creates the strongest desire for approval, mingled with a constant dread of incurring censure, and no hope of obtaining that commendation so much desired—a most unhappy state of mind. Large Veneration, and small Self-Esteem and Combativeness, added to this combination, produce the most oppressive diffidence, accompanied with that confusion and utter want of self-possession which prevents any one, however talented or deserving, from accomplishing much, or even from enjoying intercourse with men, together

with pusillanimity, and even cowardice. But, let any one have these faculties *equally balanced*, and strong Approbativeness, will aspire to distinction; strong Hope, expect that praise which Approbativeness desires; large Self-Esteem, will impart enough, but not too much, of that "modest assurance" requisite to push one's self forward; large Combativeness, will nerve him for contest with every difficulty, and give vigor and efficiency to all he says and does. And if his faculties are still farther balanced by large Intellectual organs, they will give him the requisite talents; and high Moral organs, will will impart *moral* worth, sanctifying his ambition, elevating his motives, and ennobling his character; and he will be every way calculated to enjoy life himself, and to become a blessing to mankind. But, let either of these organs be much larger or smaller than the others, and his enjoyment will be proportionally marred, and his usefulness diminished.

Though predominant Acquisitiveness, which predisposes to dishonesty, covetousness, and a miserly selfishness and meanness, and also its deficiency, which allows of extravagance, and diminishes industry, are each adverse to virtue and happiness, yet the evil is greatly magnified by its combinations. Thus, one having small Acquisitiveness combined with large Benevolence, will give away largely to every apparently needy sufferer, leaving nothing for himself, and no capital with which to make more to enable him to aid future sufferers, or even to live. Large Adhesiveness increases the evil, by causing him to ruin himself in helping his friends, and by exciting commiseration for those whom he desires, but is unable, to relieve; whereas, had Acquisitiveness been as large as Benevolence and Adhesiveness, he would have gratified the former by *acquiring* property, and retaining enough to live comfortably, and continue business in order to make more; and the latter, by giving the balance to relieve friends and sufferers. This would more than double his pleasure, besides preventing that distress occasioned by bestowing his all, and that perhaps upon unworthy objects. But those in whom Acquisitiveness predominates over Benevolence, may indeed experience a sordid pleasure in *making* money, but are strangers to the exquisite satisfaction which accompanies works of charity. Predominant Acquisitiveness holds in its iron grasp

the means of gratifying Benevolence by giving; Adhesiveness, by entertaining friends; Ideality, by having nice things, and indulging a refined taste; the Intellectual Faculties, by purchasing books, and taking time to think and study; Philoprogenitiveness, by spending money in educating and improving children;* Locality and Sublimity, by travelling; Conscientiousness, by paying debts, and freely discharging all pecuniary obligations; Hope, by investing capital in what promises pleasure to the other faculties; Approbativeness, by making a respectable appearance; Alimentiveness, by indulging in table luxuries,† &c.; thus abridging most of the enjoyments of life, besides preying ultimately upon itself by grudging every farthing expended, and giving its possessor a world of trouble for fear of losing his possessions. The combination of very large Acquisitiveness and Cautiousness, with small Hope, is an organization which produces a state of mind truly deplorable. We were brought up near an old miser, named Geo. Rogers, who had this combination, and who, besides burying his money in different places, watched it the whole of dark and stormy nights—suffering every thing from fear of being robbed. The combination of predominant Acquisitiveness with small Cautiousness, by speculating too largely and grasping at enormous profits, often loses all; besides contracting debts beyond the means of payment, inducing a perpetual series of difficulties, and, (if Conscientiousness be also small,) prompting to dishonest and unprincipled conduct. Moderate Caution, added, causes the individual to try a variety of ill-advised ways and means to get rich; but, he fails in all, and is tormented with improper desires, which he is unable to gratify, and so grasps at one straw after another, only to sink into still deeper poverty, and more hopeless disappointment.

* About twenty miles from Raleigh, N. C., there lived an old miser, worth $20,000, who also allowed his only daughter to live destitute of every comfort, dressed only in clothes coarse and shabby, almost starved, and finally, even to go to the poor-house, because he was too miserly to support her.

† Mr. Green, a carpenter, living in Norfolk, Va., has Acquisitiveness so [illegible] that he lives upon spoiled meat, cold victuals, and such ends of the [illegible] he can get for almost nothing; and is an old bachelor, because he is too stingy to marr[illegible]gh worth some $20,000.

‡ e. g. Sp[illegible]rs in mulberry trees in 1840.

But when these organs are *equally* developed, Acquisitiveness desires property and prompts energetic efforts to acquire it; Hope creates due enterprise, and feasts, but not to excess, upon unfolding prospects; Conscientiousness is gratified in paying all dues; and Cautiousness and Causality combine foresight and prudence with that judicious application of appropriate means to the end desired, which crowns one's efforts with success. This combination secures the harmonious exercise, and unalloyed gratification, of both these faculties, and of all the others if similarly developed.

One having predominant Self-Esteem, combined with large Firmness, Combativeness, and Destructiveness, and only moderate Conscientiousness, Approbativeness, and Intellectual Faculties, will be self-sufficient, proud, haughty, imperative, overbearing, dictatorial, obstinate, insolent, supremely selfish, and revengeful towards all who do not obey his unreasonable demands, and submit to become his servant, and yet he will have too feeble an intellect to support his high-sounding pretensions; but, one having all these organs equally developed, —large Self-Esteem, to impart dignity and nobleness of character, so that he cannot be trifled with, combined with large Intellectual organs, to impart the strength of mind requisite fully to sustain his high pretensions;* large Conscientiousness, to add *moral* worth to intellectual greatness; and large Firmness and Combativeness, to impart perseverance, moral courage, and energy of character—will duly respect himself for his moral and intellectual qualities alone, and combine the man and the gentleman, with superior intellectual abilities and high-toned moral principles; thus enjoying life himself, and promoting the happiness of those around him.

Another still more striking illustration of the importance of a *balance* of the faculties, might be drawn from the *social* organs; and others still from *every phrenological and physical organ in man.* But, why enlarge upon a principle, the necessity and value of which are self-evident—a principle clearly shown to be so powerful and universal in its application, as to be inseparably interwoven with the nature and happiness of

* Dr. C. Caldwell has this combination.

every human being? Have we not already shown *how* it is that a *well balanced* intellect is so superior to the same amount of intellect unbalanced—*how* the moral faculties, when harmoniously developed and exercised, produce that moral feeling, that true piety, which constitutes the grace of graces—the crowning excellence of man—and that this endless diversity in the religious faith and practice of mankind which disgraces modern Christianity, and makes so many infidels, is caused by a *want* of this balance? Indeed, words cannot express its value and importance. Hence, should not parents and teachers, in educating the young and moulding their character, physical, intellectual, and moral, and, indeed, ALL who seek health, long life, happiness, or self-improvement, be guided by it as their polar-star, making it the nucleus around which their every effort to remedy defects or cultivate virtues, should cluster?

SECTION II.

HOW TO INCREASE THE ORGANS.

Having shown in what perfection of head and body consists, or the one great and leading condition of virtue and enjoyment, namely, in the even developement and harmonious exercise of our faculties of body and mind, we fall back upon the eventful inquiry, "Do any means exist of attaining this harmony, or of improving the character? Can the weak faculties be strengthened, and the energy of predominant ones weakened? or is man fated to carry his virtues, faults, excesses, and defects to his grave?" Our answer is an unequivocal NO! We say with *emphasis*, that weak faculties can be strengthened, and the power of predominant ones reduced; and that their *organs* can be enlarged and diminished. We know, indeed, that although the organs in children are more evenly developed than in their parents,—a proof that our leading principle is founded in nature,—yet that the *natural* tendency is for the large organs to become larger, and the small ones, smaller—the very reverse of what should take place. The *reason* of this is, that the larger an organ becomes, the greater the pleasure taken in its exer-

cise, and the more spontaneous and continual its exercise, which re-augments its size, and re-increases its activity; and also, that when nothing special occurs to excite a given faculty, its organ becomes sluggish, and remains mostly quiescent, which reduces its size. This decreases its capacity to afford pleasure, which still farther diminishes its action and weakens its power. This principle illustrates the Scripture doctrine, that "to him that hath shall be given, and he shall have more abundantly; but from him that hath not shall be taken away even that he hath." Phrenology shows both how to counteract and how to *reverse* this unfavorable tendency.

The reader will see that we are now approaching a most important subject; but before we can consistently point out the *means* of attaining this most desirable end, we shall be required to demonstrate the *fact* that the organs *can* be enlarged and diminished, and the power of their faculties increased.

And here a serious difficulty presents itself, namely, how is it *possible* for so soft a substance as the *brain* to press out so hard a substance as the *skull*. This question should be discussed, not upon the ground of *reason* alone, nor solely on the ground of fact, but according to that principle of balance we have presented, of the *two combined*. We will then show, first, the *rationale* of this enlargement, or *how* it can take place, and, secondly, establish it by *facts*; though Phrenology says that the facts should *precede* the reasonings.

1st. The *whole* head continues to enlarge till after thirty, and the inference is conclusive that if the resistance of the skull does not prevent the enlargement of the brain as a *whole*, it will surely allow any *part* of it to become enlarged. 2d. Phrenology demonstrates the fact that the brain is composed of particular organs, each of which exercises a particular function; and both Phrenology and daily observation establish the fact, that the *exercise* of every organ causes a flow of blood to that organ in proportion to the vigor and continuance of that exercise. Hence, the vigorous and continuous exercise of any *faculty*, as of Benevolence, Causality, Combativeness, &c., causes a proportional flow of blood to its particular organ; which blood is freighted with matter which it deposits wherever it goes, and in proportion to its abundance. This causes each *organ* to enlarge in proportion to the exercise of its *faculty*. This

law of increase by exercise, and decrease by inaction, is familiar in its application to the hands of sailors, laborers, &c.—to the feet of expert dancers, pedestrians, &c.; to the chests of rowers; to the right hand compared with the left; and, indeed, to every portion of the body; and, since the brain is governed by this same physiological law, the exercise of any faculty will cause a proportionate flow of blood to its organ, which will naturally enlarge that organ. 3. This enlargement is caused not by the *mechanical pressure* of the brain upon the skull, but by the natural process of growth and formation. The matter which composes the body is not permanently fixed in its place, but is undergoing a constant succession of changes, (See Combe's Physiology, p. 46.) abundantly sufficient to allow of any required changes in size. One portion of nature never prevents or interferes with the action of any other part. The bark of the tree, notwithstanding all its strength and toughness, allows the limpid sap to insinuate itself between this bark and the w[illegible] thereby causing the enlargement of both. Neither the she[illegible] oysters, lobsters, turtles, &c., nor the toughness of the skins of [illegible]mals, prevent their growth. Why then should the skull, w[illegible] merely the protector and servant of the brain, throw a [illegible]ser[illegible] obstacle in the way of its enlargement?

One of the means by which nature effects this enlargement [illegible] organs is, rendering the skull covering them *thin;* whilst, in their [illegible], it becomes thicker. In our collection we have some [illegible] skulls illustrating these phenomena, and none known to [illegible] against them. A physician in Westchester Co., Pa., presented us with the skull of a female, respectably connected, who, in spite of the entreaties of her friends, had voluntarily abandoned herself to the indulgence of Alimentiveness and Amativeness, and whose skull is so very thin as to be trasparent where those organs are located, but not elsewhere. The skull of John Earl, who murdered his wife, and who was given to the unrestrained and habitual indulgence of both these passions, is also thin in the same places. So is that of Burley, presented by Mr. Harris, treasurer of the London [illegible], U. C., and a volunteer in the burning of the Caroline. This Burley armed himself for the purpose, and deliberately shot the sheriff who arrested him for stealing a young bullock and killing it for food. He was an habitual drunkard, excessively licentious, and by turns extremely given to prayer and religious exer-

cises.* One of his religious seasons immediately preceded his execution. When swung off, the rope broke. During the consequent delay, he proposed to have a season of prayer, and was himself earnestly engaged in supplicating the Divine blessing when the sheriff interrupted him to re-adjust the rope.

L. N. Fowler has the skull of a slave, so notorious for his propensity to steal, that after he had been repeatedly whipped almost to death for stealing, but to no purpose, on the perpetration of a new theft, his master, seizing an axe, struck it through his skull into the brain, exclaiming, "I *will* break you of stealing, if I have to kill you." He lived, but still continued to steal; and his skull is remarkably thin and transparent at Acquisitiveness and Secretiveness. The skull of another slave, noted for kindness, is thin where *Benevolence* is located.

He has also the skull of a woman, who, from being a moral and virtuous member of society, and a consistent and exemplary professor of religion, became a self-abandoned outcast, and grossly immoral, yet was passionately fond of music. This skull is thin where Amativeness, Combativeness, and Tune are located, but thickened upon the *top* in the region of the *moral* organs. We will gladly show those of our readers who visit us, these and many other similar proofs and illustrations of the fact, that the exercise of an organ absorbs the portion of the skull covering it, so as to render it thin; while inaction, and also excessive action, reduce the size of the organs, allowing the skull to become thick. Indeed, this point has become fully established; and, although it prevents our *observing* the *whole* of the increase in the exercise of active organs, still it shows *how* an increase and decrease of organs *can* take place.

It is, therefore, possible to enlarge aud diminish the size of the phrenological organs; first, by the skull becoming thin; and, secondly, by the actual protrusion of the skull itself.

Having shown both the possibility and the "*rationale*" of a enlargement of the organs, we next proceed to *demonstrate* thi point *by facts*. In 1835, Mr. Balley, of Manchester, England, took from life a bust of the Rev. John Pierpont, of Boston. In 1841, we took from life a bust of the same head. The latter shows a decided increase of the whole intellectual lobe over the former

* For a satisfactory *explanation* of this seeming anomaly, see Journal, Vol. iv. pp. 21, aud 107.

This increase, any accurate eye will detect instantly, the latter being deeper, broader, higher, and every way more ample. Benevolence and Combativeness are larger, while Cautiousness is smaller, in the latter than in the former. The *cause* of this increase of some organs, and decrease of others, is to be found in the vigorous and almost continual *exercise* of his intellectual faculties, in the composition of poetry, for which he has becomely justly celebrated; in lectures in the cause of temperance, truth, and freedom; as well as in his severe and protracted intellectual and moral contest with the rum-sellers of his congregation. Is an ode or poem wanted on occasions like the death of Spurzheim, or Harrison, or for any national or local jubilee, Rev. John Pierpont furnishes the best. His unremitted labors in the temperance cause—the number, power, and eloquence of his lectures on various subjects—the logical clearness and cogency of his letters to his Vestry—evince a powerful and continuous exercise of his intellectual *faculties* sufficient to account for the increase of his intellectual *organs*, as well as of Benevolence and Combativeness, and the *decrease* of Cautiousness.

This case establishes our position beyond a doubt. Both I were taken when he was upwards of forty-five, and *so* taken that the manner of taking could cause none of this striking difference. The case is clear and unequivocal, and subject to the inspection of all who wish to see or purchase copies.

A few days ago, Mr. J. G. Forman, a phrenologist, remarked, that he had recently seen a woman in Sing Sing prison, who, from a child had seen with the right eye only, and whose perceptive organs on the *left* side were much larger than those on the right. I proposed to send my artist to take a mask, whom Mr. F. kindly volunteered to accompany. My *first* glance at the mask disappointed me, for Calculation and Order were equal on both sides. But a second glance actually electrified me with delight, for it revealed the fact that Individuality, Form, Size, and Locality, the functions of which are exercised mainly by means of the eye, were much *larger* on the side *opposite** the seeing eye than the same

* The recent discoveries in Magnetism and Phrenology combined, show that the magnetic currents all cross each other. Thus, each Phrenological organ has a magnetic nature and current in each hemisphere of the brain, which extend to the face, and cross each other. The magnetic current of

organs on the *seeing* eye; while the organs of Order, Calculation, and Weight, which can act as well *without* the aid of the eye as with it, or at least, as well with one eye as both, were *alike on both sides*. This difference is most striking. Locality rises nearly half an inch on the *left* side, above the *same* organ on the *right* side. Size on the left side has both elevated and protruded the inner portion of the left eyebrow about half an inch, while Language, Comparison, and Causality are *equal* in both. This mask can be inspected and obtained.

In our collection may be seen two masks of Oldham, machinist to the Bank of England, taken by Spurzheim twenty years apart. The last, after he became celebrated throughout Europe for his mechanical and inventive powers, shows a breadth at Constructiveness greater than the first by nearly an inch, while the other organs remained nearly stationary. Spurzheim exhibited these masks in Boston to prove the possibility of enlarging the organs, —a favourite doctrine with him.

The bearing of these facts is positive and direct. They prove, beyond all dispute, the possibility of enlarging the size of organs by exercising their faculties, as well as of the required protrusion of the skull, and hence prepare the way for evidence less positive in its character, which, without this as an entering wedge, would be comparatively valueless. They *demonstrate* the point now under consideration, which, once established, may now be illustrated and enforced by an order of evidence too low in itself, satisfactorily to prove it.

Deville's cabinet in London, contains about seventy busts illustrating this point. Caldwell brought over with him some fourteen of them, and says that this increase of organs is placed beyond a doubt by these and other specimens. Dr. Carpenter, of Pottsville, Pa., and Prof. Bryant, of Philadelphia, and many others who have seen these casts, bring a similar report of them. One of these changes occurred in the head of Herschel, the great astronomer,

the *right* organ of Cautiousness, terminates in the *left* side of the face, and "*vice versa*;" and so of all the organs. We have many facts in our possession, which go to establish this principle of *crossing* to be a law of our nature, showing that when the exercise of any phrenological faculty calls any bodily organ into exercise, this principle of crossing always takes place.

In the first, taken when he was about forty, to which time he devoted himself to music, Tune is very large, and the perceptive organs are no way remarkable; whereas, in another, taken when about sixty, after he had dropped music and become the first Astronomer of the age, the perceptive faculties are astonishingly developed, but Tune diminished.

Franklin.

Herschel.

The accompanying cut of Herschel, copied from an English engraving said to be the best ever taken, shows enormous perceptive organs in the length and the arching of his eye-brows, and bears evidence of its having been taken when he was about seventy; whereas, a mask of him now in our collection, evidently taken when about forty, shows only a fair development of these organs.

Several months since, we wrote to M. B. Sampson, our London correspondent, to forward us copies of Deville's specimens illustrating this point, hoping to receive them before we published this portion of the lecture. The following, while it explains the cause of their delay, gives encouragement of their early reception:—

Dated, Bank of England, Feb. 3, 1842.

"In the course of a week or two, I shall procure from Mr. Deville the casts which you require, and will send them to you without delay. You would have received them ere this, but Mr. Deville has been confined by indisposition."*

* These casts were received, but, not being aware of their reception, they were sold at auction. If this should meet the eye of their purchaser, we should be most happy to see him.

Changes similar to those already described, took place in the head of Franklin, except that his reflectives increased, but perceptives diminished. An engraving of him, copied from a portrait taken when he was a young man, will be found in his life published by Hillon & Grey, Boston, which represents the perceptive organs as very large, and Causality retiring, so as to leave his forehead narrow and sloping at the top, evincing prodigious Individuality, Form, Size, Locality, and Eventuality, and large Comparison, with but moderate Causality.

The author has also a plaster bust of him, cast from a marble bust made in France, by Oudon, whose accuracy in sculpturing is too well known to require comment. In this bust, chiselled after a mask, taken from Franklin's *face*, and said to be a perfect likeness of him at that time,* his perceptives and reflectives are both large, the perceptives rather predominating, but reflectives prominent. But, in the statue taken of him when old, and placed in a niche in the Franklin Library, in Fifth street, near Chesnut, Philadelphia, Causality and Comparison stand out in the boldest relief, while Individuality and Eventuality are small. Most of the busts and engravings of this great philosopher found in shops, books, &c., represent him as old, and evince predominant reflective organs, but deficient perceptives. See the portrait of him in Peale's Museum.

Our next inquiry relates to the existence or absence of a *corresponding* change in his intellectual *character*. Of this, all are allowed to judge for themselves, but my firm conviction is that *young* Franklin was remarkable for observation, memory in general, desire for acquiring knowledge, especially of an *experimental* character, and facility of communication, &c.; while *old* Franklin was all reason and philosophy, rich in *ideas*, full of pithy, sententious proverbs, which are only the condensation of Causality, and always tracing every thing up to their causes and laws, but less inclined to observe and remember facts *as such*.

* This original marble bust was, we believe, recently purchased by some scientific body in Philadelphia, and the original mask, taken from his face, was recently sold, among other effects of Oudon, for about two dollars, and was taken to Italy. Will not some American traveller in Italy procure this original, or a copy?

This conclusion is endorsed by the *natural language* of his organs—an unfailing index of the true character. *Young* Franklin is represented as throwing the *lower* or *perceptive* portion of his forehead forward, which evinces *their* predominance; while *old* Franklin, as in the accompanying cut, throws the *reflective* organs forward, as if in the attitude of deep *thought*. This shows young Franklin to have been what his portrait, taken when he was young, evinces, namely, a great *observer;* but old Franklin to have been a profound *reasoner*, a characteristic already shown to appertain to his later busts and portraits.

The likenesses of Bonaparte, as stamped upon coins of different dates, show a decided enlargement of his forehead, especially of his reflective organs, as he advanced in years. This difference is very great; and, if exercise enlarges the organs, surely those of no other man would be enlarged faster.

Let us now enter another field of inquiry, to see if we obtain similar results from another class of observations still more general. Stone-cutting, and especially lettering, requires a vigorous and intense exercise of Form, Size, and Locality; and, accordingly, stone-cutters all have these organs *large*. For the correctness of these remarks, appeal is made to observation.

Not one farmer, merchant, &c., in fifty is found to possess Weight above moderate, while nearly all the sea-faring men I have ever examined, have had this organ fully developed, with large Form and Locality, and usually Order and Calculation. The *reason* of this is obvious. This organ keeps the balance; and, since the perpetual motion of a ship is continually destroying this balance, Weight is kept unceasingly active to regain and preserve it, especially when in the rigging. Their Form is brought into frequent and vigorous action by looking for, and watching, ships, land, &c., in the distance; and Locality, by remembering the beds of rivers, the navigable parts of harbors, the localities of rocks, shoals, &c., and by remembering the looks of various parts, as well as by practical geography in general. In machinists, engineers, and those who work about machinery, this organ is usually large, and also in billiard players, expert marksmen, good riders, &c., while ordinary mechanics, not connected with machinery, usually have it small, except those whose occupation requires climbing. In females, Weight is seldom developed; yet, in factory girls, it is uno-

sually large. Constructiveness is found to be large in nearly all weavers.

At Adams, Mass., in 1834, I was struck with the fact that all the *weavers* examined had large *Concentrativeness*, an organ below par in ninety American ladies in every hundred. The same results have been observed in every factory I have since visited. At Young's factory, in Delaware, in 1839, I selected some fifty weavers from those employed in other occupations, making but a single failure, and that on a lady of thirty-five, who had been weaving only fifteen months—too short a period, at this age, fully to develope this organ. The reason is obvious; because weaving keeps the whole mind exclusively occupied upon one and the same thing, day after day, and year after year. This will serve as a valuable hint to those who wish to improve this organ. Englishmen and Germans generally have this organ large, while it is small in most Americans, which corresponds with their national habits. The former usually devote themselves exclusively to one study or occupation, and can make a living at no other, while the versatile talents of the latter enable them to turn their hands to almost any and every thing with success. One leading error of modern education is, putting scholars to reading, writing, spelling, arithmetic, definitions, geography, grammar, drawing, &c., &c., all in six hours. Just as this organ concentrates the mind upon one study, another study is thrust upon them, and hence Americans know a little about every thing, yet not much about any *one* thing. Scholars taught by teachers having Concentrativeness large, are apt to have it large also. A Mr. Morris, who stands deservedly high as a teacher, in New-York, has this organ very large and two-thirds of his scholars have this organ above moderate; whereas, in ordinary scholars, the tables are *reversed*. On expressing surprise at this, and asking for an explanation, the answer satisfied me that his having called it into continual *exercise* in his scholars, was the cause of its unusual development.

Inhabitiveness is almost universally large in those who have lived in one house till fifteen, but small in those who moved in childhood. In thousands of instances, when examining the heads of children, I have said to their parents, "I perceive you have moved since the birth of this child, or else it has lived from home," and do not remember to have failed more than two or three times;

a which causes, hereditary influences prevailed over the exercise of the organ. The reason is this: Inhabitiveness becomes attached to the homestead where one has lived; to the domicil in which we are reared, and the surrounding trees, stones, &c.; but removing, breaks this attachment, and weakens the organ.*

We have examined many blind persons without finding one in them color is even fairly developed. As color is exercised by means of the eye, it is not surprising that its not being exercised, keeps it small.

The deaf and dumb converse mainly by *signs*, and by *acting out* what they want, that is, by imitating. They are the best actors of pantomime, and the best mimics, to be found. This continual exercise of Imitation is doubtless the cause of its being universally predominant in this class.

In nearly every Scotchman, Causality and Conscientiousness will be found to be large, which is in keeping with their reasoning so much upon moral and doctrinal subjects. For additional facts of the class, see the chapter on this subject in "Fowler's Phrenology," p. 365.

Probably not one New-York city lady in twenty, has Acquisitiveness above moderate; while a large proportion of Yankee ladies have this organ full. The latter are taught industry from the cradle, but, whether this is true of the former, we leave others to judge. In southern ladies also, this organ is usually small. Constructiveness is much larger at the north than at the south, and in manufacturing towns, than in those classes that are too good to work. After examining ten heads in any place, I can usually tell the general character of its inhabitants, whether they are proud, secretive, acquisitive, moral, ingenious, &c. Every *place* has as much a distinctive character as every *person*. This is easily solved by supposing that the original founders of these places had certain faculties predominant, which, by being continually exercised, excited the same in all new comers, and thus developed the corresponding organs, thereby stamping the impress of their own minds upon

* This aims a deadly blow at the renting system, lately becoming so prevalent. That system is wrong, and will eventually be found to prove evil both to landlord and tenant. See the analysis of Inhabitiveness in "Phrenology applied to Matrimony."

others. Other causes, however, doubtless aid in bringing about this result.

This principle explains, in part, why lawyers and politicians have large Language, Combativeness, and Comparison —their vocation bringing these faculties into constant action; and why the religious denominations have each a characteristic set of developments, as mentioned on p. 100, &c., though the major part of this is doubtless caused by hereditary descent.

We grant that these and similar facts, if weighed *by themselves* in the scales of inductive reason, would be light, and might not even cause it to preponderate in their favor; but, thrown into the same balance with those already mentioned, (drawn from the busts,) they add much weight to a scale already preponderating in their favor.

But another class of facts more unequivocal, is found in examinations of the same head, made at different periods. As the public have given the author some credit for correct examinations, they will doubtless place some reliance upon the results of his observation, namely, that every year's practice increases his astonishment at the number and extent of these changes; a few of which he will narrate.

In 1836, a gentleman was examined, and his Veneration marked three—I, at the same time, putting his finger into the marked depression between Firmness and Benevolence. A few days ago, he called again, and I marked Veneration *large;* the depression to which his attention was called in 1836, having been *entirely filled up.* He then stated that he became a praying man soon after the first examination, and had continued one ever since. He called mainly to inquire, if becoming religious *could* have caused the change in his developments, which he had observed for the last two years.

In 1835, I examined the head of Mr. S., of R., and ascribed to him strong religious feeling, making the whole examination turn upon this point. In 1841, I re-examined him without knowing him, and the moment I touched his head, exclaimed, "Infidel, irreligious, utterly destitute of belief," &c. At the first examination, he was a very consistent professor of religion, and zealously engaged in promoting revivals; but, soon after, he became a disbeliever; and, at length, a confirmed infidel, so that he was expelled from the church, not

for immoral conduct, but solely on the ground of his *infidelity*.

In 1836, a young gentleman of considerable intelligence, stated that when a boy, he had a school-mate of exactly his size, age, and height, whose clothes and hat perfectly fitted him; that when of the proper age, his friend went to West-Point, and he to a mechanical trade; that when his friend had graduated, they met, and again changed hats; that his friend's hat, instead of fitting his head as before, was too large in the forehead, and too small over the temples, whilst his hat pinched the *forehead* of the cadet, but was loose over Constructiveness; thus showing an increase of the intellectual organs, and particularly the reflective, in the cadet, whose studies called these faculties into powerful action, and an increase of Constructiveness in the head of the mechanic.

I have always found Eventuality very large in Jews. They were required to tell the Lord's doings, to their children and grand-children, in doing which they powerfully exercise their Eventuality. The same is true of the North American Indians, who perpetuate their history in the memories of the rising race.

In the children of the rich, Acquisitiveness is almost invariably small. Having every want supplied, and therefore no occasion for the exercise of this faculty, its *organ* becomes small from mere *disuse*.*

In nearly every soldier and inferior officer whom I examined in Canada, (and they were hundreds,) I found predominant Firmness, Self-Esteem, Amativeness, and Alimentiveness, and large to very large Combativeness, Destructiveness, Hope, and perceptive Faculties; with smaller Causality, and deficient Conscientiousness and Acquisitiveness—the very organization which their occupation would produce, provided this doctrine of increase by exercise, and decrease by inaction, be true. They cultivate a bold, daring, reckless spirit; drink and carouse daily; and have no occasion to exercise Acquisitiveness, for their food, raiment, &c, are furnished, whilst

* How beautiful and efficient a contrivance for preventing the amassing of immense wealth in a particular family, and for scattering the hoarded thousands of the miser! See our article on the "hard times," No. 2., p. 76, Vol. iv. of the Phrenological Journal.

their pay is regular, and scarcely capable of being increased. All their associations deaden Conscientiousness, and excite their passions. It is possible that men with this organization seek the army, yet more probable that military associations enlarge and diminish their developments.

This argument for the increase of organs by exercise, derives additional force from its beautiful harmony with many analogous phenomena. In one of the examinations, reported in the Journal, a fact was related, showing that the intense and continuous action of organs, turned the hair above them gray. We could give scores of facts of this class, accompanied with names and dates. Another article, written by a Canadian correspondent, showed that the excitement of any faculty caused an itching or tickling sensation of its organ. In another, it was shown, that the recent activity of faculties could always be detected by the sharpness of their organs, &c.

Every reader, who will take the trouble to observe, will find, that when any of his faculties have been called into unusual activity, their *organs* feel as if crawling, or disturbed, or feverish, or heated, according to the kind and extent of the excitement. Observe your own mental exercises, in connection with your cerebral sensations, and you will daily be more and more surprised at the numerous and striking coincidences of this character. Those who think, write, study, lecture, &c. much, will frequently put their hands to their *foreheads;* whilst those who are fond of family, and much at home, when they sleep away from their family, will involuntarily put their hands upon their *social* organs.

President Mahan, of Oberlin, to whom all must concede a highly excited state of the *moral* faculties, when recently preaching in New-York, often put his hands on the *top* of his head. In short, this principle of the increase of organs by exercise, will be found to harmonize most strikingly with all the facts, and *classes* of facts, that can be brought to bear upon it.

Again, we know that marked changes of *character* often take place. If, therefore, this principle of a corresponding change of *organs* did not obtain, Phrenology could not be true, because it would be at war with the known manifestations of

mind; whereas, this principle goes far to prove its truth, by proving a coincidence between known changes of character, and accompanying changes in the developments.

Turning from the organs to their faculties, we find *them* also susceptible of improvement to a degree truly astonishing, which, after all, is the thing mainly desired—the increase of the organs being only a means of attaining this most important end. Who does not know that every species of memory, taste, judgment, and indeed *every* faculty of mind, is susceptible of improvement to a degree really surprising? And does not this degree far exceed what is generally supposed? This increased power of function is gained, not exclusively or even mainly, by the increased *size* of the *organs*, but by their greater activity, and *facility of operation*.

There is no principle or fact in nature which we contemplate with more intense delight, or in propagating which we glory more, than the one which we are now advocating. It shows how to *improve the immortal mind*, how to *educate* our race, how to diminish human suffering, and promote man's highest happiness. It holds out, in the language of *demonstration*, to one and all, a sovereign remedy, a *panacea*, for all intellectual weaknesses and moral maladies. Is your memory short or treacherous to its trust, it shows you how to strengthen it. If any of your passions predominate, it teaches you how to reduce their power and activity; or, if any faculty be weak or inactive, it shows how to cultivate and invigorate it.

But it is to *parents* that it holds out by far the brightest star of promise. You *love* your children as you love your own souls, and are even more anxious to improve *them* than yourselves, because you are too apt to regard your season for improvement as past. You are ever ready to expend your time or your money, upon their intellectual or moral education; but, unfortunately, hitherto you have only groped your way in the dim twilight, while this principle opens upon you the laws of reason and mental science—the only correct guides to the results you seek. But let it be remembered, that so precious a jewel as mental and moral improvement cannot be *purchased*, or obtained by *proxy*, or inherited, except in its rudiments, but must be *cultivated*, and that by every one *for*

himself. Parents and teachers may indeed place the proper means or mental stimulants before the minds of the young, just as they may place nourishing food before them, but can no more *exercise* the minds of children by proxy, than they can eat, or sleep, or breathe, or die for them.

Reader, do you desire to know *how* this can be effected? Do you wish this mine of self-improvement opened, so that you may begin now to lay up its richest treasures? Then give us your ear. The means of self-improvement are simple, easily applied, and within the reach of *all;* and, they are certain and powerful. They consist simply in EXERCISING the organs you wish to improve; and, in *not* exercising those you wish to restrain. This, every one must do *for himself*, and do it, not "here a little and there a little," but HABITUALLY; and the richest harvests mortals *can* reap, will crown your efforts, —harvests infinitely richer than all the mines of the world, because harvests of *moral* pleasure and *intellectual* attainment; harvests as far above all earthly possessions, as mind is superior to matter.

Will you sow, that you may reap this harvest? or, will you fold your arms, and allow your brain, at least in part, to die; yes, *to die* while you live, merely from inaction? Does not the glorious truth, just presented, inspire your hope, and nerve your determination to carry forward your intellectual and moral attainments as high in the scale of improvement as nature will allow? Already, you eagerly ask, "*how* can we exercise our *faculties*, so as to *enlarge* the organs? how bring them into vigorous and continuous exercise? *how* discipline the intellects, and call out the moral feelings of children and youth? Listen again, and we will present

THE MEANS OF EXCITING THE FACULTIES.

Every faculty has its own proper *aliment* or *stimulant*, the presentation of which *naturally* induces spontaneous action. Thus, Alimentiveness is stimulated, not by gold or diamonds, but by *food*, its natural exciter. Hence, the sight of food, or seeing others eat, or even the taste or smell of food, excites hunger; whereas, without these natural stimulants, Alimen-

tiveness would have remained quiescent. Acquisitiveness is stimulated to action by property, or the *possession* of things, &c., but not by food, or distress, or danger. Causality is excited to action by bringing causes within its reach. To excite and thereby strengthen this faculty, think, reason, inquire into the *causes* of things, and trace out the relations between causes and effects—that is, bring this faculty into action upon the causes, principles, and laws of things. Combativeness is excited by *opposition*, not by beef-steak, or money, or a fact in philosophy.* Approbativeness is excited by praise or reproach; Benevolence, by suffering; Reverence, by thoughts of God; Conscientiousness, by *right* and *wrong;* Ideality, by the beautiful, exquisite, or perfect; Mirthfulness, by the laughable or ridiculous; Locality, by travelling; Combativeness, by opposition, &c.

But mark: one faculty can neither perform the function of any other, nor supply its place. Though a person having Acquisitiveness small, may make money to leave his children rich, or to show off, or to aid the poor, or to furnish the means of acquiring knowledge; yet, these motives neither excite nor enlarge Acquisitiveness; for, the first is an exercise of Philoprogenitiveness; the second, of Approbativeness; the third, of Benevolence; the fourth, of Intellect, &c. To exercise Acquisitiveness, therefore, he must make and love money to *possess and hoard*—must love property to *lay up*, and for *its own sake*. You may eat a meal, not because you *relish* it, but because a certain hour has come—that is, from *Time*, not Alimentiveness. Fighting desperately from motives of honor, and not for the *love* of fighting, is no more an exercise of Combativeness or Destructiveness, than the apparent fondness, in company, of a husband and wife who cordially hate each other, is an exercise of pure connubial love.

This illustration shows, first, that the *precise nature* or *legitimate function* of every faculty, must be known, as well as its *natural* aliment or stimulant; and, secondly, that this stimulant must be placed before the faculty so as to *excite* it, in order thereby to enlarge it.

* This train of remarks does not refer to the power one faculty has of bringing another faculty into action—a point to be elsewhere presented.

SECTION II.

APPLICATION OF THESE PRINCIPLES TO SELF-IMPROVEMENT.

HAVING thus far seen: first, what constitutes a good physical organization; that is, health, and, with it, the condition of body most favorable to intellectual and moral enjoyment, namely, the *normal, vigorous,* and *proportionate* action of all the corporeal organs; and, secondly, in what *mental* health, or the conditions of intellectual and moral happiness, consist; that is, what constitutes a *good head,* or *perfection of character,* namely, the *evenly developed, equal, harmonious,* and *proportionate* exercise of every phrenological organ and faculty; we proceed to apply these principles to both self-improvement and the moral training and government of children. And the *first* thing to be done in this application, is to ascertain *wherein* we, our children, or those to whose improvement these principles are to be applied, depart from that balance, or standard of perfection, already shown to embody the great condition of virtue and enjoyment—to ascertain what physical organs are too weak, (none *can* be too strong, if duly balanced,) or abnormal in function; that is, inflamed, or perverted, or improperly directed; and the second is, to set about restoring their balance, and their normal action. Thus, if the head be too large for the body, or if the mental temperament greatly predominate, especially in children, remove books, excitement, all stimulants, and business of all kinds—every thing that has induced this preponderance—and set about a vigorous cultivation of the muscular system, by judicious, but almost constant, muscular exercise, in the open air; that is, by walking, laboring, horticultural employments, riding, gymnastic exercises, climbing the hills—any thing and every thing that will give action to the muscular, digestive, circulatory, respiratory, and perspiratory systems, and *prosecute* this course till this balance, and with it health, are restored; besides abstaining from tea, coffee, condiments, tobacco, and all artificial stimulants. If digestion be poor, circulation feeble, and

dyspeptic or consumptive tendencies begin to appear, pursue a similar course, and at whatever sacrifice. Neglect not for a day, any means of restoring yourself to health, virtue, and happiness. In other words, apply the principles presented in the section on Physiology and Health.

But, if your nutritive system be *too* active—if you eat and breathe more than you exercise your muscles or brains, and are therefore becoming plethoric, fat, lazy, and predisposed to gout, apoplexy, and febrile diseases, feed less and work more, till you *consume* animal energy as fast as you manufacture it. Sleep less, give little time for leisure, but take on all the work you can possibly do, and *keep at work*, late nights and early mornings, and every effort will make you twice happy—once in the very effort itself, and the other, in the beneficial ends secured thereby.

But more specific still. If you are thin-faced, sharp-featured, lank, slim in the abdominal region, or inclined to bend forward, you are *working off* more animal energy than you are manufacturing. Perhaps you are dyspeptic. Perhaps you over eat. Perhaps you over work. Perhaps both. Perhaps you confine yourself within doors, and get too little fresh air. Possibly you take too little exercise. Or, it may be too much. Perhaps too little sleep. Or your digestion being bad, you may sleep *hours* enough, but it does you little good. Or your mind may be worn down, with care. Some secret, permanent occasion of grief may be preying upon you, (for there is no telling the damage done to the animal economy by mental unhappiness.) A thousand causes may conspire either to prevent the *manufactory* of vitality, or to work it off too fast when it is manufactured. Though, if a full supply is but *manufactured*, it is almost impossible to work it off faster than it is made. The great danger is, that sufficient vitality will not be *produced*, not that men over do. Put your vitality-manufactory in good order, and there is little danger that you will work off energy faster than it will be furnished. This is the danger. Mankind allow their vital apparatus to become disordered—digestion to be impaired, so that the food ferments or sours on the stomach instead of being converted into nourishment; their circulation to become impaired, their lungs to be compressed by a stooping posture, by whalebone, by corsets, or by staying much within doors, their skin

to become inactive, and colds to multiply on them,* &c.,—and yet continue to *work off* animal energy as fast as they did while their vital apparatus was vigorous. Not that they *absolutely* over do; but only *relatively*, compared with the amount of animal energy furnished by the vital apparatus. There is little danger as long as men keep their vital apparatus good, except of surfeiting. I say, then, the very fact that you are poor in flesh, spare, and, especially caved in at the abdomen, is a certain indication that you are *working off* vitality faster than your vital apparatus is manufacturing it; and thereby prematurely and permanently exhausting your constitution. Turn a square corner. Follow at once those directions already given for restoring the normal and vigorous action of the vital apparatus, and thereby avoid a doom otherwise sure soon to enfeeble both mind and body, blast all the joys of life, and lay you in the cold and silent tomb. Above all, let spare persons *quit tobacco* in all its forms. The very fact that they *are* spare shows that they have too little vitality for their action, while tobacco *increases* that action, already too great.

If you are *too* fleshy, and especially, corpulent, or fully developed in the abdomen, the opposite of the last supposition, then you must eat less and do more both muscularly and intellectually. Otherwise, obesity is your doom, and therewith, one or other of those diseases that accompany a plethoric habit.

Especially applicable and important to *children*, are these rules and directions. They are usually fleshy, plump featured, and full

* What means the extraordinary severity and prevalence of colds of late years? For example: In June and July, 1843; in February and March, 1844; and at other times previously, when nine in ten of all you met had the "Tyler gripe," or the "prevailing influenza," or a "terrible cold?" This will never do. First, it is not necessary; and, secondly, no epidemic is equally dangerous, because the yellow fever, scarlet fever, bilious fever, &c., do their depredations openly and rapidly, so that people take the alarm; but colds, while they are even more fatal, are so insidious and so often induce other diseases, consumptions especially, that they are regarded with indifference, and thus allowed to go on, adding cold to cold, till the system, entangled, like the fly in the gathering folds of the spider's web, sinks in its struggles for emancipation, weackened in every part, thoroughly diseased, and is then handed over to some other disease to finish up the work of death. But, I hail with joy the growing custom of daily ablutions, and of the water cure, &c., as preventatives of colds, and thereby, of the diseases they engender.

in the abdomen, and ought always so to be. And if a child ever becomes thin and sharp featured, depend upon it that child is running down hill in point of health, and thereby, in point of all that is valuable. Let such change *at once* to the opposite of their present course. Let them be taken *from* school, and sent into the country. Let them play, be much out of doors, and pay no attention to study, till this balance is fully restored between the brain and nervous system on the one hand, and the muscular system on the other.

But, besides applying this doctrine of balance of parts to the various physical, bodily organs, so as to produce physical health, apply it also to the mental organs, so as to secure mental health, and escape moral disease. See what Phrenological organs are too large,* and what are too small, and proceed at once to remove stimulants from the former, and apply them to the latter. Thus, if Conscientiousness be larger than Hope or Combativeness, first put your intellect over against your fears, and bear constantly in mind, that your fears are too active, and your horizon be-clouded with merely imaginary danger; that you are anxious when there is no need of it, and too irresolute, procrastinating, and undecided; and secondly, place motives before Hope. Encourage yourself. Calculate your chances of success often and mainly, and never allow yourself to contemplate the dark side of the picture. And if to this you add large Conscientiousness and Veneration, and small Self-Esteem, you will be likely to suffer from religious melancholy —to feel that you are unworthy the notice of the mercy of your Heavenly Father, and to mourn over your sins in dust and ashes, as of guilty and unclean. Now, remember that all this results from your *organs*, and not from your *being* as you esteem yourself. If

* Strictly speaking, no organ can be too large, provided it be properly balanced and directed. In reality, there is no need of diminishing the size or power of any organ or faculty. The larger the better, if there be an equal and proportionate action of all the others. Still, it may be more easy to secure this balance by reducing the larger organs somewhat, than to bring the small ones the whole of the way along up to them. Generally the larger organs require to be *directed* properly, guarded against *perversion*, rather than reduced in power.

you had opposite developments, you would have opposite feelings, though your actions should be every way the same.

So, if Hope be too large, bear in mind, that you are constitutionally inclined to "count your chickens before they are hatched," and sometimes to reckon on two to an egg at that—that you magnify every favorable prospect, and underrate all difficulties, and are almost *certain* to enter *too* largely into business. Dock your hopes, therefore, half or one-third before you act upon them. Make allowance for your constitutional tendency to *overrate*. Remember the fate of Icarius and his companion, who, not content with flying across the Bosphorus, and thereby performing the greatest feat the world had ever witnessed, and which the whole world till then had tried but failed, turned their flight upward, and flew so near the sun as to *melt their wings*, and fall into the Bosphorus. Remember that your sail is too great for your ballast. Reef up, and slack away, till you bring your Hope on a par with your other organs, and count your *difficulties* more than your prospects, and in a few years you will obviate a constitutional tendency which has ruined more than almost any other, and which is almost certain to ruin you.

An anecdote in point. In 1835, in examining the head of an old schoolmate, now the Rev. ———, I gave him the advice given above, which so impressed him that he put it into immediate practice. In 1843, I again examined his head, and finding it below average, yet remembering the council given, eight years before, I said to him, "Why, what has become of your Hope?" "Do you not remember telling me to curb it, when you examined it before?" said he. "I have done as you directed. If it is smaller, that is the reason." "Then turn about and cultivate it again, for now it is *too* low," said I. He said he was fully sensible of having wrought a change in his feelings corresponding with the change that had taken place in his organ of Hope, he having been permanently elated then, whereas now, he is particularly depressed in spirits.

But, having barely stated the *principle*, I leave its more full illustration till after we have analyzed the faculties, partly because the reader is not yet supposed to be familiar with their functions, and partly because when thus acquainted therewith, these illustrations will strike him with far greater force than now.

SELF KNOWLEDGE—ITS VALUE, AND HOW TO OBTAIN IT.

The road to self-improvement is thus fairly and fully opened; and the *first* step to be taken is for every one who would walk therein to STUDY HIMSELF. Self-knowledge will show you just what you *are*, and the principle of balance already explained, what you should *become*, and that of the increase of organs, how to become what you should be. As, before you can repair a watch, you must ascertain what portion of it is out of order; so, before you can do the first correct thing towards self-improvement, except by accident, you must know exactly wherein you depart from the true standard of mental and moral perfection.

"KNOW THYSELF," was written in golden capitals upon the splendid temple of Delphos, as the most important maxim which the wise men of Greece could hand down to unborn generations. The Scriptures require us to "search our own hearts, and try ourselves;" and the entire experience of mankind bears testimony, that *self*-knowledge is the most important of *all* knowledge. A thorough knowledge of one's own self—of his good properties, and how to make the most of them; of his defects, and how to guard against the evils growing out of them; of his predispositions to, and sources of, temptations to excess and error, and the means of keeping these desires quiescent; of what he is capable of doing and of becoming, and what not; and wherein he is liable to err, either in judgment or conduct—is more intimately associated with his virtue and happiness, and success through life, than all other knowledge united. Before he can correct any defect, he must know precisely in what that defect consists—must know the *precise faculty* that is too strong, or too weak, or wrongly exercised.

Now, this very knowledge, phrenology, if true, furnishes, and that with the certainty attending *physical demonstration*. It will enable every individual to place his own fingers upon every element of his character; and in case his predominant self-esteem has rendered him proud and self-conceited, or its deficiency led him to underrate his capabilities or moral worth, and produced diffidence, it will correct these estimates, and teach men precisely what they really are.

But in case you cannot afford *time* to study Phrenology enough to arrive at this self-knowledge with the required precision and certainty, apply to a skilful and experienced practical Phrenologist, *not* from motives of curiosity, not to test the science, not to be amused, but to *learn your failings*. Tell him frankly your object, your circumstances, state of health, education, parentage, &c. Request him to examine your *physical organization*, or state of body, as well as the development of your organs, and to give *physiological* as well as phrenological advice. Request a *thorough* examination, and a full, frank exposition of the true state of the case, placing yourself under his instruction as you would under the tuition of other teachers, or as in the case of a physician when sick. And by combining your own experience with his examination, you will be able to learn with certainty at least all your *leading* excesses and defects: their *remedy* will be pointed out in the following pages. If he require additional compensation for this extra labor, it will be money well spent, *provided* he can be *relied* upon as a correct examiner;* otherwise his examination is worth nothing.

* This application of Phrenology shows how infinitely superior *practical* Phrenology is to all the books ever written or lectures ever delivered upon the science itself, or its bearings. This "examining heads" has been frowned upon long enough by speculating, reasoning, book-making phrenologists. Even George Combe, to whom all concede very superior abilities as a writer merely, when solicited to examine heads, uniformly replied: "*Sir, I did not come in this country to examine heads.*" Were examining heads wrong or disgraceful, this reply would have been right; but there is no *other* justification of it except *inability*. The New York Phrenological Society refuses to admit any practical Phrenologist as member, because of their hostility to examinations; and Andrew Boardman, in his introductory to George Combe's Lectures on Phrenology, takes strong ground *against* practical Phrenology, thereby putting weapons into the mouth of anti-Phrenologists. (See Dr. Hamilton's Lectures, p. 25.) Let the public judge between them and us. We have fought a desperate battle, not against anti-phrenologists merely nor mainly, but *against these* PHILOSOPHISING *phrenologists*. But the day is now ours. Their application of practical phrenology to the ascertainment of faults preparatory to their correction, is itself a host. Every anti-practical phrenological Society has died; and without practical Phrenology, the science itself must inevitably die, at least in effect, with this matter-of-fact age and nation.

The time has been, when men applied to the author for examinations mainly as a matter of novelty, or curiosity, or to put the science to a practical test. But, a most gratifying change is now coming over the public mind. The majority of those who now apply for examinations, are pretty thoroughly convinced of its truth, and wish to derive *benefit* therefrom, and I make it a professional point to *specify the faults*, and put them upon the track of self-improvement, that is, to tell them what *organs* are too large, and what too small, and especially, to administer *physiological* advice by telling them which of the physical organs are becoming too feeble, or inflamed, or perverted. And thousands have testified, both their gratitude, and their improvement, by having followed my advice. Indeed, I practice Phrenology more in order to use the tremendous power it affords of giving wholesome advice, and thereby *doing good*, than from all other motives combined. And hence, in marking charts, I of late always throw a circular stroke over organs that are too small, and require to be brought up, and under those that are too large, and require to be watched or guarded against excess. Those signs, especially in connection with this work, will be found to be invaluable, especially to the young. By those signs they will see what organs require to be brought up and down, and by referring to this work, they are told *how* to strengthen those that require to be strengthened, and to guard those that require guarding. And to present this whole matter at one glance, a table has been placed at the beginning of the work, by marking which the reader is referred to those pages, which tell him how to do what these marks tell him requires to be done.

To children, these examinations are especially important. They point out what organs are too large and what too small, and then this work will tell parents how to stimulate defective ones continually, and to remove stimulating action from those that are too large. Above all, phrenology furnishes a method of telling children, youth, and men, companions and friends, their faults, incomparably superior to all others. By having a parent or a friend enumerate a fault for the hundredth time, and not unfrequently in a blaming spirit, they become impatient or angry, and are injured thereby; but the Phrenologist has no prepossessions or prejudices either way. He goes by the developments. He sees by the head that I possess such and such faults, and therefore it must be so.

He also tells me how to avoid them. I will try to do as he tells me. If you wish to tell a friend or a child their real faults, take them to a thorough *Phrenologist*. He will be sure to espy the error, and to point it out. And, being pointed out *scientifically*, they can hardly fail to perceive their errors and reform.

Nor am I afraid that there will ever be too many good Phrenologists. Every town should have one or more. They should be more numerous than doctors (not are, but) should be, and should be consulted upon all points touching self-knowledge and self-improvement, as much as physicians are in sickness. Especially, do we require *female* phrenologists to advise in regard to children. Public lectures by females may, and may not, be proper; but for females to give professional advice, especially to children, youth, and their own sex, is as proper as to teach school. At least, I stand ready to support it by all the influence I can bring to bear upon it.

But, after all, as there is nothing like every one's being his *own* doctor, so there is nothing like every one's being his own phrenologist. Parents should understand it as a guide in educating and choosing occupations for their children, and should *teach* it to their children as a *branch of study*.* Our population should *grow up* Phrenologists. They will then grow up virtuous, healthy, and happy.

SECTION III.

THE ASCENDANCY OF THE MORAL SENTIMENTS AND INTELLECT, AND THE PROPER DIRECTION OF ALL THE FACULTIES.

BEFORE proceeding *directly* to the subject matter of the work—the analysis and means of cultivating the faculties, it is necessary that we state and illustrate two other important laws of our nature, or conditions of virtue and enjoyment. The first is the great law

* Just as soon as the author can get up the pocket edition of his works, he intends to prepare a work on Phrenology, expressly for children, (amateurs included,) which shall make it so plain that a child can be his own teacher, and make an effort to introduce it as a branch of learning into the *common schools* of the country.

which requires the ascendency of the higher faculties over the propensities, or, at least, that the latter be *governed, guided, directed*, and *restrained*, by the combined action of the moral sentiments and intellect.

Without rendering obedience to this law, there is no virtue, no enjoyment in life; but, this law obeyed, all is peace and happiness. A few illustrations will serve to explain both the law itself, and its importance. Let it still be borne in mind, that we live *to be happy*—that whatever augments our pleasures, both temporarily and ultimately, furthers the ends of our being, and that whatever causes pain, is wrong, and should be avoided. In short, we need only *to be selfish*—to promote our own greatest ultimate good. Our own happiness, then, and also that of our fellow-men, require that we govern our conduct by the moral sentiments and intellect—that we never exercise the propensities but "by and with the consent," and under the direction, of the intellectual and moral faculties—that every exercise of the propensities not thus governed, results in misery, both to the individual, and also to all concerned.

Thus: the exercise of Appetite, by itself, indulged for the mere pleasures of the palate, and without the intellect to choose the *kind* and *quality* of our food, or the moral sentiments to restrain its excessive action, will often eat unwholesome food, and in excessive quantities, which will derange the stomach, undermine the health, blunt the moral sensibilities, benumb the intellect, and sap the fountain-head of nearly all our physical as well as mental and moral pleasures, besides greatly abridging those very pleasures of the palate sought in its indulgence. But, let it be indulged under the control of intellect—let the latter chose the best *kind*, and dictate the proper *amount*, of food, and let the moral sentiments restrain its excess, and the consequences will be, the greatest gustatory enjoyment that we are capable of experiencing, as well as abundant sustenance to all the other physical and mental faculties, and the greatest pleasures in the expenditure of this sustenance.

If Combativeness be exercised alone, without the sanctifying influences of the moral sentiments, and in opposition to the dictates of reason, it becomes mere brute force, mere bravado and physical fight, bursting forth on all occasions, quarrelling with every body, not only without cause, but in opposition to right, and making its possessor and all around him miserable. But, let this organ be

exercised under the direction and control of the intellectual and moral faculties, and it becomes *moral* courage, a defence of *right* and truth, and of the oppressed, and opposes whatever is wrong and pernicious in its tendency—than which no element of our nature yields its possessor a richer harvest of the most pure and exalted pleasure, in addition to the pleasure felt in *exercising* this feeling, and the beneficial ends obtained thereby.

Let a man exercise Acquisitiveness as the robber and knave exercise it, without intellect, to tell him that this course, in the long run, will prevent his becoming rich, and without the moral sentiments to show how wrong and unjust this course, that is, let him exercise this organ without intellect to point out the most successful course, or the moral sentiments to prevent his getting it by extortion and robbery, and other similar means, however unjust, and this organ will make him wretched, and also all whom he wrongs by his dishonesty. *Ill-gotten* wealth, injures all and benefits none. But let intellect guide a man so that he chooses the *best* course to make money, and then let Conscientiousness cause him to make money *honestly*, and pay all he owes, and Benevolence prevent his distressing any one by his efforts to acquire property, and that man will enjoy his money, and enjoy life, infinitely more than will he whose Acquisitiveness is not thus governed. The merchants in a town in which I once resided, held their goods at so enormous a price, that they drove all the valuable custom to a neighboring town, where the merchants had moral feeling enough to ask only a fair, living profit, and intellect enough to see that "a nimble sixpence is better than a slow shilling." The former merchants failed, and thus defeated their own object, but the latter are very prosperous. and enjoy much more, both in the possession of their wealth, and in the thought that they obtained it honestly, than the former class.

Let a mother be ever so fond of her child, but let her not guide her maternal love by the dictates of enlightened reason, nor by the direction of her moral feelings, and she will *spoil* that child by over-indulgence and mismanagement—an occurrence as lamentable as it is common—but, let a parent love this child *intellectually*, that is, let his intellect be exercised *along with* his parental attachment, and be guided by it, and he will manage his child in the *best* manner possible, and also seek the *moral* education and spirit-

and good of his child by training him up in the way he should go, and the happiness of both parent and child, and of all who come within their influence, will be the delightful result. How heaven-wide the contrast between a good and a bad child! Even if the parent love his child morally, and seek to make him better, but misguided by intellect, actually makes him worse, a course very common, then his child is a torment to himself, his parents, and all concerned. We must love our children intellectually *and* morally, if we would either have *them* enjoy life, or we enjoy life in our children.

If a man exercise his Friendship, without the governing influences of intellect and the sanctions of the moral sentiments, he will choose low and immoral associates, who will lower down the tone of his moral feelings, and lead him into the paths of sin, and thus make him unhappy. But, if he exercise his friendship under the sanction of the moral faculties and intellect—if he choose *intellectual* and *moral* companions, they will expand his intellect and strengthen his virtuous feelings, and this will make him and them the more happy. Friendship, founded on intellect and virtuous feeling, is far more exalted in its character, and beneficial in its influence, than when founded on any other considerations, while friendship, founded on the *propensities*, will increase the depravity and misery of all concerned.

Let Approbativeness, or love of the good opinion of others, be governed by the moral sentiments, and it becomes ambition to excel in works of philanthropy, and seeks to keep the *moral* character pure and spotless; and let it be guided by the intellect, and it becomes intellectual ambition, and seeks eminence in the walks of literature or the fields of science; but when *not* thus governed, it degenerates into a low, animal, grovelling, sensual ambition, an ambition to become the greatest eater, or fighter, or duellist, or dandy, or coquette, which causes unhappiness to the possessor and to all concerned. If Self-Esteem be governed by intellect and moral feeling, it imparts nobleness and elevation to the character and conduct, which sheds a beam of exalted pleasure on its possessor and on all around him; but when *not* thus governed, it degenerates into egotism, self-conceit, imperativeness, and superciliousness, which gives pain to himself and to all affected by this quality in him.

Let Cautiousness be exercised without intellect, that is, when there is no *reason* for being afraid, and it produces evil only; but let intellect govern it, so that it is exercised only when there is real danger to be avoided, or let it be exercised with Benevolence, or Justice, making us fearful lest we do wrong, or careful not to injure others, and its product is most beneficial. This principle might be illustrated and enforced by Amativeness, and indeed by every one of the lower organs, and also *reversed* by showing how *happy* is the man who governs his principles and conduct by enlightened intellect and high-toned moral sentiment s,but it is already rendered too plain to require it. In short, man is constituted to be governed thoughout by his higher faculties, and there is no enjoyment for him unless he puts intellect on the throne and the moral sentiments as joint rulers of the kingdom of his animal nature. Much of the evil existing in society, much of the suffering which stares us wherever we turn our eyes, have their origin in the violation of this law. Nor is this misery, so extensive, so diversified, to be wondered at, if we consider that nineteen-twentieths of the time, desires, pursuits, pleasures, anxieties, &c., of mankind are consumed in feeding and gratifying his *animal* nature merely; in scrambling after property; in getting something to eat, and drink, and wear, and live in, and show off with; in gratifying his love or power, or his grasping ambition; in politics, friendship, and family cares; in combating, contending, backbiting, lasciviousness, and like animal gratifications. War, love, money, and display, sum up the history of man since his creation to the present time. Before man *can* become virtuous and happy, his *animal* nature *must* be subjected to the control of his moral and intellectual faculties. This animality of man is in striking harmony with the fact, that a large proportion of the human brain is in the region of the feelings, while but a small moiety is found in the region of the intellect.

The question, then, returns with great force, on the *means of subduing* our animal propensities, and of improving the tone and vigor of the sentiments and intellect. A more important question can hardly be asked, and the answer to none, is better calculated to make mankind virtuous and happy.

And one of the answers to this important question, is to be found in applying the pinciple already presented of relation between the

body and the *base* of the brain. That principle renders it self-evident that sin is often, if not generally, caused merely by *physical disorder*—by an inflamed or an over stimulated state of the body, which keeps the *base* of the brain, or the propensities, in a fevered state, the result of which is sinful feelings and conduct. No one doubts, but that those who drink are more sinful than if they were temperate, not alone in the mere act of drinking, but in that phrenzy of animal passion caused by that physical disease induced by drink. Strong drink has well been called the parent of all the vices. It is so, because it sets the whole basilar region in commotion, and thereby gives the propensities the ascendency over the moral sentiments and intellect. No one doubts that men curse, swear, fight, gamble, revel, and do every thing else that is wicked, more when intoxicated than when sober, and no one doubts, therefore, that the physiological state induced by liquor produces these sins. No one doubts, either, that a man is rendered more irritable and ill tempered by dyspepsia, than by health, or that this ill temper is sinful, that is, a merely physical disease augments sinfulness. Nor will it be doubted that children are usually more cross, peevish, and oftener and more easily angered, when unwell than when well, nor that this bad temper is sinful. That is, they are rendered sinful by being sick, and if kept unwell most of the time, this constant *exercise* of the propensities augments their power, and they become bad members of society from being unwell while young. No one doubts, but that cheating and selfishness, in the common acceptation of the latter term, are sinful, and yet they are often induced by a fevered state of the body, brought on by confinement, care, want of sleep, or one or more of those thousands of things that throw the *body* into a fevered state, and thereby keep the propensities in a constant fever and excitement. Need I name thousands of other illustrations of the general fact, that much of the sinfulness of mankind has its origin in a *disordered physiology?*

This *cause* of much of man's sinfulness, reveals also its *cure*, namely, by curing the *body*. If you chew or smoke tobacco, segars of cause included, you thereby, necessarily, throw your nervous system, and, consequently, your propensities, into a fevered state, and hence are rendered irritable, apt to over-eat, liable to over-reach in trade, perhaps rendered licentious, or at least, are corrupted by impure feelings, desires, and thoughts, blunted as to

your moral sensibilities, and every way rendered more animal and less moral by this filthy practice. Nor is it possible for any human being to take tobacco in any form without being artificially stimulated thereby; nor to be thus stimulated, without experiencing a morbid craving action of the propensities, and thus consequent ascendency over the moral sentiments and intellect. Every tobacco eater or smoker is *thereby and therefore* rendered immoral; that is, animal, and *necessarily* so; because tobacco *always* and *necessarily stimulates*, and *all* artificial stimulants necessarily induce the morbid and sinful actions of the propensities. The fact that tobacco stimulates, is incontestible, and the principle already demonstrated that stimulants act mainly upon the propensities, has been placed beyond all cavil or doubt, and the law that the predominence of the propensities over the moral sentiments and intellect produces sin and misery, no one will dispute. Now put this and that together. That tobacco stimulates the propensities, and thereby gives them the ascendency over the upper faculties, renders the inference incontestible, that tobacco produces vice and misery—*always, necessarily.*

Similar remarks apply to the use of tea and coffee. They also stimulate always, necessarily. This is their nature and constitutional effect, as well as the facts of the case. Who ever saw a strong tea or coffee drinker who was not peevish, fretful, impatient, easily vexed, and more or less given to scolding, or at least to teasing? They also induce *depression* of spirits and thus dissatisfaction with every thing, and, in conjunction with religious feeling, often induce pious melancholy, a state of mind as foreign from true piety as sickness is from health. And yet it passes for the very extreme of piety. I refer to that species manifested by David Brainard, and strong tea-drinking old grandmothers who feel so *very* unworthy and fearful of eternal misery. Nothing can obviate the inference that tea-drinking excites the propensities and produces sinfulness. It excites Language, and hence the gossip and neighborhood scandal that circulates around the tea table. But enough. The *principle* that tea is a *stimulant*, and as such excites the *propensities*, is beyond all dispute. Remember, ye lovers of narcotic drugs, that they do not render you one whit the more happy, but only the more miserable and animal.

Various kinds of food might be specified as producing similar effects, flesh and condiments especially, but our want of space for-

bids. The principle is before the reader. I only say in general terms to those who wish to enjoy their moral sentiments and subdue their propensities, *rectify your physiology. Put your body into a quiet state.* This is the first and the main direction requisite for making individuals or mankind better. To parents who wish to make their children good, we give the same advice, and especially recommend *bathing* as every way calculated to carry off feverish, morbid excitement from the body, and of course from the propensities, thus giving the moral sentiments and intellect abundant opportunity to assume the ascendency.

To three other important laws of virtue, or conditions of enjoyment, I will briefly advert, before passing to the analysis of the organs, one of which is, that, to be productive of happiness, every faculty must be exercised upon with its *legitimate object*, and in accordance with its *normal function*. In other words: every faculty has two modes of manifestation; the one, it normal, pleasurable, or virtuous; the other, its abnormal, painful, or sinful acti Thus; the normal, pleasurable exercise of Conscience is that happy state of mind which results from a consciousness of having done right, that is, from the approbation of a clear conscience; but, its painful, abnormal action, produces the compunctions and the goadings of a guilty conscience;—those upbraidings or self-condemnations, which result from a consciousness of having done wrong. The natural, primitive function of Ideality is the pleasure we experience in beholding or contemplating the beautiful in nature, art, or sentiment, and in exercising those refined, elevating feelings which flow from the exercise of this faculty; while its reversed action causes those *painful* feelings of disgust and loathsomeness with which this organ regards vulgarity and grossness. The normal function of Approbativeness is that delight which we experience when commended for truly praiseworthy, honorable conduct, while its abnormal, or reversed action, causes that feeling of mortification and shame which we experience when rebuked for what we know to be disgraceful. The normal function of Adhesiveness is that unalloyed pleasure taken by cordial, sincere, intimate friends in the society of each other, but its reversed, unnatural function is the pain felt, the lacerations of friendship produced, by the loss, death, removal or separation of friends, or by their turning enemies. The natural function of Philoprogenitiveness is the pleasure parents

take in their children when they see them growing up healthy, talented, and good, while their being sick, or depraved, or wretched, wounds, pains, reverses this faculty. The normal function of Combativeness is resistance, resolution, self-defence, protection, energy of character; its unnatural or viciousc ation, is anger, violence of temper, irritability, peevishness, faultfinding, abusiveness, &c. The natural function of Alimentiveness is appetite for those kinds of food best calculated to sustain nature, and in a due degree; its sinful exercise, is gormandizing, gluttony, sensuality, intemperance, tobacco chewing, tea and coffee hankering and drinking, &c. The natural function of Causality is to reason by way of investigating truth, and in exposing error, as well as in adapting lawful means to the attain nent of proper ends; its perverted function consists in either employing wrong means, or effecting wicked ends, or reasoning against truth, or in defence of wrong, that is, in putting it to an improper use. The natural function of Language is to express correct and useful ideas, in a proper, beautiful manner; its perversion consists in retailing petty slander, or using it to excite improper, injurious feelings, or communicate what will do harm. Similar remarks will apply to Mirthfulness, Individuality, Time, Calculation, Secretiveness, Acquisitiveness, and indeed, to every mental power and physical organ. In other words. There is a healthy, and an unhealthy function belonging to every mental faculty, as well as to every physical organ. The idea may be new, but it is true, that Combativeness, and Appetite, and Caution, and each of the Affections, as well as Hope, Justice, Devotion, Taste, and all the organs, are capable of being *sick*, and often are sick—as effectually diseased as the stomach, lungs, liver, nerves, or any physical organ. And in regard to the mental organs, as in regard to the physical, their *healthy* action gives *pleasure*, that is, is virtuous and happy, while the product of their sickly, or diseased function, is pain, sin, wickedness. Whether all the sin, and wickedness, and consequent misery of man, is caused solely by this *sickness* of his phrenological organs, readers will judge for themselves; but that very much of it is, the author entertains not a doubt. I put much of the sinfulness of mankind on a par with insanity, with physical disease. I regard it as a sickness of the erring organs. I spare many whom others condemn. And I tell many who are striving to overcome their easily besetting sins,

that some of their *organs* are sickly, and must be cured before they can be restored to moral purity or health. This sickness causes the action of, the sick organs to be unnatural, perverted, reversed, abnormal, painful, sinful,—all different names for the same thing. *Cure the organs*, and you restore the diseased function to its natural, primitive, virtuous happy action. This restoration can be greatly aided by an effort of the will, and also by knowing what that normal function is, so as to set the faculties at work upon their proper object, or in harmony with their primitive constitution. Hence, in the subsequent analysis of the faculties, I shall give both their healthy and their sickly manifestions—their virtuous, and vicious action—the former under the head of their definitions, and adoptions, the latter under the head of *abuses*. And in educating children, too much pains cannot be taken to give their faculties this healthy direction; or rather, to *retain* that healthy direction which they must have at first. And let every one to whom pain is painful, or happiness desirable, study out the *normal, constitutional pleasurable* function of every faculty, and direct his faculties accordingly. To be happy, is not so very difficult a matter after people *know how*, and this principle, simple as it is, opens up one of the greatest causes of suffering that exist, and one of the broadest roads to enjoyment conceivable.

The other principle is, that the faculties be trained all to work *harmoniously* with each other, and never be allowed to *conflict* or *quarrel* with each other. The bible says truly, "Happy is that man who condemneth not himself in that which he alloweth;" and miserable indeed is he who doth. This warring of the faculties is utterly destructive of happiness, and the very quintessence of suffering. A few illustrations. I know a young woman who became strongly, devotedly attached to a young man whom she at first supposed every way worthy her tender and confiding love, but whom she afterwards found to be directly the reverse, and depraved, in many respects. When finally convinced of his guilt, she yet could not cease to love him. Marry him, her moral feeling utterly refused to allow her to do; cease to love him, her social affections would not, and this contention between misplaced but deep-rooted love on the one hand, and intellect and the moral sentiments on the other, broke down one of the best of constitutions, rendered one every way capable of being most happy in the domestic relations, most

miserable, and continued in spite of separation, in spite of the remonstrances of both friends and her own superior faculties, till she was magnetized, and in that state forbidden by her magnetizer to dwell upon this painful, ruinous subject. This alone gave that relief,* without which it is morally certain, that this struggle between her faculties would have ruined both mind and body. Like tearing one's self in two—like pulling one part of the body one way and another part the other way, till the ligaments that united them are torn asunder—is this internal fretting and warring of the faculties. And I doubt not but many women who read these pages, will themselves have experienced this clinging of their affections to objects that were repulsive to some of their other faculties, and that many others will call to mind pitiable illustrations of the disastrous consequences of this quarrelling of the faculties. Have not many men who may read these pages, while forming, or proposing to form matrimonial alliances, for their pride wandered by something that required more submission or dependence than they were willing to cancell, and yet been unable to withdraw their affections, though rendered most miserable thereby, and willing to do any thing in the world to restore peace to their troubled minds? troubled because of this civil war of their faculties.

Let a young man who loves his independence, and yet loves money, go into a store where he is made a menial, with the certain prospect of becoming a partner and getting rich if he will submit for a while to their dictation. He wants the place but he hates the service; and this struggle between liberty and interest, is perfect torment to his troubled soul. Have not many readers had experience, if not in this, at least in other kindred illustrations?

Pardon a personal allusion here. A godly clergyman who preached where the author was brought up, and to whom he looked up as a model of perfection, was rarely ever seen to smile, and sometimes remarked that the Savior was often known to weep, but never to laugh. From this, joined with a very rigid religious education, I imbibed the notion that it was wicked to laugh or joke. Still, mirthfulness would out. Conscientiousness would then upbraid till

* The author has seen many cases of magnetized persons being required to do particular things at certain times, which he never knew them fail to do. Some such cases were stated in vol. V. of the Phrenological Journal. He designs soon to prosecute this subject still farther, in the Journal.

a promise of reform gave a truce. But traitorous mirthfulness would break the armistice and again and continually embroil the contending armies in civil war. Year after year did this internal warfare go on without cessation till Phrenology separated the combatants and restored peace by telling Conscience that it was not wrong to laugh, but was both right and necessary, as a means of health, as a means of enjoyment, as a primitive function of man's nature. I have suffered from a broken leg, and have endured a dislocated arm. Much pain; much debility; but the like of this civil war I never experienced before or since. And all from this warring of the faculties. And this from ignorance and superstition. The exercise of every primitive faculty is right, is necessary, provided it be in conjunction with all the others, and upon its legitimate object.

A man whose Combativeness is subject to quick and powerful excitement, yet whose large Conscientiousness condemns him therefore, endures more than the pains of purgatory by this quarrelling of Conscientiousness and Combativeness. Or, perhaps Appetite and Conscience quarrel—the former insisting on eating more than the latter will allow, and a guilty conscience continually upbraiding him for his continual violation of what he knows to be right and duty. Reader, does not this illustration go home to thy own experience? Does not thy conscience and thy appetite struggle for victory, each at the same time inflicting deep wounds upon the other that lacerated thy guilty soul with more than thousands of stripes? Or, perhaps thy kindness and thy justice, or thy justice and thy love of money, or thy devotion and thy propensities, are at swords' points, each thrusting daggers through thy soul more dreadful than death itself, or, at least, sufficient to mar all the pleasures of life? A house divided against itself cannot stand. He who condemns himself for what he does, or any of whose faculties act in opposition to each other, is thereby rendered inconceivably wretched.

Yet, happy is he all of whose faculties work together in the silken cords of union and harmony. Happy he whose conscience *approves* him for what he likes to eat, or to do, or to be, and thereby sweetens his rich repast. Whose love of family and of money each redouble the energy and augment the happiness of the other. Whose feelings and love of children are both gratified by seeing his children growing up in the fear of the Lord, and walking in the ways of wisdom. Who loves the wife of his bosom without alloy, and

sees no blemish, but every perfection to heighten the action and the pleasure of all his other faculties. Whose love of justice and love of money delight to acquire money to discharge all his pecuniary obligations. Whose hopes and fears never vascillate. Whose intellectual convictions of truth never clash, but always blend with all his feelings and conduct. Whose tastes are all gratified by his occupation and associations. Whose friends have every quality that he likes, and none that mar his pleasure in them. All of whose faculties move on in harmonious concert, to attain one common end, desired by all, delightful to all. Who is completely at peace with himself. He is happy. His cup of pleasure is full to its brim, unmingled with a single drop of bitterness or atom of pain. He is holy. He is perfect. He is happy. May every reader see this law, apply this law, enjoy this law, and their children and household along with them.

In presenting this principle, let me not be misunderstood. I shall elsewhere show that one way, and that the most effectual, of subduing dominant propensities, is to array the moral sentiments against them. If the propensities become perverted, array the moral sentiments and intellect against them in mortal combat. This will reform them if they can be reformed; besides being the severest punishment mankind can possibly endure. But I mean that this clashing should not occur except as a means of reform; and that when it does occur, its cause should be ferreted out and corrected. When all the faculties operate in harmony with their legitimate functions, none of this clashing can occur. When it does occur, let the guilty sufferer (his suffering implies that he is guilty) ferret out the matter. Let him see which faculty has broken from its normal function, or whether both have strayed from the fold of virtue, and restore the wanderer. In other words, let no faculty be found arrayed against the *legitimate* function of any others, but only against their *abnormal* or *vicious* manifestation, and then for the express purpose of affecting reform. But this point will be more fully presented hereafter.

An additional advantage derived from this concert of action is the increased *strength* given by this *co-operation* of all the faculties. Thus, if cautiousness and combativeness oppose each other, they produce that mental uncertainty, and consequent irresolution, which palsies every effort and blasts success, but, blending together, they give

both that energy and prudence combined, which renders success almost certain. Let causality lay hold of the same rope, and devise a well concerted plan for this combined prudence and energy to execute. Let Benevolence draw in the same traces. Let this well concerted and efficiently executed plan seek the happiness of mankind. Let conscientiousness sanction it, and urge on every other faculty to labour for its accomplishment. Let hope cheer them on with bright prospects of abundant success. Let language, let all the other organs contribute their resources, and find ample employment in furthering this labour of love. Let Firmness keep them stable to their work, and prosecute this well laid scheme till it is completely effected. Let ambition, let piety, let every element of soul and body league together to carry on and carry out the noble progress, and each, besides contributing its quota of help, also increases the action of all the others. Union is strength. Division is weakness. A vast augmentation of power is derived from this harmonious cooperation of all the faculties. If any faculty refuses to come up to the work, besides the absolute loss of its own power, it weakens the hands of all the others. Frequently, a single faculty will completely nullify the combined effort of all the rest. But enough. The principle is clear; is forcible. Let every mother apply it. Let every child be trained in view of it. Especially, let all those faculties which the business or the pleasure of any other require to act in concert, be trained accordingly, and a vast augmentation of success will follow.

I must here explain one other important principle of Phrenology, or rather of mind, partly because I wish to employ it in this connexion, and partly because I shall have frequent occasion to employ it hereafter. I allude to the fact that the faculties are catching—that the activity of any faculty in one, naturally excites the same faculty in others; and excites it pleasurably or painfully, according as its action in the first is painful or pleasurable. Combativeness in one, for instance, kindles Combativeness in others, while Benevolence excites Benevolence; Causality, Causality, &c. Thus, when Kindness does you a favour, you are anxious to return it, and are rendered more obliging to all; Benevolence in him, exciting kindly feelings in you. Being addressed in an angry, imperative tone, kindles your own anger in return, and excites in you a spirit of resistance and resentment. For example:

Mr. Sharp* said, angrily, to a lad, "Go along, and bring me that basket yonder. Be quick, or I'll flog you!" The boy went tardily and poutingly, muttering as he went. "Why don't you hurry there, you idle vagabond, you? Come, be quick, or I'll whip your lazy hide off your back, you saucy, impudent rascal you," reechoed Mr. Sharp, still more imperatively. The boy went still more slowly, and made up a face still more scornful; for which Mr. Sharp flogged him; and in return, the boy conceived and cherished *eternal hatred* to Mr. Sharp, and eventually sought and obtained the long desired *revenge*. But Mr. *Benign* said kindly, to the same boy, "John, will you please run and bring me that basket?" "Yes, Sir," said John, and off he started on the run, glad to do the good old man a favour.

All the neighbours of Mr. Contentious cordially *hate* him, because he is continually contending with, and blaming, and sueing them. His combativeness manifested towards them, has excited their enmity towards him, so as to cause a perpetual warfare.—Hence, they all cherish ill-will against him, and most of them watch every opportunity to injure him, and he seeks to be revenged on them.

But every neighbour of Mr. Obliging gladly improves every opportunity to serve him; his neighbourly feelings towards them having excited their better feelings not only towards him, but even towards each other.

Mr. Justice deals fairly with all—asking and offering but one price; so that Mr. Banter never tries to beat him down, nor thinks of making or receiving a second offer, but deals fairly with him.—But when Mr. Banter deals with Mr. Close, he stands more upon a sixpence than it is worth, or than he does for a dollar when dealing with Mr. Justice, and will neither sell as cheap nor give as much for the same article to Mr. Close as to Mr. Justice, because the Acquisitiveness of Mr. Close and Mr. Banter each excites that of the other, while the higher faculties of Mr. Justice restrain the action of this Jewing spirit in all who deal with him.

As Parson Reverence enters the sanctuary, clothed with the spirit of devotion, and in the air and attitude of sanctity, instantly a solemn feeling pervades the whole assembly, so that even the play-

* I employ this form of expression, because it enables me to personify the organs, and thereby to embody and bring the full force of the idea presented, and the principle illustrated, directly before the mind in a manner more tangible and easily remembered than any other.

ing boys in the gallery catch the pervading spirit of solemnity, and drop their sports. But when Parson Gaity enters the church, a gay, volatile feeling spreads throughout the congregation, and the boys laugh aloud. The former is a successful preacher of right-eousness, and has been instrumental in promoting many revivals of religion; while Parson Gaity has a worldly, fashionable congregation. Revivals of Religion beautifully and forcibly illustrate this principal of Sympathy.

Mr. Elegant enters into the company of Messrs. Useful and Misses Plain, and at once a feeling of refinement and elegance infuses every breast, chastens every remark, and polishes every action and feeling; but when Mr. Homespun enters the company of Messrs. Wellbred and Misses Genteel, the elevated tone of feeling that before pervaded the company, is lowered as effectually and perceptibly as when the mass of ice is introduced into a heated atmosphere; and he is not well received simply because he interrupts the exercise of refinement and good taste.

Mr. Self-Esteem swells and struts past you in the natural expression of pride and scorn, and instantly your own self-sufficiency is excited, you strengthen up, and feel that you are as good as *he* is; whereas, but for this manifestation of pride on his part, you would not once have *thought* of yourself—pride and scorn in another exciting the same feelings in you.

Two Messrs. Mum were sitting silently in a room, neither having a word to say, when Mr. *Talkative* entered, and began to rattle away. This so excited the Language of Messrs. Mum, that they talked incessantly, so that there was not room to put in a word edgewise; whereas neither would have said a word had not the Language of Mr. Talkative excited Language in Messrs. Mum.

Mr. Logical Reason began to discuss and expound certain important philosophical principles to Mr. Business, who, though he had been too busy before to take time to think or investigate, saw their force, and immediately exclaimed, "How true that is, though I never thought of it before!" and then proceeded to show how perfectly the principle brought to view, and explained what he had often seen, but never before understood. It also set him to thinking upon other subjects, and to investigating other causes.

Miss Display came out in a splendid, new-fashioned attire, and almost every lady in town was set on fire by a spirit of emulation,

and would not let their husbands and fathers rest till *they too* could dress *like her;* although, unless Miss Display had indulged her own Approbativeness, that of the other milliner-made ladies would not have been excited.

Mr. Witty threw off a joke, and this excited the risibles of Mr. Serious, who, in return, manufactured another; whereas, but for Mr. Witty's influence, the face of Mr. S. would still have remained as long as ever.

Mrs. Timid, while in a church, screamed out with fright, and nearly all in the house were instantly electrified with fear, but for what, they did not know.

In 1836, Mr. Hope embarked in speculations in stock, real estate, mulberry trees, &c., and counted his thousands in prospect, which inspired confidence in the breasts of thousands of the Messrs. Doubtful, who were excited by his spirit and followed his example.

Mr. Appetite commenced eating his breakfast greedily, when in came his boy, who soon cried out for a piece, which he probably would not have thought of for hours if he had not seen his father eating so greedily.

I now appeal, whether this principle of *sympathy*, this feeling as *others* feel—this *spreading* of the emotions from heart to heart—is not a law of *human nature*, as well as a doctrine of Phrenology? whether it is not as universal and as uniform as the nature of man, and as powerful as it is universal? What heart is so adamantine as not to experience its power, or be swayed by its influence?

SECTION III.

ANALYSIS OF THE FACULTIES, AND MEANS OF INCREASING AND DIMINISHING THEIR ORGANS.

We come now to the direct application of these principles to both SELF IMPROVEMENT, and to the moral training and government of children. That is, we shall now proceed to show directly HOW to enlarge and strengthen the weak faculties, and control, direct, and restrain those that are too large. In effecting this most desirable end—this greatest and best work to which mortals can apply themselves—the first and the most important thing to be done, is to ob-

tain a distinct knowledge of the precise function of every faculty. This knowledge will tell us the *food* of every faculty, by feeding which to that faculty, that is, by keeping that faculty continually stimulated, it will be called into constant action, and thereby enlarged. To impart this knowledge, let us briefly analyze the faculties, and in order to do this in the shortest and most effectual manner possible, I shall point out the *adaptation* of every faculty to its counterpart in nature, or the want in the nature of man it supplies. Thus, Philoprogenitiveness is adapted to the infantile condition of man; Causality, to the arrangement or existence of laws of cause and effect; Appetite, to the arrangement of nutrition and our constant requisition for food; Constructiveness, to our demand for houses, clothes, tools, and things made; Ideality, to the bountiful and perfect in nature; Language, to our having ideas to communicate, and the benefit derived therefrom; Benevolence, to our being in a world of suffering, which this faculty can mitigate, &c. There is no other short-hand method of impressing indelibly the nature and function of every faculty at all to be compared with this, united with definition instead of description. Remembering this adaptation of a faculty to its object, is comparatively easy, and this rivets its true function concisely, yet completely.

We begin, then, with the *propensities;* and shall analyze the social group first, though, having treated this subject somewhat fully in my work on Matrimony, I shall proceed no further than to show how to control and restrain these several organs.

1. AMATIVENESS.

The reciprocal attachment and love of the sexes for each other.

"Soft mutual band, connecting souls! Without thee what is life?"

ADAPTATION.—As death appertains to man's worldly existence, some means for propagation became necessary, in order to prevent extinction. It is adapted to the great arrangement of parentage. Its primary function is, *connubial love*—that tender affection and union of soul which exists, or at least *should* always exist, between husband and wife. Its products are marriage and offspring.

Its abuses are licentiousness and lust, in all their forms and degrees. But, as I shall soon publish a work devoted exclusively to

this subject, entitled, "Amativeness, its uses and abuses, together with the means of restraining its excessive or perverted action,"* I will not even enter upon it here, farther than to say to those who wish to subdue it, banish, as far as possible, all those thoughts and associations that excite these feelings, and above all, avoid all stimulants, even in diet, because the connection is most intimate between the states of the body and those of this organ and faculty.

2. PHILOPROGENITIVENESS.

Parental love; attachment to one's own children; love of children generally.

ADAPTATION.—If all mankind had been brought forth, like the fabled Minerva from the brain of Jupiter, in the full possession of all his physical and mental powers, capable, from the first, of taking abundant care of himself without requiring parents to supply a single want, this faculty would have been out of place; for then it would have had nothing to do. But the FACT is far otherwise. Man enters the world in a condition utterly helpless. Infants require a *great amount* of care and nursing. This infantile condition of man has its counterpart in this faculty. Without its stimulus to provide for and watch over infancy, every child must inevitably perish, and our race become extinct.

ABUSES.—Spoiling children by over indulgence; fussing with them; being so tender of them as to ruin their health, or unfit them to take care of themselves.

Its primary, distinctive function is PARENTAL love—attachment to one's *own* children; and the more helpless the child, the more vigorous its action. None but *parents* can ever know the genuine feelings of parental love. There is something peculiarly enduring in the thought that they are bone of our bone and flesh of *our* flesh, and this feeling is greatly augmented by their being begotten by a husband, or borne by a wife, whom we dearly love.

A few words in regard to its cultivation, must suffice. The relations between parents and their children should be of the most *friendly* character, and nothing should be allowed to interrupt or lacerate it. Make them confidants, and induce them to disclose freely all that troubles or delights them. Parents and children

* It will be ready in June or July. Price 25 cts., or 5 copies for $1.

should be *separated* as little as possible, and a perfect understanding should be had between them. Let parents never assume any appearance of *austerity* or *distance*, but let them do all they can to cultivate good feeling between them and their children, and between children and children. Let families be separated but little. Special care should also be taken to choose their associates, for they exert a powerful influence in the formation of character. Associates they should have; for without them, not only will one powerful faculty lie dormant, but all the advantages to be derived from society, be lost; yet better have *no* associates, than those at all objectionable. This organ can be cultivated by playing with children, and indulging it in witnessing their innocent gambols, &c. The elder children can cultivate it by taking care of the younger, and the younger, by loving dolls, pets and toys representing various animals. Raising stock, and bringing this feeling into action by being with children, is calculated to enlarge it; but the most *effectual* means of cultivating it, is to enter upon the parental relations, and love and provide for your *own* children. All other means sink into insignificance compared with this.

ADHESIVENESS.

Friendship: the social feeling: love of society: desire and ability to form attachments, congregate, associate, visit, entertain friends, &c.

"A new Commandment give I unto you, that ye love one another." "Love is the fulfilling of the Law."—*Bible.*

If man had been created a lonely, unsocial, solitary being, nearly half his faculties, having nothing to excite them to action, would have lain dormant, and the balance have been but feebly exercised. The activity of every faculty in one, naturally excites the same faculty in those around him. Hence, without the element of Friendship, to bring mankind together into associations, neighborhoods, families, &c., they could have had no opportunity for the exercise of Language, Ambition, Imitation, and many other faculties, and little for that of Kindness, Justice, &c.; and the action of all the remainder would have been far less efficient and pleasurable than now. Without this arrangement, co-partnerships, and those public and private works which require the combined labor and resources

of more than one for their completion, would have remained unknown; and the selfish propensities have rendered all men Ishmaelites, turning every man's hand against his neighbor, rendering each most hateful to all; kindling rising jealousies, animosities, &c., into burning flames, and for ever blotting out the pleasant smile of glowing friendship; the cordial greeting of old associates, the hearty shake of the hand, and that silent flow of perpetual happiness which springs from being in the company of those we like.

This faculty casts into the shade the modern ceremony of formal *introductions*, and of waiting for the last call to be returned, or letter answered. It should be in *constant* action, and, therefore, lonely travellers should wile away their tedious hours by opening at once the portals of their hearts, engaging freely in conversation, and "scraping acquaintance" at first sight. Still, *intimate* friendships should be formed *judiciously;* for it is a most powerful means of intellectual and moral elevation or degradation. Young people, in particular, though they should form speaking acquaintances and passing friendship readily, to which they are strongly predisposed, should nevertheless be careful how they make confidants and *bosom* friends.

The *young* form attachments much more readily than those who are older, partly because they become hardened by frequent disappointments, in finding supposed friends unfaithful, and partly because long separated from the friends of their youth. This blunting of the fine, glowing feelings of friendship, is certainly most unfortunate. Friendship should be regarded as *most sacred*, and never be trifled with. Do almost anything sooner than violate this feeling; and let friends bear and forbear much, at least until they are *certain* that a supposed injury or unjust remark was *premeditated;* and then, when friendship is thus violated, think no more of your former friend, not even enough to hate him. Dwell not upon the injuries done you, but banish him from your mind, and let him be to you as though you had never known him; for *dwelling* upon broken friendships only still farther lacerates and blunts this feeling, and more effectually sears your friendship. Never *form* friendships where there is any danger of their being *broken;* and never break them unless the occasion is intentional and most aggravated: and let friends try to make up little differences as soon as possible.*

* I have seen a young man rendered crazy, and thrown into a perfect

These remarks apply with redoubled power to members of the same *family*. Let parents cultivate affection for one another in their children, and let brothers and sisters separate as little as possible, correspond much, never allow a breach to be made in their attachments, and continually add new fuel to the old fire of family friendship. Let the right hand of hospitality be extended oftener than it now is, and let friends entertain friends around the family board, as often as possible, instead of allowing them to eat their unsocial fare at the public hotel. We have too little of the good old Yankee custom of "*courting*," and of English hospitality; and spend far too little time in making and receiving *social visits*. Still, these formal, polite calls are perfect nonsense—are to friendship what the smut is to the grain—poisonous. True friendship knows no formality. Those who are very polite to you are strangers, or enemies, not friends; for true friendship knows no ceremony, no formality, but expires the moment it is shackled by the *rules* of modern politeness. We should all love our *friends*, and as often as may be, relax from the more severe duties of life to indulge it; but let no *formality*, no etiquette, mar this friendship. True friendship unbosoms the heart cordially and freely, pouring forth the full tide of friendly feeling, without any barrier, any reserve. The mere recreation afforded by friendship is invaluable, especially to an intellectual man, as a means of health, and to augment his talents.

To *cultivate* this faculty, seek every favorable opportunity to exercise it. Choose your friends from among those whose feelings and opinions harmonize with your own, that is, in whose society you can enjoy yourself, and then frequently interchange friendly feeling with them. And do not break up your youthful associations, if you can well avoid it. If you do, renew them as soon or as often as possible. Nothing is better calculated to blunt, and therefore, reduce this faculty, than separation from friends, especially from those who have eat for years at the same table, and become cordially attached to each other.

ASSOCIATION seems to me to furnish perhaps a more powerful and constant stimulant to this faculty than any other system of society. Not that I would endorse all the doctrines of Fourier

bury of entertainment, by being imposed upon by a supposed friend, of his own sex. He appeared very much like those who have been recently disappointed in love.

nor of his disciple Brisbane; but I do say, and without the fear of contradiction, that associations *might* be so formed as to give this faculty all the food its nature requires, or could bear, (and this is a great deal,) and also avoid those frequent separations of friends so detrimental to this faculty.

Giving and receiving presents, is also directly calculated to stimulate this faculty to increased action. They are the *natural food* of this faculty; and with this food let it be fed abundantly. I like the good old custom of making New-year's, Christmas, and other *presents*, thereby promoting good feeling between man and man, as well as kindling anew the old fires of friendship. Make presents, receive presents, and hold them as sacred tokens of that union of soul which it is the province of this faculty to create.

To diminish or sustain this faculty, (and this is necessary only when it has been placed upon the wrong object, or in case of the death of friends,) break up all association, all connexion, all interchange of all ideas or feelings with them. Exchange no letters, exchange no looks, no thoughts. Banish, as far as possible, all ideas of the person loved. Busy yourself so effectually about other matters as to *compel* you to withdraw your feelings from this person, and, above all, *form other* friendly relations. There is no cure for lacerated affection equal to its transfer. Stop its flow, you cannot, should not, but you can only direct it into another channel. Find other and better objects on which to expend it, and especially, array *reason* against friendship. When your affections revert to their former object, bring them back by placing the motive for their withdrawal before the mind. Intellect should reign supreme. It can govern the feelings. It *should* govern them *all*. And every one should *train* his feelings to obey the dictates of enlightened reason.

These remarks will apply particularly to those who have fallen in love injudiciously, and wish to tear their affections from those on whom they have been improperly or unwisely placed. To such they will be found invaluable; as also to those who lose friends, children, or a beloved companion. *Let the dead* BE dead to you. Mourning over their decease does not benefit them, but it is ruinous to you, in point of health, in point of mind, as well as injurious to the faculties thus lacerated. And the more you dwell on this loss, the more you wear this element of your nature. Beware of this la-

ceration, and to avoid it, I repeat, banish them from your mind, and engross your time, attention, every thing, in other matters. Seek any thing that will thus divert you. *Be the philosopher.* May I never be brought to a severe trial, but if so, I do think I could *put in practice* the direction here given. Many shrink from this direction, but it is the *true* one. It is the only way to shelter yourself from that merciless storm which threatens to drive you to distraction and wreck your all.

UNION FOR LIFE.

Continuance and congeniality of affection.

"That silken tie which binds two willing souls." "And they twain shall be one flesh."

This faculty is located between Adhesiveness and Amativeness, and disposes husbands and wives in whom it is large and active, to be *always together.* They cannot endure the absence of their companion, even for an hour, and feel as though the time spent away from them, was so much of their existence lost. It is developed before amativeness appears, and hence this Union is often formed in childhood. It purifies and refines the sentiment of love; desires to caress and be caressed; and is the soul and centre of connubial love; creating that *union*, that *oneness* of feeling, that harmony of spirit and that *flowing together* of soul, which characterize true conjugal affection. It is very reluctant to fasten upon more than one, and that is upon FIRST LOVE. I have seen several striking proofs and illustrations of the existence of this faculty, and the location of its organ. It is much larger and more active in woman than in man, and in fact causes and accounts for the far greater power and intensity of woman's love than that of man.

INHABITIVENESS:

Or love of HOME, *and the* DOMICIL *of both childhood and after life: attachment to the place where one lives, or has lived: unwillingness to change it: desire to locate, and remain, permanently, in one habitation, and to own, and improve a homestead: patriotism.*

"Home, home! sweet, sweet home! There's no place like home."

The advantages of having a permanent HOME, and the evils and

losses consequent upon *changing* it,* are each very great; "three moves," it is said, "are as bad as a fire." Those who have homes of their own, be they ever so homely, are comparatively rich. They feel that no crusty landlord can turn them homeless into the streets, or sell their furniture at auction for rent. Rent-days come and go unheeded, and the domestic affections have full scope for delightful exercise. Every married man is bound by this *inhabitive* law of his nature, as well as in duty to his family, to *own* a house and garden spot; and every wife is bound by the same law and duty, to render that home as happy as possible. The prevalent practice of *renting* houses, violates this law and arrangement of man's domestic nature, and must necessarily produce evil to both owner and tenant.

Inhabitiveness can be cultivated by having a home, staying much at home, and *improving* that home by setting out fruit trees and shrubbery, multiplying conveniences about it, and indulging a *love* of home as *your* home. Moving often, by tearing us away from the place which has become endeared to us, interrupts and pains this faculty, and this hardens, sears, and enfeebles it. Children should, if possible, be brought up in one house, and *home* should be rendered as delightful a place to them as possible. I have always observed, that children who have lived in one dwelling, and especially on a farm, till they were fifteen, have this organ large; whereas it is small in those who have lived in *different* places during childhood. This shows the importance of cultivating it in children, and says to parents, in the language of nature—"Make as few moves as possible, and generally keep your children at *home*."

CONCENTRATIVENESS.

Power and continuity of thought and feeling; application; ability and disposition to attend to one, and but one, thing at a time, and to complete that before turning to another.

Illustration. Many of the operations of life, and especially the acquisition of *knowledge*, require the *continued*, *united*, and *patient* application of the faculties to *one thing at a time*. Firmness gives persistency as regards the *general* plans, opinions, &c., of life, while this organ is adapted to the *minor* operations of the mind for the

* It is estimated, that the expenses of moving on the first of May, in the city of New-York alone, exceeds $25,000.

time being. Without Concentrativeness, the mental operations would be extremely imperfect, wanting in thoroughness, and too rapid and flashy. Its absence may be advisable in some kinds of business, as in the mercantile, where so many little things are to be done, so many customers waited upon *in a short time*, and so much *versatility* of talent required.

Abuses.—Prolixity, dwelling or talking on one subject till it is worn thread bare, and reintroducing it after others have been introduced.

The whole cast and character of the American people, evinces an almost total deficiency of this faculty in character, and accordingly, in ninety-nine in every hundred of the heads I examine, its organ is small. The error lies in our defective system of education —especially in our crowding *so many* studies upon the attention of children and youth *in a day*. In our common schools, a few minutes are devoted to reading, a few minutes to spelling, a few more to writing, a few more to arithmetic, &c., &c., all in *half a day*. By the time Concentrativeness brings the organs required by a given study, to bear upon it, so that it begins to do them good, the mind is taken off, and the attention directed to another study. This is wrong. When the mind becomes engaged in a particular study or train of thought, it should be allowed to *remain* fixed without interruption, until fatigue is induced. And I am of the opinion that not more than one, at best only two studies or subjects should be thrust upon the mind in a day. I incline to the opinion that a single study at a time should be *the* study, and the others, recreations merely. Make thorough work of one study, and then of another. The Germans devote a *life-time* to a single study, and in them, this organ is usually large. It is much larger in the English and Scotch than in the Americans; and is not generally developed in the French head.

To diminish this faculty, fly from thing to thing. Read a paragraph here, and a scrap of news there. Get a mere smattering of one thing after another, but dwell on nothing. Pick up information here, there, every where, but let it be a little of every thing, yet not much of any one thing. Go into a store or engage in some business where there is a constant succession of things to be attended to in quick succession, each of which requires but an instant, to be followed by another. Poke iron after iron into the fire so as to

compel you to divert your attention from one thing to another without cessation.

The means of cultivating this organ may in part be drawn from the preceding remarks. Fix the mind, and keep it fixed, on one single subject, for a long time, and avoid interruption and transition. The weavers in our factories usually have this faculty large, because their whole attention is required to one and the same thing, hour after hour and day after day, and if you wish to cultivate it you must seek some business, or do something that will *compel* you to keep your mind upon one and the same thing hour after hour and day after day for years together. Force of will may do something, but this will do vastly more.

The precise function of this faculty is not generally understood. It gives *continuity*, and a patient *dwelling* on one subject, but not *intensity* or *concentration* of mind. These are imparted by its *absence*, and an active temperament. It *dilutes*, instead of concentrating, the mental faculties. With this organ small, and an active temperament, the mind acts with energy and rapidity, but soon despatches one subject, and passes to another, and then to a third.

COMBATIVENESS.

Nemo me impune lacessit.

Resistance; self-protection; defence; personal courage; presence of mind in times of danger; defence; opposition; determination; boldness; resolution; energy; the get-out-of-my-way, and let-me-and-mine-alone feeling; anger; resentment; a threatening, contrary spirit.

Adaptation.—Man has been thrown, by his Creator, into a world beset with difficulties, some of which are to be overcome by Cautiousness, which "foreseeth the evil and fleeth therefrom," and others, by boldly meeting and defying danger and braving difficulty. Cautiousness looks out for the storm, and provides against it as far as possible; Combativeness then takes the helm, and resolutely defies that storm, and imparts that indefatigable *energy* and determination to *stick it out*, which is the main element of success. This organ should be *cultivated*, because, without it, nothing difficult or important can be accomplished, yet its excess and perversion, are most disastrous to the happiness of its possessor. A contentious

man is necessarily an unhappy man, and quarrelsome children are a torment to themselves and to all around them, but "*blessed* are the peace-makers" for they shall enjoy life. Has the reader never noticed how much more agreeable and happy his own feelings and those of a family, when a child is mild, pleasant, sweet in looks and words, and good humored, than when the same child is cross, ugly, fretful, spiteful, disobedient, hateful, and crying half the time? In other words, predominant Combativeness renders its possessor and all around him unpleasant and unhappy.

Abuses.—When excessive or perverted, or not governed by the higher faculties, it degenerates into pugnacity, giving a quick, fiery temper, and rendering one contentious, ungovernable, fault-finding, cross, and ugly in feeling and conduct, and sometimes leads to fighting, and mobocracy, tumult, &c. From its excessive or perverted action spring most of the bickerings, contentions, law-suits, wranglings, threatenings, animosities, litigations, abusiveness, polemical discussions, wrath, ill-temper, &c., that prevail in society.

The precise function of this faculty seems to be to impart *force of character*. It gives that I *can* and I *will* which grapples right hold of difficulties as though they *must* be overcome. Without it one in time, and takes hold with an "Oh, I *can't*, if I try," which prevents trial and blasts success. Thus: if but a log is to be lifted he in whom it is large takes hold of it with a "get out of my way," which removes it, while he in whom it is small, takes hold as though he had the labor of a Hercules before him. Spirit, resolution, efficiency, tone, vigor, determination, these are the products of this faculty, as well as defence, protection, courage, daring, and that let-me-and-mine-alone which wards off all imposition and breaks down all obstacles.

The usual conduct of parents to their children, is calculated to *excite* this organ in children, in the most direct and powerful manner, "and that *continually*," rather than to allay it. Most parents fret or scold, or blame, or punish their children daily and almost hourly, and for things either harmless in themselves, or else perfectly right. For example: Children, as is perfectly natural, make a good deal of noise, both with their tongues and feet. This is as it should be Without noise, they die; and nothing contributes more to the development of the child's body, and thereby of the mind, than the

noisy plays and prattle of youth. Talking incessantly, hallooing, &c., inflates the lungs, and increases the circulation of the blood, besides developing the muscles—functions of the last importance to them, and for which nature has amply provided in the restlessness and talkativeness of their natures. And yet, fifty times in the day, all their innocent prattle or healthful play, are broken in upon by parents and teachers, in a combative spirit and tone. "Oh, do hush your eternal clatter!" "Stop that noise yonder, or I'll give you something to make a noise about, (chastise you,) or, "Do be still, children, you'll make me crazy;" or, "There, now sit down and sit still! If you stir, or make another bit of noise for an hour, I'll punish you," or some similar threat or imperious command. As well punish them for breathing, as for talking or playing boisterously. They cannot avoid the latter any more than they can stop breathing. They *should* not stop. They are but yielding obedience to an irresistible law of their natures, and should be encouraged and facilitated rather than repressed. If they are in your way, let them go out doors to romp and prattle there: but *do* not, I beseech you, continually irritate their tempers, by requiring of them what they cannot and should not perform, and then blaming or punishing them for disobedience.

A child takes hold of a table spread, and thoughtlessly pulls it along till a dish or two falls off; for which he is severely punished, though he knew no better. You tell a child to bring you a tumbler of water, or in doing something with much sprightliness which you requested of him, he slips down and breaks a dish, or does some other damage. Your own Acquisitiveness is wounded by the loss, and your Combativeness raised, which makes you scold the child, whereas you should pity him. Thus it is that children are blamed for a thousand other things constantly occurring, when entirely innocent, or deserving commendation. This blaming and finding fault just because they do not know how to do things exactly to suit you, or because it is not done exactly as you wish, excites their Combativeness and reverses their Conscientiousness, and hence *they too grow up to find fault*, and be ill-tempered. Their Combativeness is kept in a continual ferment, and consequent-

ly becomes morbidly and permanently active, and so breaks forth continually upon themselves and even upon inanimate objects.

Or, it may be that a child hits its toe against a stick, stone, or chair, and falls down and hurts itself. The over-tender mother catches up that which caused the child to fall, and whips or scolds it for hurting "ittle sissy." The next day, another child occasions pain to "ittle sissy," and she, following the example set by her parent or nurse, of punishing what gives it pain, beats the other child, and gets beaten back again, and a regular quarrel ensues; whereas, if the parent had but taught lessons of forbearance and forgiveness rather than of revenge, the disposition of the child would have been sweet and amiable.

Some, whose Mirthfulness and Combativeness are active, take pleasure in teasing children, just to see them get mad, and retort in a saucy manner. This is most pernicious. Children should never be pestered. Parents, if you love your families, remonstrate with those who plague your children just to hear their pert or saucy answers, and if they do not stop it *entirely*, dismiss them from your family. On no account should you suffer the tempers of your children to be permanently soured, and their moral feelings lowered, by being tantalized. Children get much of their ill-temper from being *plagued*.

This organ is sometimes *too* small. Children and adults can be so very mild and amiable as to be inefficient. Such might possibly not be injured—might even be rendered better—by being provoked. There is no doubt but that this organ may be too small, and therefore require to be enlarged. Still, I cannot regard fretfulness, temper, contention, and this whole class of functions, as the legitimate functions of this organ, but only as products of its perversion. To *overcome*: this is its specific function. Hence, to increase its action in a child, encourage him to overcome something. Do not give him so much to do as to dishearten him. Rally his courage. Tell him he can do it if he tries. Show him that by putting the matter right through, he will gain this and that desirable end. Above all things, do not wait on him in little matters, or fuss

over him, or baby him, or let him feel that any-one can do for him but *himself.*

My brother tells an excellent story, that will illustrate this point. The son of the Rev. Mr. L,, a lad some four or five years old, was waked up in the evening by the noise of the rats, scampering and screaming over his head, which frightened him so terribly that his mother was obliged to take him up. On hearing this, his father said it would never do, and staid at home the next evening, on purpose to conquer his fears. Soon after being put to bed the next night, he heard the screaming and racing of the rats, and again became terribly frightened. His father went to the bed, intending to *compel* him not to be scared; but the poor agonized boy caught hold of his neck, and clung to it with the grasp of desperation. Compelled at last to yield to the overwhelming violence of the boy's fear, he took him up, and cast about for some other means of subduing a feeling calculated, otherwise, to render him wretched for life, by making him a prey to fears wholly groundless. He sent for a stick, not to whip the *boy*, as many parents would have done, (though such a course would only have *increased* the evil,) but for the *boy* to whip the *rats.* Giving it to him, he encouraged him to strike on the floor, so as to scare away the rats. The boy, finding the staff in his own hands, felt quite courageous, struck on the floor, and was induced, after much persuasion, to go up to the wall and strike on it. The father helping him, noise enough was made to really scare away the rats for the time being. "There," says the father, "you see you have driven off the rats. They are afraid of you, so you need never fear them again. If they plague you again, strike them with your stick." The boy finally went to bed, stick in hand, full of courage, feeling that he was master. This single incident gave Combativeness the ascendency over Cautiousness, and saved him from becoming a coward.

But, as this organ seldom acts alone, before we can present all we have to say on this point, we must analyze

DESTRUCTIVENESS.

Executiveness; indignation; hatred; a pain-causing, punishing, retaliating, exterminating disposition; harshness; sternness; bitterness of feeling; revenge; violence of anger; disposition to destroy, kill, exterminate, &c.

Its abuses are, rage, revenge, cruelty, malignity, malice prepense, war, murder, &c.

ADAPTATION.—Man is placed under the dominion of certain physical and moral laws. Without these laws, or without causes and effects, everything would be chaos and confusion: nothing could be effected, and no result calculated upon. And without pain attached to the violation of these laws as a penalty, and pleasure as a reward of obedience, they would be powerless and useless. Therefore pain is productive of good, and even necessary to our present state of existence. Destructiveness is adapted to this necessity for pain, and enables us to cause suffering and to endure it, and also to destroy what requires destruction. It also imparts hardness and force to the character, and makes its possessor feared.

This organ is usually very active in children, and requires more restraint than any other. It gives them their disposition to break and destroy, and a love of harsh, boisterous, noisy, rough plays. It also gives severity of temper, and violence and vindictiveness of anger. A lad, in whom it was large, though but four years old, became enraged at a brother, and catching up a fork, plunged it into his neck.* Children in whom this organ is large, become violent when angry, stamp, bite, strike, throw themselves upon the floor and bawl loud and long, and very spitefully. Hence, to restrain this organ in children, forms one of the most important and difficult tasks in conducting the moral education and government of children. How, then, can this be done?

* This child lives in a tavern, and is teased continually. A public house is certainly no place to bring up children. They learn all they should not know, and learn that they should, and form associations of a most ruinous character.

Not, surely, by showing ANGER towards them. This only re-kindles the fire already too fierce. Anger always excites or increases anger. "A SOFT answer turneth away wrath, but grievous words stir up strife." The exercise of the moral sentiments towards a person in anger, as effectually deadens that anger, as ice deadens a fire. Fret your children, and they will return the compliment; but be benign while they are angry, and do them favors when they refuse to do things for you, and you "heap coals of fire on their heads." You break down their anger and conquer by love. Never chastise them. This only adds new fuel to the fierce fires already consuming your own and their happiness, by powerfully exciting, and thereby enlarging, the very organs you wish to subdue. The exercise of organs, enlarges them, and the way to reduce the tone and power of organs, is to let them slumber. Hence, exercising your own Combativeness and Destructiveness towards children, by inflicting punishment, only violently excites, and thus *re-augments*, the very organs you wish to subdue. You cannot punish a child without exercising Combativeness and Destructiveness towards it, and you cannot exercise these organs towards it without re-increasing these organs in it. *Children should never be punished. No* one should *ever* be punished; though children, and all, should be allowed to *punish themselves*. The Deity never punishes us, though he allows us to *punish ourselves*. His entire government is conducted on the principle that all our sins are punished, and good deeds rewarded, *in the very act*, and its consequences. He never pours out the vials of his wrath on us, but lets *us* bring down the punishments of his violated law upon *ourselves*. The notion that GOD punishes sin and sinners, is as erroneous and as fatal as it is general and revolting. He does not. Not a pain does the Almighty ever inflict, other than that which *we* incur and inflict *in the very act* of violating his laws. Pursue, then, the same course in regard to your children, that the great Parent of the universe pursues towards us all. His government is a perfect model, after which we may safely pattern. All the punishment that should *ever* be inflicted, is to show them how and wherein their wicked conduct makes them unhappy.

This bold and startling doctrine requires defence, and shall have it. It is not in the nature of absolute punishment, to make men better, but it always makes them worse. Our worst boys are those who have been whipped most, and our worst men are those who have often been in jails or prisons, and the oftener imprisoned the worse they become. Punishment naturally and necessarily *hardens* the heart, instead of softening it, and excites Destructiveness and Combativeness to rage and retaliation. No fact can be more extensively or lamentably proved than is the fact that *punishments make men worse.*

But my main proof of this bold announcement, that children should not be punished, will be found in the fact, that the *moral sentiments are the* NATURAL *and legitimate antagonists of the propensities*, as well as the *natural punishers* of their improper action. The former, when brought to bear upon the latter, as effectually counteract and antagonize them as an alkali does an acid. Even the feeble exercise of the moral sentiments and intellect in reference to a desired animal indulgence, will effectually subdue that unholy desire. We have only to bring these higher faculties to *bear* upon the lower, and the victory is gained, almost without a struggle. The great trouble is, that men do not exercise their higher faculties *in conjunction with* their lower; but they exercise *one at a time.* The main thing that men require to make them virtuous and happy, is to train their propensities to act in unison with, and *obedience to*, (the former implies the latter,) their *moral sentiments and intellect.* A few illustrations will both prove and explain this point.

Veneration is a perfect antiseptive against animal passion. No one, even in the feeble exercise of the thought, "Thou, God, seest me"—none, while realizing the goodness of God, and that the eye of his Maker is fixed upon him, so that, if he does this or that wicked act, he does it before his God, and in violation of his laws, can knowingly commit sin; and were I to recommend one of the strongest checks upon vicious indulgence I know of, I would recommend PRAYER. I well remember, that when a boy, on my father's having discovered any-

thing wrong in my conduct, he would call me up, and talk to me in such a manner as to make me condemn myself, and assign my own punishment, and appoint a period for inflicting it. That day arrived, he would summon me for the purpose of administering it; but, before doing so, being a religious man and a deacon, he would often take me aside, and *pray* with and for me. The *praying* had an infinitely greater effect than the whipping. Set Veneration in opposition to an easily besetting propensity, and it will do more to check that vice, than all the punishments that can possibly be inflicted. This is equally true of children, and of every individual for himself. Keep "the *fear of God continually* before your eyes," and it will undoubtedly tend to cool off the propensities.*

Benevolence also furnishes a powerful check, especially upon excessive or perverted Destructiveness. If a child hurt another, put Benevolence over against cruelty, by exciting the sympathy of the aggressor in behalf of the one hurt; and this will prevent the repetition of cruelty.

Conscientiousness, also, properly trained, holds a powerful check upon animal indulgence. Few men have the moral hardihood to do wrong *knowingly*, and *while they are feeling it to be wrong*. *Few persons can* sin while *conscience is active*, unless the intellect is perverted, or Conscience so warped as to consider the act justifiable. Most persons feel justified in their wickedness, however criminal it may be in the eyes of others, and this erroneous opinion of what is right and wrong,

* In thus recommending prayer and piety as an antidote for sinful desires, I do not recommend sectarianism, or even insist on going to church Sundays, especially if arrayed in fashionable attire. It is not all gold that shines, nor all piety that claims to be so. I refer more to *private* piety, and not at all to *outside pretences* or ceremonies. Sectarianism makes few better, but many worse; yet communing with one's own heart and with his God, will make *all* the better, and none the worse.

The author has sometimes been accused of being irreligious. This is an erroneous inference drawn from occasional allusions in his writings to modern religionism. The reader will find remarks in this work, from which his religious sentiments may be partially gleaned, but they will find his views on this point more at large, and in a body, in his work on Religion founded on Phrenology, the second edition of which will soon be published.

constitutes the great fountain of wickedness. Children should be taught what *is* right and what wrong, and then have their consciences trained to resist the wrong and advocate the right. If, when conscience is thus trained, they do commit a wrong, conscience, on reflection, gives them so much pain in the compunctions of a guilty conscience, that this pain will prevent their repeating the wrong. Indeed, by far the strongest inducement to virtue and restraint upon vice, is to be found in the pain or punishment caused by the *conflict* between the propensities and sentiments. If *punishment* be the end sought, no punishment *can* be greater than this arraying the moral sentiments against vicious indulgences.

It has already been shown, that contention between *any* of the faculties induces mental pain of a most intense character; but, the horrors of a civil war between the higher moral faculties and the propensities, causes the very climax of mental anguish. I repeat, *natural* punishment is quite punishment enough, else the Deity has taken man in as a punishing *partner*. To suppose that the Deity has not made *due and ample* provision for the punishment of all breaches of his laws, or to suppose that any *artificial* punishment need *ever* be added to that already provided by God, is to suppose that the great Creator of man did but a part of the work he took in hand, and left the balance to be executed by man. I repeat, show children—show all—*wherein* they *punish themselves* by doing wrong, and then array the higher faculties against the lower, and besides, giving them more pain than any thing else *can* give them, you will employ the most effectual means possible—means devised, employed by God—of producing reform. But, to inflict physical, artificial pain, makes them hate you. I submit to any, to all, whether it is not *constitutional* for man to hate what causes pain, and to like what gives pleasure. Hence it is that we turn from what gives us pain, and seek what gives us pleasure. Am I not standing on a law of mind? Is not this a universal FACT? Unquestionably. The reason, or *philosophy*, was given in our introductory remarks; namely, man's nature is to be happy, and hence he has a natural affinity for happiness; but a shrinking from pain, because it is a *violation* of that nature. Hence it is impossible to inflict arti-

ficial pain upon children—pain not growing out of the nature of things, but originating wholly from yourself—without making them hate you in just that proportion in which you punish them. Nor is it possible to make them happy without causing, even thereby *compelling* them to love you. It even forms the very *basis* of that mind. Let parents never violate this law of mind; or, if they do, let them expect that their children will dislike them, and *therefore* disobey them, as well as *punish back* again, sooner or later, in one way or in another. It cannot be otherwise.

Again. Love forms the most powerful incentive to obedience known to the mind of man. Men, women, children, all mankind, will do for *love* what no money, nor any thing else could possibly induce them to do. For example. A wife who really loves a husband, when he is sick, will do more for him than the wealth of the world—than all other motives put together—can purchase, besides feeling herself happy in so doing. What are hired services, forced services, all other services compared with those prompted by *attachment*, be it conjubial, parental, filial, or friendly. To secure the *love* of a child, is to secure his perfect obedience. First get your children's *affection*. Try to do nothing till then. That done, you may mould them to your liking, and have only to make known your desire, and they fly to gratify every wish. If this be not a law of mind, then mind has no law. If it be, *never punish*, for *in* so doing, you of course cause pain, else it is no punishment, and this *always*, *necessarily*, *unavoidably*, excites the child's *dislike*, andt his *cannot but* render him disobedient and bad.

In harmony with this demand or requisition that children should love their parents, the latter have an organ of *Parental Love* that makes them *love* their children, and love to caress, feed, and gratify them. In return, children have an organ of *Filial* love, located by the side of parental love, which appreciates these blessings showered from the hand of Parental love. Give a child its daily bread without unkindness, and that child will love you. It is *natural* for children to look up with a dutiful, affectionate eye to those who feed and clothe them. Much more so when you caress them. Children *naturally*

love those who treat them kindly. Much more their *parents*, who *should* treat them *affectionately*. Caress children and gratify them as often as possible by taking them out to walk or ride, by feeding their intellects and making them presents of toys, garments, &c., and any child will feel spontaneous love and gratitude to its benefactor. Affection and gratitude are indigenous in the soil of the youthful heart, and they are virtues which should by all means be cultivated. This, those who have the care of children, have every possible opportunity of doing. They are obliged to feed and clothe them, and in doing this their duty and pleasure, they can plant a feeling of gratitude and love in the bosom of *any* child, however hardened or abandoned, that can never be erased, and will make those children the most faithful servants, the most willing and obedient, imaginable. Let children but see in you a disposition to gratify them as far as is proper, and because you love them, and to deny them nothing except their own good requires it, and they will soon love you with a pathos and fervency which will make them bound with delight to fulfil your every wish (not command.) Your every request has but to be made known, and they experience the most heart-felt delight in gratifying their beloved benefactor. Pursue this course a single year, and the worst child that ever was, will be subdued by it. There is no withstanding its power. Kindness will melt a heart of *stone*, and produce kindness in return. The principle that every organ in one, excites the same organs in another, applies with great force to this train of remarks, and shows that punishment excites Combativeness and Destructiveness, and that kindness and affection will excite these same faculties in return.

If it be objected that this anti-flogging doctrine is in open opposition to the teachings of Solomon, who says that sparing the rod spoils the child; I answer, the probable meaning of that passage is, when you *take down* the rod, whip till you conquer, and spare not on account of his crying; but this does not say that it shall be taken down *every* day. Phrenology also says, when you *begin* to whip, *whip it out*. *Make the child obey;* but if your child be a human being, endowed with reason and moral feelings, you can *conquer by love*, and

by the child's *own consciousness* of what is right, and of his obligation to do it. If your child be an intellectual and moral *idiot*, and have no more intellect or moral feeling than a horse or an ox, then govern it as you would a horse or an ox, namely, by *brute force*—by *physical* pain and fear; but then what morality or *virtue* can there be in doing right or not doing wrong, for fear of the *lash?* No more than there is in a horse's going because he is *goaded* every step. The flogging discipline blunts all the finer feelings of our nature, degrades and debases the whipped in his own eyes and in the eyes of his mates, and cultivates the low and the brutal by its exciting Combativeness and Destructiveness—the very organs already too large. Indeed, one of the very functions of Destructiveness is to endure pain. A child in whom this organ is large, if whipped, hardens himself up, and feels if he does not say, "Put it on, you old heathen tyrant; I can bear without crying all you can inflict."

Far be it from me to advocate the odious doctrine that children need not obey their parents and teachers; or, more properly, need not comply with their *wishes*. Indeed, the very end at which I am aiming, is to *secure* this obedience most *effectually*. *Govern by love*. "PERSUASION is better than force," *and will do more* to secure this obedience. One man may drive a horse to water, but ten men cannot *make* him drink. Reader, I put it to your own feelings, will you not do a thousand fold more from persuasion than from force? How is it with your neighbors? What is the nature of man on this point? The response is one and universal, "I can be *coaxed*, but *not driven*." "I can be *led by a hair*, but not driven *by a cat o' nine tails*." And the answer of men is the answer of children. If this principle be not planted in a law of our nature, then nature *has* no laws; but if it be, then *obey* that law, and never again resort to corporeal punishment. *Forced* obedience is *no* obedience; nor does either law or common sense regard any act or any promise *extorted by force*, as either binding or possessed of any intrinsic character, good or bad. *No* obedience, is better than forced obedience. If your children will not obey *voluntarily*, let them disobey, and then show them the evil consequences. Never require any thing

of them that is not obviously right, and clearly reasonable, and then let the mere reasonableness and justice of your requirements enforce the obedience. I insist upon it that children whose Combativeness and Destructiveness you wish to restrain, should be crossed *as little as possible*. Every thing not positively pernicious, should be allowed them, and their tempers provoked as little as may be, for every fit of anger, enlarges and inflames these organs in them.

But if, contrary to this well known law of mind, you still insist on punishing your children, do let me entreat of you, above all things, never, on any account, to punish them in a passion. To punish them in cold blood, from a sense of duty, telling them that you hate to do it, but their good and your own conscience require it, is bad enough, and excites and increases the organs you are trying to subdue; but, to chastise them *in a passion*, and *because you are mad*, is both barbarous in the extreme, and calculated more than anything else to rouse their organs and blunt their moral sensibilities. Said a mother of one family of children, to the father of another, "Why, uncle H., you are the most cruel man I ever saw, because you punish your children in cold blood. I can never whip my children unless I get right down *mad*, and then I *love* to tuck it on like fury, till I get over it; but you are cool about it, and every blow or two, you stop and tell them how you *hate* to whip them. I *love* to whip mine."

A master at the south, having a very bad slave, while punishing him *for* theft and other misdemeanors, after striking two or three blows, stopped and talked thus: "Sambo, you know I have tried every way I can think of to make you better, but all to no effect. I do not love to whip you but I must; for, if I do not, all the others will become disobedient." And then after striking two or three blows more, stop again, and talk "Do I not do all I can for you—give you plenty of food and clothes, take good care of your wife and children, and not and you when you are so very bad?" "Massa, whip on, I'd rather you'd whip than talk," cried Sambo.

Above all things, do not flog children *to school*. This *whipping* ideas into children, does not excite the intellectual faculties, and therefore does not enlarge their organs. Nothing can

be more absurd than punishing children to make them learn, for it creates loathing and hatred of books. Make learning a *pleasure*, which can be done by proper instruction, and they will never need to be whipped. Still *more* absurd is it to try to whip *religion* into children.

To one other means of subduing too large Combativeness, or Destructiveness, or Appetite, or almost any other faculty, both in children and in oneself, I will barely allude here, namely, to the principle of *diversion*, which may be applied with great utility in subduing violence of temper, and, indeed, appetite, or any of the other faculties that require restraint. Something displeases your child, and it breaks out in a violent fit of rage and crying. If you punish the child, even though you ultimately subdue it, yet you excite Combativeness and Destructiveness to a still higher degree than it is already. If you say nothing to the child, but let the fit go off itself, its duration also increases it; but if some of the elder children or one of the parents, start up something, perhaps some music or noise out of doors, or amusement in, up jumps the child and away he goes, forgetting his grievance, and thus these organs become quiescent at once—sooner than by any other method, and of course are increased and inflamed less.

Still another powerful antagonist of the animal propensities, is to be found in the WILL, in conjunction with the intellect. The will, of all other faculties, is the direct antagonist of the passions. Were I responsible for the moral conduct of a thousand youth committed to my care, I would labor *mainly* to cultivate *self-government*, and to set their *moral sentiments* over against their propensities. Let intellect be trained to *perceive* the best course, and will to *choose* and *adhere* to it, and their possessor will ride safe on the sea of passion, and through the storms of temptation. Let your children go forth into the world with these faculties trained to choose the right and refuse the wrong, and they are *safe*, however strong the temptations that beset them.

To *strengthen* these faculties, they must be *exercised*; and in order to give them exercise, children and youth should have the right *data* placed before them, and then allowed and required to *choose and act for themselves*. One of the greatest

evils in the government of children, is that *parents* do the *willing* for their children, by *compelling* them to do thus and so, till they are of age, and *then* send them out to encounter, all at once, and without the previous training of their will, strong temptations. As well may they do all the walking for their children till the day they become of age, and then set them off on a long and difficult journey, at the rate of forty miles a day. The old Puritanical notion that children were made to *mind*—to be very *slaves* till of age, is erroneous, and productive of immense mischief by paralyzing their powers of will. A story from real life will best illustrate this point.

Near where I was brought up, there lived a family whose parents governed by *shall*, *shan't*, and the *rod*. The country was new,* and the young people were very wild, vulgar, and unusual. Balls, parties, sleigh-rides, &c., &c., at which drinking, cursing, swearing, and licentiousness abounded, were numerous. As the parents of these children were religious, they of course wished to keep them from becoming contaminated by those vices that surrounded them, and especially from these balls and parties. When these children went to their father, requesting permission to go to a ball or party, his answer was "No! you *shan't* go." They plead with him, "Father, we *want* to go very much," and gave as their reasons that such and such of their mates were to be there. "I tell you, you *shan't* go, so there! If you do, I'll *whip* you. So, go if you *dare*." This threat deterred them a short time, but left their *desire* to go, *increased*; because opposition always increases desire. "Father, mayn't we go and slide down hill to-night?" "Oh yes, do go along, and hold your tongues." This was only a contrivance to go to the *party*, whereas, had their parents removed their *desire* to go to balls and parties, no occasion for such duplicity would ever have existed. Thus by various pretences, they contrived for some time to elude the vigilance of their parents, till, at length, they were found out, and punished according to the threats of their parent. But

* The author's father settled in the middle of a twenty-four mile woods, and the author was the fourth child born in his native town, in a wild and mountainous section of country, on the head waters of the Susquehannah, Tioga, and Genesee rivers.

by this time, their interest in these parties had become so great, that nothing could stop them. *Go they would*, and go they did; yet every time they were caught, they were flogged, which squared the account with their parents till they went again. Still, as they knew no reason why they should not go except that they would get a flogging, and as the parties, balls, &c., gave them more pleasure than the whipping gave them pain, they continued to go till both health and morals were ruined. Though whipped severely almost daily, yet they were utterly ungovernable, and engaged in continual war and rebellion against their parents. They lost their standing in society, became addicted to several vices, some of them died in consequence of diseases engendered by their nightly revels, and the others were unfitted for usefulness and incapable of enjoyment, and all in consequence of their bad government, or rather, of their utter *want* of government—either *self*-government, or *parental* government.

Another family of children, whose parents lived on a farm near the first, belonged to the same church, were nearly related, and had the same moral improvement of their children at heart, were governed by the principle we are advocating. When they asked leave of their parents to go to balls and parties, they were answered much as follows: "Well, my son, let us talk over the matter, and see what is *best* for you. Who is to be there? Is Jim Brown going?"* "Yes, sir." "Did you not tell me the other day that Jim Brown used naughty words, and was a very wicked boy? Do you want to mingle in the company of such boys as Jim Brown, and learn to swear and fight as he does? for we insensibly become like those with whom we associate. "No sir." Is not Joe Smith going to be there too?" "Yes sir." "Did you not tell me that Joe Smith had been caught stealing, and do you want to go in company with a thief? And very likely Job Fay will be there, and you know that he lies and swears, and is bad to his parents. Do you want to go in company with *such* boys. Besides, you will be out late at night, and perhaps be sick to-morrow, will see and hear many things that

* Real names are not given, because some of them are yet alive.

will make you unhappy, will make me unhappy, and above all, will displease your God. My son, I have always done all I could for you. I send you to school. I make you comfortable at home. I *love* you. My greatest desire, my daily prayer to God is, that you may be good. I spare no pains to make you a good boy. Nothing will grieve me of much as for you to go with bad boys, and become bad yourself. If you go, you will make me very unhappy. Still, if you really insist upon going, go. There is the horse, and I will help you off; but I much prefer that you would be contented to stay at home; and if so, I will get you some good book, or a new article of dress, or let you spend a day with your cousins, or go a fishing, where you will take full as much pleasure as in going to the party, and without leaving a stain behind. And now, choose and act for yourself."

Love of these pernicious amusements was thus nipped *in the bud*, and all *desire* to attend them, effectually eradicated. They had no occasion to deceive their parents by false pretences in order to go, but looked upon the amusements with aversion instead of with pleasure. The same principle of government was employed with equal success in regard to all other matters, and the result was, that the family became remarkable, far and wide, wherever it was known (and that was very extensively, as it was a kind of minister's and laymen's tavern) for their perfect obedience and their high-toned moral feelings. These children, now men and women, are now exerting a great and highly salutary moral influence. With natural talents and advantages inferior to the other family, they are now every way their superiors, and doing much good.

No child trained in a way similar to this, by *reasoning* with him, and then throwing him on his own responsibilities, *can* find it in his heart to disobey the wishes (not commands) of his parents, and the plain dictates of reason. Or, if he does occasionally, a course like the following will cure him. My little daughter, about four years old, after her return from Michigan, wished very much to go from my residence in Williamsburgh, to New York city, to spend the day in my office, at the Museum, and in seeing the city. I promised to take her the first fair day. The next morning was clear, but the wind blew very hard. She plead my promise that she might go the next day the sun shone. I reasoned with her,

and told her that she would suffer with the cold, and be almost certain to *take* cold; but without success, leaving it to her to go or stay. She insisted on going *that day*. I wrapped her up, and started. The place was bleak, and a cold wind blew dead ahead. She was often compelled to turn around and take breath, and soon complained of being cold. I urged her to go back, and come another day, telling her that she would enjoy it much better. But no, she kept on. Again she complained of being cold, and again I insisted on turning around, yet leaving it to her own choice. She chose to go. I told her that we should soon be too far to go back, because we should be as near the ferry-boat as home. She complained of cold, and wanted to be carried, but would not turn about, till we had passed the place where I told her she could not go back. She became so very cold that she wanted to return, but the ferry-boat was now nearer than home, and I proceeded. The little creature suffered exceedingly with the cold, though I stopped to warm at the first house, where she suffered again in getting warm, because she had been so cold. I then reasoned with her; recalled to her mind my advice to her to stay, and her *insisting* on coming; showed her that she had brought this upon herself, and told her that, if she had taken my advice, she would have gone to New York some fair day, without suffering at all, and have enjoyed it much more than she could enjoy it that day. She saw her error, and promised always to do as I advised her. That single practical lesson did more to secure obedience, not to my commands, but to my *wishes*, and also to make her govern her desires by the dictates of reason, and to give me an influence over her conduct, than any other lesson could have done, except one like it. Its influence remains to this day, and widens and deepens continually.

It is a principle of our nature, a principle planted in the breast of every human being, (and children are only *little* men and women) that we are morally responsible, not guilty for the wrong, nor praiseworthy for the right, that we do in obedience to the wills of others, or when compelled to do or not to do. No human being can feel guilty for anything, however criminal, in which he had no free choice, or in which compulsion is used. Free will is a necessary concomitant of virtue and vice. As long as children do this, or do not do that, because they are *told* or *obliged* to do or not to do, their moral feelings cannot be brought to bear upon their

tions, and therefore slumber, and hence become weaker; but, put them on their own responsibility, let them choose and act *for* themselves, and they will not *dare* knowingly to do wrong, or refuse to do right. After intellect has decided what *is* right, Conscientiousness is brought to bear, and *compels* specific performance, or lashes them for not doing what they know they ought to do; and this strengthens their moral feelings, but the opposite course weakens them. Parents should as soon think of doing the eating, or the sleeping, or the breathing, or the dying of their children, as their willing. As soon as children are old enough to obey, they are of course old enough to understand and to will. Hence, children should never be *commanded;* but simply *reasoned* with and *advised*. Let them feel that with them rests the responsibility, the moral character of their actions and opinions, and that on them will the good or evil consequences fall. Keep it before them, that they were created to be *happy;* and that choosing the *right* course will always ultimately result in happiness; but that every wrong thing they do, will ultimately render them miserable, and that *they* are to be the main ones to be benefited or injured by their own conduct. Men's wills are not trained, and this is one of the most prolific causes of the vice and depravity every where so abundant; "original sin" and "total depravity" not excepted.

Nor can this will be set right by punishments, but the more they are flogged, the more hardened and wicked they become. Every one, young and old, that has a will of his own, is rendered obstinate by being driven. Ask yourself, reader, if you are willing to be driven, or if being compelled to do right, weakens your desires to do wrong. Or rather, ask yourself if force does not render you much more contrary and obstinate than you were before. And then remember that children are men and women in miniature, and have the same faculties with ourselves.

We occasionally find a poor slave, who has but a feeble will, ready to yield obedience to the commands of others, yet such an one is a mere cypher in society. Who would wish to be, or to make their children, like him? *Strength of will, self-government*, ability to resist temptation to do wrong, and to do what intellect dictates and conscience requires, is not only as important an element of character as mortal man can possess, but it is a more sure and general

restraint upon vice, than any other faculty in man: indeed, this is its *specific office.* Above all things, then, cultivate this element in your children. Begin with the first dawn of intellect. Begin the first moment they can appreciate the difference between good and evil, pleasure and pain, and train their wills daily and assiduously. Throw them on their own responsibility. Place a variety of motives before them, and then set them to choosing and acting for themselves, and always see to it that the *consequences* of their choice, whether good or bad, are set before them; and my word for it, you will never *require* the rod, nor even severe rebuke. They will be a law unto themselves.

To one other point I will barely allude. Parents, especially mothers, often induce a feverish state of their own nervous system by confining themselves within doors day after day, and month after month, without exercise, (except what is too partial to be of much service,) without fresh air, and even in heated rooms, eating unwholesome food, pouring down strong decoctions of tea and coffee, &c. till a chronic irritability of their nervous system or a slow fever supervenes. This of course renders them extremely fretful. Ignorant of the fact that this irritability is induced by a disorder of their nervous system, they blame others, while they alone are blameable. They vent these sick, sour feelings on their children, and find fault with every little thing. Being so very nervous, noise is especially painful to them, and they therefore pour out a continual storm of blame and anger upon their children because they are noisy, and for a thousand other things which the very nature of children compels them to do. Children feel that they are blamed without cause. This wounds and lowers their moral feelings. In harmony with a principle already presented, this Combativeness of parents also naturally excites the Combativeness of their children, and the consequence is, a permanent excitement and an undue development of their Combativeness and Destructiveness. And all because their parents drink tea, and violate the laws of health. Do, parents, look at this subject in a proper light, and keep yourselves well. This will induce good feeling in you, and this good feeling will continually excite, and thereby develope, the moral, better feelings of your children, and cause them to grow up under the reign of the moral sentiments.

We close our observations on this organ by a few remarks on the means of *cultivating* it. It is almost always too large. Hence

the prevalence of the war spirit, of the *litigating* spirit, of the controversio-religio-spirit, of the revengeful, ill-natured, swearing, hating spirit of the age—of man. But it diminishes. War lessens its ravages; and when war ceases, the progress of man will be more in one year of peace, than in ages of bloodshed. This organ need not be cultivated except to adapt oneself or children to the bitter spirit of the age. But, if it *be* desirable to cultivate it, the question returns, *How* can this be done? I answer, simply by *placing stimulants* before the faculty. "What," says one, "by killing animals or men, or by trying to excite animosity and hatred?" No: for these are but the perverted, sickly, morbid manifestations of this faculty. The *legitimate* function of one faculty can never be at war with that of another. The exercise of Destructiveness in killing animals, is in direct violation of the function of Benevolence. This warring of the faculties was never designed by the God of nature. It is wrong. It can be productive of misery only. The butchery of animals is interdicted to man by his having Benevolence. If he had no sympathy for distress, it would not be wrong for him to cause it. But he has. It is therefore wrong. *That* this exercise of Destructiveness is strictly forbidden by the nature of man, will be more fully shown hereafter. What, then, *is* its legitimate exercise? *Surgery?* Hardly. Except in extreme cases, it is discarded by the same principle. Swearing, bitterness, revenge? No. But its exercise in destroying nuisances, and in breaking through difficulties. *Force*, *executiveness*, breaking through *obstacles*, is its true function. Hence, to cultivate it, throw yourself into those situations where you are obliged to employ force and cope with difficulties. Take the rough-and-tumble of life with a zest, and put your plans straight through all that opposes them. Exercise it under Conscientiousness in moral indignation against the wrong, and in urging forward the right. Stand by the innocent. Brace yourself against the guilty. Exercise this element in these and similar ways, and its tone and vigor will improve. And never allow yourself to indulge in a feeling of weakness or inefficiency.

To bring it out in children, put them upon their own resources. Do not for them those thousand little acts of service that mothers so often do for their children, but encourage them to help themselves. If a son, push him out into the stream of life, to buffet the waves of opposition single handed and alone, and while you stand

by him to see that he does not sink—to encourage and incite onward, and keep his head above water—let him do all his own swimming. Let him hoe his own row and fight his own battles. From these remarks, in conjunction with the analysis of the organ already given, I trust the reader will be able to apply in detail that *stimulus* to the organ which can increase its functions and augment its power.

But, in attempting to cultivate this faculty, let not the principle of relation between the body and the *base* of the brain be forgotten. If, as already seen, to *inflame* the body, inflames this organ—of course, to *invigorate* the body, and give *tone* and *power* to it, that is, to *improve the physiology*, (directions for doing which have already been given,) will re-invigorate and enlarge this organ, and in the *natural way*, without any of that perverted, bastardly function which must accompany its cultivation by killing animals, surgery, &c.

ALIMENTIVENESS.

Appetite; desire for nutrition; hunger; the feeding instinct.

Adaptation.—Man is an *eating* animal. By a law of our nature, every exercise of mind and body—every action of every nerve and muscle, causes an expenditure of vital energy. This expenditure must of course be re-supplied, or complete exhaustion would soon ensue. To supply this waste of vitality, man is provided with a *digestive* apparatus for the purpose of converting food into nourishment. Alimentiveness gives a craving for this food, in order to keep the stomach supplied. Created with this demand for nutrition, but without therewith any appetite, man would soon *forget* to eat, or become too deeply interested in other things to afford the time; but, this demand for nutrition is adapted to appetite, and appetite to this demand, and the result is pleasure in eating, and pleasure in expending the energy derived therefrom.

According to the Bible, *the* sin of our first parents, consisted in their *eating* of the forbidden fruit; and if there be one cause of diversified and aggravated depravity greater than any other, it is man's eating improper *kinds*, and enormous *quantities*, of food, and in drinking unwholesome drinks. What occasions more vice and misery than alcoholic drinks? a few illustrations of which have just been given. Well may intoxication be called "*the* parent of all the vices;" for, as just seen, it lashes up all the propensities to inflamed and vicious action. The same *principle* by which alco-

holic liquors produce vice, namely, the intimate relation between the body and the *base* of the brain, applies equally to whatever stimulates the body or inflames the blood. Flesh is conceded on all hands to be a powerful stimulant, and to be highly corrupting to the blood. Now add to the principle that stimulants excite the *propensities mainly*, the fact that a flesh diet is a strong stimulant, and soon becomes putrid in the stomach, thus corrupting the blood, and you have one prolific cause of the prevalence of vice in our carcass-eating age and nation. Meat, especially, in becoming putrid, gives off vast quantities of corruption. What, then, must necessarily be the amount of putridity and loathsome corruption engendered in the system by its souring on the stomach. To eat meat when digestion is poor, is to cause it to rot in you, and thus to evolve corruption enough to ruin any constitution whatever. To have other kinds of food rot in you is bad enough, to have *flesh* turn t corruption in a man is most revolting and injurious. Tea, coffee condiments, spices, candies, green corn, green fruit, bakers' trash,* sourcrout, pickles, cucumbers, and many other articles of diet, produce the same result, while over eating, or the enormous *stuffing* and *gormandizing*, so prevalent in all classes of community, are much worse. They all degrade man, animalize his nature, fill our prisons, penitentiaries, and mad houses, and spread their baneful influences over all classes, especially the higher.

Gluttony is as bad as drunkenness, and far more prevalent. The temperance reform will soon reach to intemperance in *eating*, or its work will only be begun. On no subject do we need more light than on diet. On none require more *reform*.

But I design rather to call *attention* to this subject, than to lay down *rules for eating*, or show the effects of different kinds of food on the mind and body. In regard to the feeding of children, however, I have yet to remark, that I believe milk with bread, pudding,

* Bakers bread, fermented to death, and that by *ammonia*, so as to make it very *porous* and *puffy*, and that a little flour may make a great loaf; cakers cake, covered over with sugar and *poison paints*, though not trash exactly, are much worse than trash. Every family should bake *their own* bread. I regard bakers bread, cakes, etc., as *most unwholesome*, and as one great cause of *physical* disease, and this, of moral depravity. Eaters of bakers bread, look into this matter. Mr. Pratt is endeavoring to do something to *reform* our city and village baking system, which, in all conscience, requires it. He appears to have taken hold of this subject in the right place, and makes as good bread as I ever ate.

&c. to be as good an article of diet for them as any other; and that good home-made bread, manufactured from flour not literally *killed* by being ground to death, which is the case with most of our flour, is even better; that puddings made from Indian meal are excellent; as are also peas, beans, rice, N. E. bread, &c., and that the plain farmer's fare of olden times, of which meat formed but a small portion, is infinitely better than are the *improvements backwards* of nineteenth-century cooking.

To one point in the preparation of bread, allow a passing allusion. I have shown the evils of allowing food to sour, or ferment- or rot, (all the same,) in the stomach. To prevent this, food should be sweet when it is eaten, and if it has already become partly soured before being eaten, it of course sours the sooner in the stomach. Now, bread cannot be raised without thereby being subjected to this souring, rotting power. The emptings put in to raise it, must be sour, else they do no good. The raising of the bread is simply souring or rotting it far enough to engender that very gas which, when condensed, becomes alcohol, which is the quintessence of sourness. In England, a bakery was got up from which vast quantities of alcohol were manufactured just by condensing the vapor disengaged from the bread and filling the oven while the bread was being baked. Bread cannot possibly be raised without forming in it this alcoholic gas, which makes those little pores all through the bread, which render it light or spongy. I say, then, the very process of raising bread, is a *fermenting, decaying, rottening process.* If it stand a little too long this sourness is rendered very apparent to the taste.

"And what of that," says one. Why, simply that if you eat bread partly decayed before it is taken into your stomach, it will rot the sooner after it gets in. That is all, but that is the fact—nor is there the least chance for evasion. "What then," he retorts, "would you have us live on *unleavened* bread—that heavy, soggy stuff, not fit for hogs?" Eat what you please. What matters it to me. But I warn you that fermented bread is far more unwholesome than unleavened. But more of this whole subject of dietetics in my work on Physiology. These remarks will of course not be approbated at first, but they cannot be gainsayed. Men have yet to learn that the more simple their food, the more happy the eater. Still, let each suit himself.

It has been and will still be seen, that it is the appropriate and

specific duty and sphere of *woman*, and especially of *mothers*, to educate their *own* children intellectually, and to train them morally and physically, and they should be furnished with a *recipe* for finding the *time* requisite for discharging these momentous duties. That recipe, we now proceed to give. Its items are—

First. Do that first, which is most important, and other things in the order of their relative importance, leaving undone those things that are less necessary. And what, I ask, next to providing food and clothing, is more important than *preserving the health, educating the minds*, and training the *moral* feelings of children? Happiness is the great end of life, and *mind* is the *instrument* or the chief *seat* and *source* of all our enjoyments and sufferings. All our pleasures flow from its proper exercise, all our pains from its improper exercise; so that the proper training of this mind, contributes more to human happiness than almost anything else. Mothers, you *cannot* find *any* thing to do more important than the physical and moral *training of children*. As are your children, so is *the world*, and as is your training of them, so, to a considerable extent, are they.* *Ye mothers* it is who hold the keys of man's destinies—who *start* us immortal travellers in the path of virtue and happiness, or of sin and misery. On you an awful responsibility rests. *Woman must reform our race.* She has the *power* and the *disposition*, but lacks the *knowledge*.

Hark! Hearest thou the sound of yonder long and loud blast of a trumpet? It is the angel of Truth, summoning woman to a grand assemblage. And now, behold woman of all ages, ranks, occupations, colors, and nations, stands before him. Hear what he saith. "Lo! I come to prepare the way for the Millennium. Woman, my business is with *you alone*. As are ye, so are your children, and so is the *world*. I come to regenerate the race, to 'prepare the way of the Lord,' to banish vice and misery, and establish happiness and peace on earth by reforming *you*. Your life is now a burden and a bubble, 'a fleeting show, for man's illusion given;' I come to make it a reality and a pleasure. Ye now spend your precious existence in trifling. Turn ye, *turn ye*, to your nature and

* I would not underrate the importance of hereditary influences in the formation of character, but this has been treated of by itself. Hereditary influences and education together, make up by far the most important items of character, and thus mainly shape the destinies of man.

your natural duties. Ye unmarried, what are ye doing? Ye *young* women, how do ye spend your time? In changing the fashions of your dresses every few days either for the convivial ball and party, or to profane the holy sanctuary of your God! Ye have other and more important duties to perform—duties *to your race*, not to your toilet. God has sent me with this mandate, Prepare ye to become wives and mothers. Strip off your *man-made* ornaments, and array yourselves in the ornaments of *nature's* loveliness. BE YOURSELVES, as your God CREATED you, and no longer blaspheme your Maker by preferring artificial ornaments to the beauties and the graces of your nature. BE YOURSELVES, and you will be infinitely more lovely and happy than now. BE YOURSELVES; for now, a part of you are parlor toys or puppet shows, and the rest are *kitchen drudges* or *heathen slaves*. BE YOURSELVES! for you will soon be called upon to educate those sons which will guide and govern *the world*. For your own sakes, for the sake of all coming ages, BE YOURSELVES!"

And ye mothers, pause and consider! Stop short! for ye are spoiling God's works, whereas ye were placed here to burnish them. Now, ye are most unprofitable servants, but will ye not learn wisdom? O mothers! mothers! your race is imploring salvation at your hands! Ye *can* bestow it, and ye *must*. Go your way; first LEARN your duty, and then DO it."

Woman listens, weeps, repents, and reforms. The millennium dawns, and our race is saved. Vice is banished, misery follows, Eden is re-opened, and pæans of praise break forth from all flesh.

Woman! what is thy duty and what thy sphere, as indicated by thy Phrenological developments! Maternal affection, how strong how yearning, infinitely more so than paternal love. Why? To make the training of young immortals both thy *duty* and thy highest pleasure. And thy fine moral sensibility, admirably fits thee for moulding their morals; instilling into their tender minds the first lessons of morality and virtue, and exciting abhorrence of vice. The deep gushing fountain of thy pure connubial love, also gives thee a power over thy husband, that affects him and his influence beyond all computation, and this greatly swells thy power.

And now, woman, wielding a moral power so tremendous, and an under current of intellectual influence so extensive, and so efficient too, is it proper, is it right for thee to spend thy precious ex-

intense in making corselets, and then committing suicide therewith? In making bran bustles and cotton bosoms? In altering the jibs of thy bonnets and the quirks of thy dresses every few days? In making and wearing gewgaws, and in being *fashionable?* In making morning calls and attending evening flirtations at balls and fashionable parties? In making and exciting *love?* In coquetting, and securing admiration? God forbid that the end of thy being should be so low, so utterly insignificant or else disgraceful! No! thou art *perverting* thy nature and *abusing* thy power. Foolish slaves to wicked fashion, will ye not cast off your self-forged fetters, and rise, in the power of your nature, to the proud elevation and glory of your native sphere?

But to be more specific. The author has elsewhere shown that two meals per day were better than three. Habituated to them, they would be abundantly sufficient, and we should eat probably one-third less than now, and be better every way. This would save woman a great deal of time now devoted to *cookery.* As it now is, as soon as a woman is out of her bed in the morning, she must hurry and worry to dress the children and get breakfast; as soon as the breakfast table is cleared off, she must turn around to get dinner; and that over, she must prepare for supper, and then put her children to bed. Young women spend their days in sewing, or reading novels, and their evenings in exhibiting bran bustles and cotton breast-works, and in singing, courting, and sighing; and married women, in cooking, drudging, and scolding.

Secondly: woman does twenty times the amount of *sewing* necessary. If she would have one permanent fashion for her bonnets, dresses, &c., she would not need to take one stitch where she now takes ten; and, if she sought *durable* materials *only* for her dresses, she would save many of the remaining stitches. She often works on an infant's cap three weeks, though this head-confiner only injures the child every way, and all for *looks.* So with things innumerable. True, many of these stitches are taken by milliners, dress-makers, artificial flower-makers, &c. &c., but this is by women, and takes the time of woman from preparing herself to educate her children. Besides, sewing is *most pernicious* to the health, and the debility induced thereby, *kills more women than spirituous liquors kill men;* besides so enfeebling many mothers that their children are sickly and die young, or live simpletons. Woman, it

is foolish, it is *wicked*, it is *suicidal*, for you to sit and sew so much. Fashion, thou art a *wholesale* murderer of woman. Cease thy carnage! Stop thy tortures! To be fashionable is to be *wicked*.

Another great waste of time consists in the *smallness of our families*. After suitable kitchen utensils and arrangements have been provided, it is not more than double the work to cook for a hundred than for five. To save the *kitchen drudgery* of women, I maintain that parents, children, grandchildren, and their wives and husbands should *live together* in one great family—that our houses should be much larger than now, capable of accommodating one or two hundred, and be common family property, as well as a *home* for all who chose to stay or to return; and that, if a son or grandson chooses to establish another family colony, he should do so, and on the same large scale, capable of accommodating hundreds of his descendants. This will save four-fifths of the time now spent in providing meals for small families, besides cherishing family affection, and obviating the painful feelings attendant on the separation of parents and children, and their dispersing over the globe; one to the West, another to England, a third to a city or neighboring village, another to the South, and another to the broad ocean. This would also save the time of *retail merchants*, for then, goods, groceries, &c., could be bought by *wholesale*, at nearly *half* their present cost.

So also, abandoning tea and coffee, besides obviating much sickness caused thereby, would save that enormous amount of time now consumed in cooking and drinking them. And then, too, we should live much longer, and be much better, if we ate but a single dish at a meal, and this would save a great amount of time now spent in pampering the appetite, and destroying the health.

Merely in the ways thus mentioned, more than two-thirds of the time of woman now spent unnecessarily, would be saved, to be devoted to preparing herself for becoming the instructors of her children. The mother of Bishop Doane, of New Jersey, *educated herself* that she might educate her *son*. She actually *learned the languages* in order to teach them to him. The mother of Wesley, was the principal educator of that great and good man. Mothers, go ye and do likewise.

I know, indeed, that woman labors under difficulties almost in-

surmountable in making these proposed changes. I appreciate fact that the nature of woman is to adapt herself to the requisiti of man. He governs the market and regulates the demand; sh adapts the supply accordingly. Married woman's affection for husband, makes her comply with his wishes; and unmarried man's desire to get married, makes her conform to the requis of young men, even to the perversion of her nature. Many faults of woman should be laid at the feet of man. *He* m woman sin against her nature, and thus depraves that na which reacts on its author by injuring his children. Man is so *criminal* as regards his relations with woman, and is the auth much of *her* sins, as well as of his own. It is right that wom should conform to the taste and requirements of men, as far as can without violating her nature and abridging her usefulness, not one jot or title farther. If man should require her to ap unclothed in public or private; or, like the Hindoo wife, to co mit suicide on the funeral pile of her husband, or commit ot violations of her nature, she should not obey. Nor should she obey when his perverted and depraved tastes require her to immolate herself on the suicidal altar of tight-lacing, or of fashionable life. Woman, thou hast sense enough to tell thee how far thou mayest adapt thyself to his tastes. There stop. Let your own *nature* be your guide. Your own nice sense of right and of propriety, will be a safe chart and compass by which to steer. Let not your natural lord and master degrade your angelic nature to your *present* fallen state. Come, arouse thee, arouse thee, both married and single, for the day of your salvation is dawning. Your field is all ripe for the harvest. Plead no longer a want of time for preparing yourselves to educate and train your children. And let the first study to which you turn yourself for a knowledge of your duties, be *Phrenology*.* *Teach yourselves* that you may

* Spurzheim, while in Boston, remarked, that women learned phrenology more readily than men, and I have generally found them more *interested* in the science. They certainly stand in more *need* of its aid in the discharge of their maternal duties, than men do in the discharge of their duties. I am disposed to offer them every facility in my power for the acquisition of this knowledge, by admitting them to my lectures free, where I alone regulated the terms; and by giving practical instruction to classes of ladies. I am also inclined to encourage *female teachers*

teach your *sons*. *Study dietetics* that you may know how to feed children so as most effectually to develop all their physical and mental powers. Teach your children what they should and should not eat, and above all things, keep them from eating green corn, cucumbers, pickles and green fruit.

If your child eat too much, do not, in order to restrain its appetite, tell him he *shan't* have any more; because this will only *increase* his desire for it; nor should you give him all he wants; for this will only indulge and thus strengthen this faculty; but, give him what you think he should eat, and then, when he has about disposed of that, let a noise or some amusement be started out of door, or in another room. Up he jumps from the table, and off he goes, forgetting his dinner. Then keep him out and engaged, so that he will not think of food till the next meal. *Do not give children pieces between meals*, for this will only stimulate appetite to still greater activity. Feed children *regularly* as to both time and quantity, and on very simple but nutritious fare.

If you *must* punish your children, one of the best of corrections will be found in denying them some luxury of the palate, or keeping them on a short allowance. Thus, a boy becomes angry at table because he cannot have whatever he wants, and throws down his knife and fork, declaring that he will not eat any more unless he can get what is wanted. Take him at his word. Let him leave the table, and see to it that he gets nothing more till the next meal. Fasting, or living on bread and water, will subdue the propensities when nothing else will, first, because, as most people eat too much, it clears out the system, and this improves the body, and thereby the base of the brain, and, secondly, because it is about as severe a punishment as they can well experience.

If it be asked, how can a craving, hankering, morbid appetite, and a tendency to eat too much, be subdued, I answer, by eating

and practitioners of Phrenology, at least, in case they confine their labors to teaching the science to their own sex, and to examining the heads of females and children, and giving professional advice. Whether it be proper for them to lecture before *promiscuous* audiences, and to examine the heads of *gentlemen* or not, I leave to be decided by their own sense of propriety. No other object do I desire more than the diffusion of a knowledge of Phrenology among our *mothers and daughters*. Let our women understand Phrenology, and our republic is safe, otherwise, it requires to be *insured*.

less, not at a meal, for this is much like leaving off drinking *gradually*, which usually ends in drinking *still more;* but by eating *fewer meals*—by keeping away from the table, especially from the *supper* table; and by confining yourself to one dish at each meal. A single week's abstinence from supper, will sensibly weaken a morbid appetite, and greatly aid the stomach in throwing off oppressive burdens with which it is so often almost crushed. Taking on to your plate at first all you design to eat at a meal, will also greatly aid this subjugation of appetite, especially by showing you how much you do eat. But, by taking a little on to your plate at one time, and a little at another, you eat and keep eating much more than you intend or imagine. I am firmly convinced that *quantity* is more important than quality or kind. I have observed that those whose digestion is perfectly good, *eat but little.* It is those whose digestion is poor that eat such enormous quantities, and without its apparently doing them much good. Also let a friend make passes with his hands from the lower part of the ears down to the chin, and from the same point upward, the former to increase the action of the stomach by magnetizing its poles in the face, and the latter by de-magnetizing, or carrying off inflammation from the organ of Alimentiveness.*

We really need some *invention* for subduing a depraved appetite, by some physical application, just as we now subdue the inflammation of wounds or any thing else. And this might be done with perfect ease, if we only knew how. The *principle* involved is simply this. Over eating disorders, and permanently inflames, the stomach. This inflammation, in consequence of the intimate connexion of the stomach with this organ, of course fevers it also, and this induces that hankering, craving appetite so common to dyspeptics. This increases the excess of food taken, which again still farther disorders appetite, and increases this morbid craving. To such I say with emphasis, *stop eating almost entirely.* While your stomach is in this state, food does you little good. Refraining from eating, or eating but little once a day, will soon relieve the stomach, and enable it to throw off its load. Washing the face in cold water, will also aid the digestion, by washing off the corrupt magnetism from

* If any medicines can be of service, I believe Sherwood's *magnetic* pills and plaster, will probably be found one of the very *best* remedies for chronic affections of the stomach, liver, and lungs, extant.

the poles of the stomach which are in the face, and also by charging it with healthy magnetism.

This souring of the food on the stomach produces an acid which is at least one, and perhaps the only cause of irritation of the stomach. This acidity may be removed by whatever will neutralize the kind of acid deposited. Alkalies will neutralize acids, but they leave a sediment scarcely less injurious than the acid destroyed. Some kinds of acid neutralize other kinds. I have no doubt but a little science will enable us to determine the kind of acid deposited, and also tell us what will effectually counteract that acidity. In view of these principles, I commend this matter to the attention of chymists. We understand physical chymistry far better than we do animal, yet the latter is infinitely more important than the former; because life itself is but a chymical process, complicated, to be sure, but governed by the laws of chymistry, and capable of being vastly facilitated and augmented by a proper understanding and application of the laws of animal chymistry.

In regard to Liebeg's views of animal chymistry, I am prepared to say but little, for I have not yet examined them—a duty, and also a pleasure which I propose soon to give myself. This whole subject of digestion I design to handle thoroughly in my work on "Physiology, animal and mental," already announced.

AQUATIVENESS.

Thirst; love of the water—of drinking, washing, bathing, swimming, sailing, &c.

Just in front of Alimentiveness, is one or more organs which create a love of *drinking, bathing, sailing*, &c., which might be called Aquativeness, or Bibativeness, or Thirst, as thought best.

Adaptation.—Abundantly is our earth supplied with *water*, oozing forth from every hill side, and flowing in winding currents through every valley; covering two-thirds of the earth's surface, descending from heaven in copious and refreshing showers. *Why* this vast quantity of water, and in so many places and forms? This fact teaches us a great lesson, namely, that its *use* should be as abundant as its provision. As a beverage, as a means of securing cleanliness, as a means of promoting the healthy action of the skin, its importance is beyond all computation.

As a beverage. Besides containing great quantities of magnetism, or of the principle of life, when taken freely, it runs through the whole system, and rushes out at the pores of the skin in the form of perspiration, thus completely *washing out* the whole body as effectually as if water was filtered all through it, thus *rinsing out* that corruption which is continually accumulating in the system in consequence of the rejection of the waste materials thrown off by the process of life, and if allowed to collect in the system, would soon oppress and break down any constitution. *Perspiration* is one of the great sluices for carrying off this waste matter. It should therefore be *kept open*. Colds close it, and this is the main reason of their being so very injurious. Copious and frequent draughts of cold water tend more to augment perspiration, and thus aid in carrying off this material, than any other thing whatever. The coldness of the water promotes circulation and counteracts any feverish action that exists, while the water thus taken up by the lacteals, forms a vapour, which, after passing through all parts of the system, rushes out through the pores of the skin, carrying along with it the corrupt matter found in its course. Cold water and labor will soon open these pores, soon clean out the hive of the an economy, and throw off almost any form or aggravation of dise Infinitely better are these medicines than all the depletive and mineral, all the Thomsonian, all the Homœpathic, and all other medicines in the world. If men would but take this medicine, they would rarely ever need any other. Especially as a cure of colds, nothing equals copious and frequent draughts of cold water along with labor enough to make one sweat profusely.

Gentlemen objects to drinking at our meals. I do not say he is wrong, but have yet to be convinced that he is right.

Bathing is also unquestionably most excellent, not only as a promoter of health and physical happiness, but as a *moral curative*—as a *preventive of vice and promoter of virtue*. By *cooling off* the system, or carrying off a feverish irritation of the system, it removes excitation from the propensities, and promotes moral feeling.

As a punishment, if punishment must be inflicted, cold water is much better than the whip. The whip *increases* the feverish heat of the system, cold water diminishes it. It also carries out the principle of *direction* mentioned above, with great effect. A story from real life, will best illustrate this point.

My father always made it a rule to conquer his children the *first* time he took them in hand; he reasoned thus: If I subdue them the *first* time I undertake with them, I shall get the upper hand of them, and can keep it easily; but if they come off victors the first time, they will have the advantage of me, and be still worse the next time. My brother L. N. Fowler, when about three years old, cried for a piece of cake which he saw some one have. As there was no more, he could not be gratified. He cried more and more till father was sent for, when he was offered bread and butter, and ordered to *stop crying*. He refused the bread and butter, but cried *still louder*. He was threatened with punishment, but only cried the worse, and became very angry. My father sent for a rod, and began to chastise him, whipping a blow or two, and then talking to him. This made him still more angry, and the punishment was continued with increasing severity till all left the house crying with sympathy for the suffering boy, but not daring to remonstrate, for they well knew my father's determination to conquer his children, especially the *first* time he punished. My brother held out till my father *dared* not whip him any longer, for fear of injuring him seriously. Compelled to give up, he was careful not to cross his son's track for more than a year, and feared that he should never be able to subdue his wilful spirit. One rainy day, as myself and brother were playing in the rain trough, which answered the place of our modern rain water cisterns, my father told us both to go in out of the rain. I obeyed, but my brother looked up at him in a saucy, defying manner. My father again said, "go in, or I'll duck you." My brother laughed again sneeringly, when my father caught him up, and stripping off his clothes, soused him all over into the water. He came up panting but not quite subdued. A moment was given him to breathe, and he was soused under again. He came up the second time subdued and pleading for mercy, promising to be a good boy, and always to mind. "Oh, but you have been a very naughty boy; you don't pretend to mind me, and I intend to keep ducking you till you always do just as I tell you," said my father; and again soused him under. As he came up the third time, he appeared so thoroughly penitent, and promised so faithfully to do everything he was told to do, that he was let off, and always afterwards remained the most faithful and obedient child in the family.

My brother also tells a good story of a Dr. Taylor conquering a

very unyoung, wilful daughter, about five years old, by similar means. He had tried the rod, and tried coaxing, but all to no purpose. Nothing he could do had yet conquered her. She would break out into most violent fits of anger, throw herself on the floor, and beat her head against it, strike, kick, and exhibit the utmost fury of anger. He heard my brother's lecture on the training and government of children,* in which he advocates the use of the *cold water shower bath* as an effectual means of subduing ungovernable children, and the next morning, his daughter having one of her mad fits, he poured a pitcher of water on her head. Still she remained incorrigible. He tried another; she still held out. He tried the third and the fourth, till at last she submitted, which he had never before been able to make her do. After that, two or three pitchers of water poured upon her head, always subdued her. It produces this effect, first by the sudden *shock* it gives the whole system, especially when poured on the *top* of the head, where the great pole or centre of *sensation* is located, and secondly, by its general cooling effect on the system, and thereby on the propensities.

My brother, in defining these views, of which he is the author, very justly remarks, that *cold water is certainly cooling;* that men *never fight in the rain;* that, in cases of mobs, if, instead of getting out the militia and firing guns, you would get out the fire engines and *throw water*, the mobites would soon scud and scamper like *drowned*, and disperse. Try this course, and the rowdies, as soon as they get thoroughly drenched, will be glad to crawl out, like drowned rats, and go home to change and warm.

Recent discoveries in animal chemistry, establish the principle that health is the product of *proportion* between the action of the lungs, skin, and stomach, and that the disproportionate action produces disease. The skin is generally less active than it should be,

* I have long tried, but thus far in vain, to persuade my brother to give his lectures to the public in a printed form, but he steadily declines, first, from want of time properly to prepare it, and secondly, the want of the necessary means to defray the expenses of printing. According to my own views of it, I have seen nothing at all to compare with it on this subject. Its facts, or illustrative anecdotes, are most excellent and interesting. A few of them will be introduced into this work, but not without credit.—That in relation to his own ducking, is one of them. I hope to persuade him to publish it soon. It will make an excellent help-meet for this work. The two *should* be amalgamated.

and should therefore be stimulated, and nothing will excite it more effectually than *bathing;* especially in *cold water.* As already remarked, a large proportion of those diseases that afflict mankind, originate from *colds.* Consumption, rheumatic affections, pleurisy, head-ache, most kinds of fevers, &c., &c., are induced by colds, which consists in a stopping of the pores of the skin. Bathe often, in cold water, and the activity of the skin will be so great as to resist colds, and thus ward off the diseases consequent on them. Nearly every morning, for eight years, both winter and summer, with three exceptions of about a month each, the author has practiced washing his whole body in cold water, and follow with the flesh brush. The first exception occurred in Washington, in the Spring of 1838, and was followed by a severe cold and fevers which laid me up nearly all the following summer. The second, occurred in the fall of 1839, and was succeeded immediately by a cold, but less severe than the first, as the omission was shorter.—The third occurred in the winter of 1842-3, and lasted about two months, and was immediately followed by a cold, which came near throwing me into a consumption, but has been arrested, and mainly by a faithful application of the cold bath every morning. At no other periods, for eight years, have I had the slightest symptom of a cold, and presume I shall not soon have another. In the winter of 1844, being in Vermont when the mercury stood at 40 degrees below zero, and when the water washed in was half ice, I practiced hand bathing every morning, and though accustomed to a much more southern climate for the winter, I went safely through the coldest spell of weather known there for forty years, and lectured every night and then went home without tying up my mouth.*

* I cannot dismiss this subject without cordially recommending Bates' sliding-top shower bath. The apparatus that contains the water can be lowered, filled, and raised over night, or by a domestic in the morning, so that you can step from your bed right into the bath before dressing. This, and the ease with which it is charged, constitute its excellency. If one waits to take his shower bath after he is dressed, he is likely not to take it at all; but if it can be taken before dressing, it will be taken ten times as often, besides being better, because the body is apt to be both warm and moist just right to produce the required reaction. On the whole, I regard it as invaluable. Its price varies from $10 to $20, according, not to convenience or utility, which are alike in both, but to the style. I should be happy to receive and transmit orders to the manufacturers.

All children are extremely fond of playing in the water. This disposition should be *encouraged*. I am by no means certain that *cold* water is always advisable for children. This should be determined, however, by experience and the constitutions, ages, &c, of the children. The *feet* may *always* be washed in cold water with safety, whether in children or adults. Jefferson attributed his uniform health in part to the fact that he washed his *feet* in *cold water* regularly every night. The injury done by wet feet to the health, is in part understood, and cold feet always indicate physical debility. Washing the feet in cold water, is sure to make cold feet warm and keep them so, and this will wonderfully improve the health and spirits. Wash your children's feet and keep them warm, yet put little on them, and give them abundance of *room*. Going barefooted in the summer, will benefit boys, rather than injure them. Bare arms and an open neck, so that the perspiration can escape freely, will improve the health. In fact, the more the surface of the body can be exposed to the atmosphere, the better.

ACQUISITIVENESS

Love of acquiring property as such: the feeling of mine and thine, or of claim, rightful possession, and ownership; economy; frugality; a saving disposition; love of trading; thrift; taking care that nothing goes to waste, or is destroyed.

"Put money in thy purse."—SHAKS.

ANTERIOR.—Man requires to lay by in store, a full supply of the necessaries and comforts of life, and of the bounties of nature, at the time of their production, sufficient to last till, by a return of seasons, another supply is produced. Without this organ, after we had supplied our present wants, we should *waste* the balance, and soon be in want. An exchange of property, or trading, is also very beneficial to both buyer and seller; besides interchanging the commodities of every clime with those of every other. We need clothes, houses, tools, commodities innumerable, and property of all kinds, laid by against a time of need. This organ is adapted to this regulation. It also tends to restrain that waste and profusion which the other faculties would otherwise occasion; and prevents vice by producing industry and economy.

The proper regulation of this faculty is all important. It should

be sufficiently active always to procure the necessaries of life; that is, to furnish the other faculties with the means of obtaining their legitimate gratification, and to secure industry and economy, but should never be allowed to *hoard* money. Phrenology abominates both the miser and the spendthrift, but commends frugality and thrift. To say that, at the present time, this organ is altogether too large, is but to utter a truism too apparent to require proof. Men now act as though to *make money*, was the *summum bonum* of life, the great end and object of existence. They seem to imagine that there is no enjoyment in life except in riches, and hence, in their eager chase after money, they forego most of the enjoyments of life, and hasten their death. Let children be taught to value money *mainly as an end*, and yet to allow nothing to be wasted or squandered. Prodigality is a prolific vice, frugality a fruitful virtue.

This organ is large in most children, and usually requires restraint. It is the most inordinate activity of this faculty which makes them want every thing, and also think that all they want *is their own*; merely because they *desire* it. They claim things because they *want* them, and do not seem to undestand the difference between what belongs to them and what to others. This should be early taught them, and this faculty put under the dominion of the *moral sentiments* and intellect.

In order to subdue it, do not snatch or force from them things which they may have gotten hold of, but *persuade* them to give them up *voluntarily*, or else let them retain them. Not long since, I entered a family in which were children from two years old and upward. The youngest two had become interested in my charts and almanacs, on account of the pictures in them, and were mussing and tearing them. Their mother caught the books and jerked them away, which maddened them and made them cry violently. I handed the books back to the children, first making them promise they would not injure them, and then that they would return them when I asked for them. This promise they readily made and when I left, they surrendered them without a murmur. Let children be induced to *promise* to do what is right, or not do what is wrong, and they will not *dare* to do otherwise, because conscience will *compel* them to fulfil their promise.

Never let children know that they are one whit the better because their parents are *wealthy* or they likely to be left *rich*. Let the *purse* never be a standard of valuation.

In the children of rich parents, this organ is almost always *small*. Hence, children left rich, almost always squander their father's earnings, and die poor. In such cases, let this organ be cultivated. Get them a box, and encourage their dropping their pennies and shilling into it, rather than to spend them for cakes and candies, and give them money for this purpose. After they have husbanded a sufficient sum, buy them a sheep, or some kind of property that will bring them *in* something, or else put their money out at *interest*; and encourage them to *lay up* for the future. When children have every thing that heart can wish, furnished at their hands, they have no occasion to cultivate the laying-up faculty, and hence this organ becomes *small*, and this results in their squandering the property left them by unwise parents. A youth is richer without a cent, but with industrious and economical habits, than with thousands in pocket but *without* economy. Do not leave children wealthy, unless you wish to curse and ruin them. For the correctness of this advice I appeal to the observation of the reader in regard to those within his knowledge left wealthy. I would allow no man to settle ten thousand dollars upon either of my children, and if I were worth millions, I would set them to earning their own property, simply furnishing them the *means* of doing so. Money given to children, is never prized. They know nothing of its worth, unless *they* have *acquired it themselves*, but they set great value upon what *their own efforts* have procured. Give them a chance to make their own pocket money, and you will prevent prodigality and secure industry. If a farmer, give your son a piece of ground and time to cultivate it. With a part of his products let him buy a pig, a sheep, or a calf, and feed it on the rest, and so go on to augment his property till he is old enough to set up business for himself. So, if you are a merchant or a tradesman. Youth should have a *chance* to earn money, and then have the disposal of all they make, yet of but little more. When really in distress, parents should never pocket the earnings of their children, but they should let them have an opportunity of making all they feel disposed to make, and then have the entire disposal of it; except that they should be *advised*.

The practice of giving children pennies or small change to spen for candies, sweetmeats, toys, &c., now very common, and prompted by misguided Philoprogenitiveness, is most pernicious; because, it induces an insatiable craving after what will do them no good, and also renders them prodigal of their money, and often leads to bad habits. Especially, this prodigality should not be encouraged in conjunction with Appetite. Never give children pennies with which to buy eatables between meals, suuh as apples, cakes, candies, ice creams, &c.

To cultivate this organ, save the pennies. Spend less, and then only for what is really necessary. Always keep money by you, and be industrious. Add daily to your pecuniary resources. Bargain closely, and mind how your money goes. Try to get ahead in the world, by saving the items. Read and practise Franklin's advice, much of which has reference to the cultivation of this faculty. Especially, mind the driblets. Abandon all expensive habits, such as drinking, chewing, smoking, oyster suppers, &c. &c. In other words, use all lawful endeavors to acquire property, gather around you the comforts of life, and, above all, *save*. Hold on to the *small* change, and remember that "a penny saved is worth two pence earned."

To reduce this faculty, be more liberal. Let the small change slide. Remember that the sole use of money is to purchase proper gratification for the other faculties. As long as you hoard it, it will do you no good. Remember that you are too penurious. That you bargain too closely. That you are disposed to claim more than is your own. That you are too close-fisted and selfish, and too greedy to make money. In other words, exercise this faculty less proportionably, and the others more.

There are two organs of Acquisitiveness, one for *making* money another for *keeping* it: the former occupying the *back and lower* portion of old Acquisitiveness, and within three fourths of an inch of the ear, and the part that saves it, occupying the forepart of it. The upper portion, also, probably creates a desire for *copartnership*. The money *making* part of Acquisitiveness, is generally large in American heads,—hence, their "compassing sea and land to make one" dollar; but their money-keeping organ is usually small; hence their extravagance and wastefulness.

SECRETIVENESS.

Policy; management; acting under assumed aspects; disguising one's real sentiments and purposes; finesse; evasion, cunning, reserve; playing 'possum.

ADAPTATION.—Man requires defence. Combativeness defends and protects us by boldly meeting and *defying* threatening danger; Cautiousness protects by foreseeing the evil and fleeing therefrom, and Secretiveness protects by employing stratagem, or at least reserve, operating behind the curtain, and pretending to do one thing, yet really doing another. Its abuses are hypocrisy, deceit, lying, slander, double-dealing, &c.

There are two or more functions or subdivisions of this organ, or else several members of this secretive family. Its fore part exercises the function of *policy*, or *manages* well; employing shrewdness and tact in obtaining ends by hidden means; the upper portion refuses to tell the truth, but either falsifies outright* or evades every question asked, and the back and lower portion, has to do with neighborhood scandal, secrets, &c. Those in whom it is small, pursue a strait-forward, open, sincere course; do as they agree; never work the wires; are what they *seem* to be; and hoist no false colors. Those in whom it is large, *appear* to be aiming at one thing, when in reality they are driving at another; move with adroitness and cunning; are oily, mysterious, enigmatical, guarded, foxy; and always employ policy, artifice, and stratagem to effect their ends.

It has passed into a proverb that "children and fools always speak the *truth*." Children never falsify till they have been

* In every instance in which I have seen the portion of this faculty magnetized, the patient has asserted the most palpable and downright falsehoods, one after the other, each denying the preceding, to be itself contradicted in the next breath. Thus, I asked one with this faculty magnetized, where he came from to-day. "From New York, no, London," said he. What, from London *to-day?* I enquired. "No," said he, "from Philadelphia." I told him he came from Auburn that day. This he roundly denied, though it was the fact. He asserted positively that the Auburn State Prison had been removed that day to Syracuse.

taught to do so, either by example or precept. Parents are by no means sufficiently careful on this point. They tell their children more lies than they are aware of. "If you do that again I'll whip you," exclaims a vexed parent. The next day the child commits the same offence, but the punishment is not administered. The child's confidence in the parent's integrity is weakened; the parent degrades himself in the eyes of his child as a liar, and the child does not heed subsequent threats. While standing on the wharf in New York, a little girl, some five years old, stepped several times on the edge of the dock to witness the rushing of the waters between the dock and a ship. Two or three times, her father commanded her not to go there again. At last, he threatened that if she did go there again, he would throw her into the river. A minute afterwards, I stepped up to the girl and asked her, in his hearing, if she really thought her father would throw her into the river if she went there again. She hung her head, but said nothing; for she had sense enough to know that her father would not fulfil so murderous a threat, even though she should violate his command. In other words, he had lied to her in threatening to do what she knew he would not do.

Make few promises, few threatenings, to your children, and scrupulously fulfil every one of them. It is *natural* for children to take their parents and others at their word; and believe that they tell the truth. The sentiment of truth grows *naturally* in the soil of the human heart; and confidence in the declarations of others, is one of its blessed fruits. As the law regards every man as honest until he is *found* to be a rascal, so man intuitively regards his fellow men as honest, till experience proves them to be rogues, and even then he trusts them still. I envy not those who pride themselves on being suspicious and always on the alert in regard to their fellow men. It is hard to be deceived, but more sorrowful and desolate still is that heart, which distrusts and suspects all around him. This suspicion should not be implanted in the breast of children, at least by deceiving them, or telling them untruths.

My brother tells another excellent story to illustrate this

point. A *very* pious mother in Tennessee, caught her son in some petty falsehood, and took him to task for it; telling him what an awfully wicked thing it was to tell lies, and to what an awful place liars would go hereafter, &c. As he left her, he said behind her back, to a servant. "Well, *she'll* go there too, for she told *me* a lie yesterday." What effect can the admonitions of parents as to telling lies have on those children who have caught their instructors in aberrations from the truth. Parents and teachers cannot be too careful not to deviate an iota from the *naked truth*, and to represent things *precisely as they are.*

Fashionable life is only one continual *round* of deception and mere outside pretences. Modern politeness has been properly defined "telling white and black lies, and playing I'm a fool and your'e another." "Oh, how do you do, Miss Fashionable? Why, how glad I am to see you! I have not seen you this long time. Why have you not called *before?* Oh, don't be in a hurry. Now *don't* go yet. Do call again," &c. But no sooner is she gone than, in the presence of her children, she says, "That old thing is really hateful—I never could bear her, and don't see what she calls so often for, and stays so long. I'm sure I never want to see her again." Children hear both her pleasantness and compliments to her face, and her back-biting after she leaves, and learn to *put on* appearances to suit occasions; that is, to be *deceitful*, and make pretences. Thus is *truth* sacrificed at the shrine of fashion, and the moral feelings of children and all who hear, lowered down. Let *truth* be held as *sacred.* Never invite persons to visit you unless you really desire to see them. Be honest, not only because "honesty is the best policy," but especially to make your *children* so; for truth is more valuable than rubies.

Never let children know that you distrust or mistrust them. Deal with them as though you thought them *honest.* Take them at their word. Never let them know that you think they *can* lie, till the proof is too positive to be denied, and then rather exhort and encourage them to do *better* than *dis-*

grace them for having done wrong. Reasons for this will be given under Approbativeness.

It is perfectly proper to exercise their Secretiveness, but always under the dominion of Conscientiousness. It may properly be exercised in withholding some things, but never in false coloring. If one be trying to ferret out your business, so as to take advantage of you, you may not lie to him, yet may say nothing, or may put him off the right track, and thus let him catch himself in the very snare he has laid for you, but never lie; and employ Secretiveness mainly in *protecting yourself*, seldom in deceiving others; in *withholding*, not in mis-stating; and in keeping yourself to yourself, but not in departing from the exact truth.

To increase this faculty, measure your words. Be close mouthed, guarded, politic, wise, and reserved. Say less about your plans and opinions, and be less distant and unequivocal in what you do say. Do not express yourself as plainly or as positively as you are disposed to do. Do not speak it all out quite so bluntly, but tell only a part, and that part guardedly. Let others do most of the talking, and commit themselves, if they please, but be careful not to commit yourself. Above all, take lessons from those who have it large. That is, observe what they do in this particular, and "go thou and do likewise."

To diminish this organ, pursue the opposite course. Unbosom yourself more freely. Be less equivocal. Do things more openly. Take less pains to disguise your real sentiments or to cover up your designs. In short, be more open and sincere, and employ less false colors and pretences.

CAUTIOUSNESS.

Precaution; care; solicitude; fear; provision against want and danger; apprehension; fleeing from foreseen evils.

"DISCRETION is the better part of valor."

ADAPTATION.—Man is thrown into a world full of dangers. His whole journey through life, is beset with them at every

step, so numerous, so appalling, as to threaten him continually with pain and death. If his Maker had thrown around him the shield of his Almighty protection, so that no evil could penetrate that shield, this faculty would have been uncalled for, and very detrimental, by continually creating false alarms, and keeping him in suspense without cause; but, if he had been created without this faculty, these impending dangers and difficulties would soon destroy all his peace, pleasures, and even life itself. The shield of protection, mentioned above, would have been cumbersome, and yet man must be *protected;* and this faculty effectually protects him not only without inconvenience to himself, but it even affords him *pleasure* to provide against prospective evils, make all *safe*, and *take care* of every thing.

Its feebleness is followed by imprudence and misfortune, its excess, causes unnecessary fears, procrastination, irresolution, and cowardice.

The fact that this organ is generally large in children, is in beautiful keeping with their greater *need* of this faculty. Inexperienced, their muscles weak and not accustomed to vigorous exercise and their minds undisciplined, unless Cautiousness were extremely active, instinctively to warn and protect them, they would soon be destroyed. Even a mother's tender care and incessant watching, are insufficient to preserve them from accidents; for a careless child is continually hurting, or burning, or cutting itself, or falling, or meeting with a thousand accidents from carelessness.

This organ is generally quite large enough in children, without increasing its action by *frightening* them. Its excess fills its possessor with continual and groundless alarm, and thus causes a great amount of suffering; hence this excess should never be induced by telling them frightful stories, or making them afraid of the dark, or threatening them, &c. This organ is too large in most mothers, so that children usually *inherit* too much fear, and then these very mothers, loving their children so intensely, and then having so much fear, are doubly anxious for the safety of their children, and therefore keep continually cautioning them, telling them to take care, or that they will fall, &c., even when they are in no dan-

ger, thereby keeping them in a state of continual alarm. Add to this, that parents often punish their children by shutting them up in a dark room or in a cellar, or threaten them continually, and we have abundant cause for those false alarms and groundless fears which render so many lives a burden. If this organ be small, scaring them may do them good by exciting and enlarging it; but if this organ be large, they will generally look out for the breakers, and may be trusted with the care of themselves, if not of the younger children.

When this organ is too large, not only should the child never be frightened, but every opportunity should be embraced to *quiet* fear, and make them feel safe, so that the organ may diminish by inaction. Never tell frightful stories to children having this organ large, nor allow them to be frightened with hideous sights or sounds, nor tell them that you will throw them out of the window, or cut off their ears or finger, &c.; because, if they believe you, they will really be frightened, but if they do *not* believe you, they will think the less of you. But the main direction of Cautiousness should be to the higher sentiments, by making them fear to do wrong.

In order to diminish this organ take less time to get ready. Deliberate less. When too large, offset it by Combativeness, and push your projects forward without caring as much for consequences as you are disposed to do, or put intellect ever against it, by bearing constantly in mind that your fears are excessive and usually groundless; that this organ, being too large, excites more solicitude, doubt, irresolution, and procrastination than is reasonable or best; that, therefore, you always overrated difficulties, magnify dangers, and even make them up out of whole cloth; are therefore anxious without cause, and fearful where there is no danger. By impressing this upon the mind, I do not see how your Cautiousness can produce alarm, any more than looking through green glasses could make you believe that every thing was green. This principle will tell you that you always look through *glasses of fear*, and that it is these fearing glasses that alarm you, and not any danger—that, in short, your apprehensions are mostly groundless, and therefore not to be regarded or acted upon. Also deliberate less. Take less time to *et ready*. Dont fuss and fix so much. Be more off hand and

prompt. Above all, do not allow your imagination to conjure up objects of terror, or dwell on imaginary danger. Banish all such suppositions, and indulge the feeling of security and safety in their stead. Withdraw your mind as much as possible from all apprehension and contemplation of danger, and try to dismiss all anxiety, solicitude, and procrastination, and try to make yourself contented. Also, decide *promptly* one way or another, so as to allow no chance for that distracted, painful action of Cautiousness which always accompanies doubt, uncertainty, vascillation, halting between two opinions, &c.

But one of the most effectual causes of groundless fears and gloomy forebodings, is to be found in a *disordered physiology*, and, especially, in impaired digestion. When produced by this cause, it cannot be effectually overcome without removing that *cause*—that is, without restoring the bodily functions to health, directions for doing which have already been given. If your fearfulness proceeds from nervousness, then rectify your nervous system, or else expect to suffer all your life from groundless fears, that is, to be always miserable on account of this violation of the law of health. They can, however, be diminished somewhat, by offsetting them by intellect.

But this faculty is often too weak, and requires to be strengthened. To do this, pursue the course *opposite* to that just pointed out. Remember that you are careless. That you underrate danger, and are headless, and liable to constant misfortune in consequence of this deficiency. Watch yourself, therefore. Dwell much on the dangerous. Often suppose to yourself that this or that had happened—that such a fall had broken a limb, or such a careless act induced such and such evil consequences, and in every possible way, excite this organ to action by dwelling on danger, and being careful, as well as try to supply its place by the increased exercise of reason in foreseeing danger and guarding against it. Children in whom it is large, may perhaps be benefited by being frightened and should be often put on their guard. Still, fear is less the function of the faculty than care, solicitude, provision against danger.

APPROBATIVENESS.

Regard for character, reputation, the speeches of people, what others think and say, &c.; desire for a GOOD NAME; *love of* PRAISE, *popularity, fame, notoriety, &c.; pride of character; ambition to become distinguished; feeling of shame and mortification.*

A GOOD NAME IS RATHER TO BE CHOSEN THAN GREAT RICHES.—*Solomon.*

ADAPTATION.—Some things are in their very nature praiseworthy, while others are shameful. We cannot help praising certain actions and qualities, nor help regarding others as *disgraceful.* We *naturally* esteem some persons and things, and despise others This original, constitutional quality of praiseworthiness and disgracefulness, as applied to actions, has its counterpart in Approbativeness.

"Are you not ashamed of yourself," and "that is a *fine* boy," appeal to this faculty. Its abuse produces vanity, artificial manners, extravagant decorations of the person, out-side show and display; formal politeness, fashionable etiquette; a boastful spirit, &c., &c. Censure and ridicule, both strike upon this faculty.

This organ is large in most children, and extremely liable to be *perverted,* especially in girls; hence the importance of proper cultivation. Its location by the side of Conscientiousness, shows that it is designed to act in *concert* with it, and thereby to produce a regard for *moral* character *mainly.* Praise *should* be bestowed *mostly* on *moral and intellectual* worth, yet it *is* usually bestowed upon *riches,* fine and fashionable *attire,* a handsome face, and even upon fighting, gormandizing, &c. Children should be praised mainly for intellectual attainments and moral worth. They should never know that they are any better because they have on a fine dress, or a new bonnet, or are handsome, or appear in splendid and fashionable attire; and yet most parents *do* praise their children for things wholly extraneous to themselves, and entirely destitute of all moral character.

When this organ is too large, great care should be taken *not to foster* or feed it by praise, its natural stimulant. When the

child, already overstocked with it, says and does *smart* things "to be seen" and admired, never notice their fishing for praise, yet do not frown on them; for this also excites and *sears* or hardens this faculty. Let their attempts to elicit praise pass *unheeded*, and never listen to praise except demanded by really praiseworthy actions.

Too much precaution cannot be taken not to *mortify* or *disgrace* children. *Sense of character* is one of the strongest promoters of virtue and restraints upon vice, that can be brought to bear on conduct. When a young person's *regard for character* is gone, all hope is gone, and almost certain ruin awaits him. Mortifying and shaming children, is directly calculated to sear or harden this faculty, because it is painful, and the painful exercise of every organ, benumbs and weakens it. As becoming familiar with distress, blunts benevolence and wears off its tender edges—as the goadings and compunctions of a guilty conscience sear and benumb moral feelings, as oft-repeated profanations of God and things sacred blunt Veneration, as the loss or unfaithfulness of friends wounds friendship and tears asunder its tender fibrils—so shame and disgrace blunt sense of character, and weaken ambition.* Great care should therefore be taken to keep their reputation with you and with themselves good. If they feel that they are disgraced in your eyes, their wounded Approbativeness excites Combativeness, and they feel indignant at you; more especially, if you shame them for things which they did not know to be disgraceful beforehand. The reader must have often seen a single sharp word, or even a slight look of displeasure wound deeply and grieve them exceedingly, even though little was meant by the parent. Not to dwell upon the positive *cruelty* of thus lashing up their feelings so unmercifully, this shows how exceedingly tender are the feelings of children, and how much care should be taken to *preserve* this tenderness unviolated.

Do not educate your children, especially your girls, to be *puppet shows*, nor excite their love of *display*, because neither of these constitute the legitimate function of this faculty. Never incite children to *learn* by rewards, premiums, tickets, or medals for ex-

* On p. 36 of the author's work on Matrimony, this principle will be found fully presented and illustrated.

In man's *intellectual and moral* nature it is that the greatness and power of the great Creator of the universe is mainly exhibited. Man forms the connecting link between the earth and its Maker. Words can never express the wonders, beauties, and power evinced in the creation of man's mental and moral nature. Man therefore holds an important, and an elevated position in the rank of creation, and really *does* possess excellencies of the highest order; and Self-Esteem is given him to make him *appreciate* these high ends and noble qualities of his nature—to make him *feel* that he is what he is, and thus to increase his efforts to become in conduct what he is by nature.

Without this faculty, or with a poor opinion of one's capabilities, how little will be attempted or accomplished? All effort will be paralyzed, and the character demeaned and depraved. With this faculty fully developed, self-confidence is inspired, the aims are high, the whole character and conduct are ennobled, and a dignified position in society is assumed.

Self-reliance should be cultivated in children. Instead of helping them to every little thing, learn them to *help themselves*. A man that requires to be waited upon a great deal will never accomplish much, but those who rely on their own exertions, taking hold with their own hands whatever is to be done, will effect something important. The story of the quail and the husbandman, will illustrate this point. As long as the old quail saw the husbandman rely upon his *neighbors* to harvest the grain in which she had her nest, she felt safe, and made no preparations for moving; but the moment she heard that *he himself* was to harvest it the next day, she changed her quarters. Franklin says, if you want anything done *well, do it yourself*. The due exercise of Self-Esteem, creates this self-reliance.

Children should also early be encouraged to feel and act as though they were worth something, as though they were preparing to become men and women, and should be taught that they were created for some important end. This, so far from inflating them with pride, is calculated to humble them, or at least to increase their endeavors to fit themselves to act well so important a part. The idea is quite prevalent that this course will render them egotistical and self-sufficient, but from this opinion I take the liberty of dissenting. Self-Esteem can be and should be cultivated, and so cultivated as to

benefit, not injure. Any other view, implies that Self-Esteem is a bad faculty, a principle wholly refuted by Phrenology, which shows all our primary faculties to be *good* in their original nature and primitive functions.

If your boy be guilty of any mean, self-degrading act, talk to him as follows. "Why, John, I thought you were too much of a man to do that! If you want to wear clothes like men, you must be a man in everything. I really want you to think more of yourself than to do that again," &c. Still, to give him a little cane and umbrella when it rains, to dress him off with frills and ruffles, and make him think he is a man because he dresses like one, is ruinous. The discriminating reader will mark the difference between c vating the noble and manly in feeling and conduct, and dres them till they swell and strut and vaunt themselves because the got a cane, or wear a fashionable cloak. When I see a boy a six to twelve, dressed in the height of gentlemen's fashion, sw ing his cane, smoking a cigar, talking very big, perhaps tryin swear, threatening, and priding himself on his *exteriors*, he proclaims that his parents do not know much, and that he is entering the broad road to ruin.

I have often been pained to see little girls parading the pavement, superbly dressed, with a muff and sun-shade, profusely ruffled off, and walking with as much self-importance as though they were queens. Let me entreat parents not thus to make fools of themselves and puppet-shows of their children, but to train them up to pride themselves on their intellectual and moral qualities and not on their *exterior*.

Above all things, do not try to make your girls young ladies. Green fruit is unwholesome and unsavory; so are green women. Let girls be girls, till nature makes them women. Let them romp, rattle, play, and appear naturally, till they themselves assume the appearance and station of women. Trying to make them women while they are girls, besides preventing exercise in plays, &c., and thus retarding the growth and impairing their health, renders them artificial and affected, and bedims the beauties and graces of nature.

Self-Esteem probably comprises two or three organs, the lower part of it, next to Concentrativeness, exercising the function of *will*; and creates love of liberty, disposition to do one's own thinking and acting, to choose for himself and take the consequences of his own

conduct; to pay one's own way through life, and take favors of no one, &c.; and the upper portion, experiencing the function of dignity, elevation, self-respect, &c. Love of power, is doubtless located near Self-Esteem. On all Napoleon coin, the lower portion of Self-Esteem presents a most extraordinary protuberance. Lovers of popular liberty, and all true republicans, will be found deficient there.

To cultivate Self-Esteem, remember that this poor opinion of yourself which oppresses you, this sense of unworthiness, inferiority, insignificance, and shrinking diffidence under which you labor, is caused, not by your actual inferiority and unworthiness, but by your small Self-Esteem; that you underrate yourself, and require to hold up your head, and assume more to yourself. That is, let your intellect counteract this defect, and then cultivate the feeling, by standing and walking erect, and feeling that you are as good as others, and do not indulge this feeling of humility and self-abasement. If it be small in a child, do not *command* that child much, nor conquer or subdue its will, but try to elevate him in his own estimation. Much injury is done to children by ruling them with too much severity, thus breaking down their independence of feeling.

To *diminish* Self-Esteem, bear in mind, that these high notions of yourself proceed, not from the fact that you are better than others, but solely from your having too large an *organ* of self-conceit. Measure your head. Examine your developments. They are only so. But Self-Esteem is very large. Hence you are led to *overrate* yourself and all that appertains to you. Then why swell and swagger thus. Besides, these high-flown pretensions only render you ridiculous. Remember, that you are more disposed to lead than others are to follow—to command than others to obey, or than you *should* be to lead or command. Humble yourself. Keep your inordinate self-conceit to yourself. I repeat, bear constantly in mind, that these high-sounding pretensions grow out of your over-developed Self-Esteem, and not out of your real worth; and if you have any sense left, this reflection cannot fail to humble you, and diminish the organ.

FIRMNESS.

"Perseverance conquers all things."

Decision of character; fixedness of purpose; stability; perseverance; tenacity and continuity of opinion and conduct; willingness to change.

ADAPTATION.—After a man has sown he must wait *patiently* for the harvest, or he will fail to reap. Many ends can be gained only by *long-continued application*, and many obstacles are to be overcome only by *perseverance*. That "perseverance conquers all things," is a time-honoured proverb; but fickleness accomplishes nothing. Scientific attainments are not the growth of a day, nor of a year, but of a lifetime. Many kinds of business can be rendered profitable only by years of patient toil spent in building them up. Scarcely any truly valuable end can be obtained in a hurry. Combativeness may overcome some obstacles and attain some ends with despatch, but it takes time to overcome and attain others. To this state of things, to this demand for firmness, is this faculty adapted. Without it little good could be accomplished, little evil successfully resisted; but with it, difficulties vanish, and temptations flee abashed. Indeed, I never knew a man distinguished for anything good, bad, or great, without it. It should therefore be cultivated, yet not allowed to degenerate into mulish obstinacy.

This organ can be cultivated by holding out inducements to persevere, and by rewarding success. Hope is located upon the two sides of the forepart of Firmness, so as to work in conjunction with it; and certainly, nothing is calculated to excite Firmness more than confident hopes of success, and the two combined, form one of the strongest elements of efficiency and success. Pains should be taken not to set children to doing what they cannot complete, and not to allow them to leave anything unfinished. Let them be taught to *accomplish* all that they *begin*. Making children *servile*, and requiring strict obedience, is apt to weaken this feeling. The author knows a severe, austere tyrannical father, who has two children whom he rules with a

rod of iron. In one of them, Firmness has degenerated to almost nothing, and in the other increased to obstinacy, probably because the former, a daughter, had the firmness subdued and *cowed down* by this tyranny, while the same discipline only *excited* and *increased* that of the other to mulish stubbornness.

Parents should always hold an even hand with their children. They should not be one thing to-day, and another to-morrow, but be *uniform* and *constant* in all their requirements; and when they undertake to make themselves master, should always carry it through.

My brother tells a story in illustration of this point, much as follows: Susan, a girl of about fifteen, had invited her playmate Sarah, to go that afternoon to pick strawberries. Sarah came, and Susan asked her mother's consent to go. The mother refused it. Susan plead that Sarah had come to go, but all to no purpose. At last, she took up her pail and started with an "*I* WILL *go, so there.*" Well, if you *will go*, get *good* ones," answered the mother. A daughter wished to go to a ball, which her mother forbid her; the daughter got ready; the mother seeing that the daughter *would* go, said, "If you are determined to go, *wrap up* warm." Things like these, should never be allowed to occur, but let one uniform line of conduct be pursued.

To *increase* this organ in yourself, *persevere*. Give up nothing till it is completed. Let nothing turn you from your purposed cause. Have a mind and a will of your own, and do not yield to the persuasions of others, nor give up to difficulties.

To diminish, or rather to direct it, first, let caution and intellect guide Firmness so as to prevent your becoming fixed on anything not right, or attempting any course not best. Secondly; hold yourself always open to correction. Remember that excessive Firmness is likely so to bias your judgment as to prevent your seeing the force of evidence that bears against you; that you are too hard to be convinced; that you require to bend a little more than you are disposed to do, and such like reflections. In other words: Keep your firmness in subjection to your intellect, justice, &c. Let it neither control, nor be controlled, but work harmoniously and proportionately.

CONSCIENTIOUSNESS.

"Let Justice be done if the heavens fall."

Moral principle: sense of justice: integrity: regard for duty: caption of right and wrong, and the feeling that right should rewarded and the wrong punished: sense of moral accountabili of guilt, and incumbency: love of truth: penitence for sins a disposition to reform: gratitude for favors: desire for moral pu and blamelessness of conduct.

ADAPTATION.—The human mind is so constituted that it cannot but regard some things as right and others as wrong, in their very nature and constitution. It, therefore, recognizes certain great principles of *right* and fitness as lying back in the very *nature and constitution of things*, and approves the right but condemns the wrong. This faculty does not decide what *is* right; the other faculties do this, and then Conscientiousness *enforces* what they regard as right. It strives to do the fair thing between man and man, endeavours to see and correct faults, and embraces the true and the right wherever found. Its excess causes scrupulousness, and self-condemnation, and makes too little allowances for the faults of others, but requires all to come to its own high standing of right.

The importance of cultivating this faculty, especially as an antagonist of the propensities, has already been presented, yet the means of exciting it has not been given. This organ is usually large and the sentiment strong in children, so that it has not to be *made* large, but only to be *kept* so by constant and vigorous action. Its usual development is much greater in children than in men, owing to its having been worn smooth in the latter by the dishonest practices and principles of the age. It should therefore be kept up by frequently asking if this be *right*, or that not *wrong*, and by closely scrutinizing the moral character and bearings of all our principles and practices. And then let her monitions be always heard and obeyed. If her standard be wrong, right it, but obey; but never harden or blunt the moral sensibilities, by neglecting or silencing her warning or her convicting voice.

The best way to excite and enlarge it in children, is to *be* just to *them*. Every faculty in one, excites the corresponding faculty in another, as already explained. Dealing justly and truly with men, will make them also just and true, but violating their consciences by doing what they think wrong, encourages them to do wrong also. Children often think they are right, when we think them wrong, and punish them accordingly. This weakens their sense of right, and paves the way for their committing the errors or abuses upon others which they think we are committing upon them. First convince them that they are wrong, before punishment is administered.

If this organ be small in your own head, to cultivate it, just remember that its deficiency incapacitates you for seeing your own faults, and that Self-Esteem, if larger than Conscientiousness, will always throw the mantle of charity over your faults, or put them in a bag *behind* you. Remembering this, will enable you, in some measure, to correct it. The fact that you do not *feel* guilty, is no sign that you are not, for the smaller this faculty, the less it condemns, and yet other things being equal, the more immoral you are.

Recent discoveries point out a separate organ for gratitude, located upon the sides of the back of Benevolence, and Penitence as joining it.

It is supposed to be divided, one portion having reference to our duties to our fellow-men, and the other, to God, and religion. Combined with Causality, it reasons upon what is *right* and *just*; or on man's *moral* duties, and relations to his fellow-men and his Maker; with Firmness it adheres to what is right, because it is *right*, and gives *moral* decision; and if large Combativeness be added, it *urges on* the cause of truth and justice with great boldness and vigor; and gives moral courage, defence of right, truth, the oppressed, &c.

HOPE.

"Man never is, but always TO BE blessed."

Anticipation; expectation of success and happiness; cheerfulness; disposition to magnify advantages, and to underrate or overlook obstacles; contemplating the brighter shades of the picture.

ADAPTATION.—Man feeds on *hope*. The future is before with its storehouses of good and ill. He desires the former, wishes to escape the latter. With this organ, he not only de things, but *expects to obtain* them, and his expectation spur on to greatly increased effort. Without Hope, but with this sity of desire, he would long for objects, but put forth little efl obtain them, because he would not expect to succeed. Vi contributes more to vigorous effort, and this to success, than any other faculty.

ABUSES.—Wild speculation, attempting more than can l complished, and losing all in the failure; a visionary, chim spirit.

The due regulation of this faculty, is all important; for the pours a continual tide of pleasure into the soul by enjoying thi in *anticipation*, and also gently stimulates effort and sweetens by the expectation that full fruition will soon crown these labors. In children, this organ is usually, I think I may say *always*, large, and forms an important ingredient in their happiness. Success in business also encourages it, but repeated and continued disappointments often crush the spirits, annihilate all hope, sadden the heart, relax effort, and exert a withering influence over the whole soul. Those only who have experienced the palsying effect of "hope deferred," crushing their spirits beneath the weight of disappointment, can imagine its influence over the whole man, mental and physical. External circumstances, by elevating and depressing hope, not only impair and diminish appetite, respiration, circulation, &c., but augment the power and energy of the intellect, or weaken and enfeeble the mind. Hence Hope should never be allowed to flag. Gloomy forebodings and despondency, should never be indulged, but should be dismissed at once. To dismiss them,

especially when Cautiousness is larger than Hope, remember that gloomy apprehensions are caused, not from the unfavorable aspect of your circumstances, but from your Hope. If that were larger, the *same prospects* would appear to you in a very different light. I pity the desponding heart; yet none need despond. If they cannot obtain all they wish, and borrow no trouble about future, "Sufficient unto the day is the evil thereof."

If this organ be too large, and therefore liable to lead you into the opposite extreme of visionary schemes, remember that your splendid prospects are caused by the magnifying influence of Hope. Dock off half or two-thirds from what you really expect to obtain, and try the remainder. This is all you may reasonably calculate upon. Your high expectations grow solely from your large Hope, and not out of any reality. Bear in mind that you are constitutionally inclined to *over-rate* every prospect, and to underrate every difficulty. Besides, you are not contented with the present, because you think you could do so much better in something else. Hence, never lose a certainty in grasping after an uncertainty. Go more slowly and surely. Do not try so many experiments, or enter on so many schemes. Undertake but half what you are disposed to. In short: put intellect, prudence, and your other restraining faculties over against Hope, and do not allow yourself to act on its chimerical projects.

And let all guard against both the excess and the absence of Hope. Thousands are slaves either to the deficiency or the excess of this faculty; the former, making the worst of their fate, and suffering in the mere apprehension of imaginary evil; the latter, producing the wild extravagances of 1836, and resulting in the downfall of the thousands that ensued.

MARVELLOUSNESS.

"Without faith it is imposible to SEE GOD."

Faith; belief in a special Divine Providence, and reliance upon it for guidance; the leading element of true piety; belief in supernatural manifestations; a realization of the presence of God, and communion with him: belief in the new, strange, mysterious, and remarkable.

ADAPTATION. That a spiritual state exists, and that spiritual beings exist in that state, including the Supreme Being, has been the al-

most universal belief of mankind in all ages and conditions; and many men, even of intelligence and true mental greatness, believe in forewarnings, dreams, pre-monitions, second-sights, prognostications, spiritual perceptions, and even ghosts, &c. Children, also, require an organ to enable them to place confidence in the as tions, of others, else they could believe nothing till they had po evidence, which their limited observations and feeble reas powers preclude. To this spiritual state of being, and this requisition for belief, this faculty is adapted. There are doubtless two organs, one for trusting in a Divine Providence, or resignation to the Divine Will, and the other, belief in the wonderful and marvellous. The former is located near Veneration, and the latter, near Ideality.

Those who pride themselves in beliving nothing till it is demonstrated, will do well to read in Phrenology the existence and function of this faculty, and with it the duty, pleasure, and profit derived from the legitimate exercise of this organ. This should be educated, yet great care should be taken lest it *degenerate* into superstition. *Reliance on God*, and *resignation to his will*, are consoling, joy-imparting feelings, calculated to purify the heart and mend the life. This organ is usually small in the American head, and hence one cause of the prevalence of modern impiety and infidelity.

To cultivate this faculty bear in mind that you are too incredulous. Open your mind to conviction. Cultivate the spiritual in sentiment, and cherish the feelings imparted by this faculty.

To diminish this faculty, remember that you have too much of it, and do not act upon the feelings it produces.

VENERATION.

"Thou, God, seest me."

Worship of a Supreme Being; adoration of a God; reverence for religion and things sacred; disposition to pray and observe religious rites and ceremonies; devotion.

Application.—That the sentiment of worship of God, is calculated, if properly exercised, to benefit mankind by promoting moral purity and general enjoyment, is self-evident. Under the heads of Locality and Destructiveness, the importance of cultivating the re-

ligious sentiment is presented. The *means* of exciting it, are an *exercise* of the devotional feeling *by those around*, and contemplation on religious subjects. *Family* piety, is the best kind of piety, yet it is very scarce. Most pious parents hand over their children to the *clergy* and *Sabbath School teachers* for religious instruction. As well hand them over to an ignoramus for instruction or to a simpleton for advice; for clergymen are awfully slack as regards the cultivation of true piety among their people. Preaching is too much of a *trade*, and too little of a permanent offspring of the heart, and Sabbath school teachers teach creeds, sectarian dogmas and particular doctrines, which seldom reach the heart, more than they excite Veneration. Relying on clergymen and Sabbath school teachers to cultivate the religious sentiment in children, is relying on a broken reed, and will curse your children. Not that I would abolish, or am opposed to, either, but they see the chidren but once in the week, and then but an hour, and under circumstances little calculated to excite devotion. Veneration requires *habitual* exercise in children—should be *permanently* stimulated, and that by *every-day* conduct and conversation of *parents*. They have every opportunity to excite this sentiment, and should have the disposition.

Let me be understood to give *emphasis* to the remark, that the cultivation of Veneration should be *habitual*. Too many rely on some *sudden* operation of religious influence, and when that occurs they think the end is obtained. Far from it. A meteor that bursts *suddenly* upon our sight, as suddenly vanishes. Jonah's gourd that came up in a night, *disappeared* in a night. Throughout all nature, whatever springs up suddenly, disappears as suddenly, but whatever matures slowly, lasts proportionably long. So also in the world of mind. The scholar who shoots forward in study with wonderful speed, leaves little trace behind, but the toiling, plodding student *retains* the knowledge acquired. So emotions kindled suddenly vanish suddenly, but those of slow growth, *remain*. This constitutional law of mind, should be kept in view in conducting the religious education of children.

This organ is small in infants, and hence, less haste need be made to secure the conversion almost of *infants*, than often is made. If proper attention be paid to the laws of life and health, there is no great danger of their dying before they are old enough to be converted.

If space permitted, some remarks on *family* and *social* prayer,

as a means of exciting this organ in children, would be in place. Forming in children an *attachment* to family devotion, will exert a most beneficial influence on them, first, in the advantages derived from the *feelings themselves*, and secondly, from the restraints they afford on vice.

Veneration is found to be divided, the forepart exercising the feeling of worship of God, and the latter, respect for men, and attachment to the *ancient* and *sacred*. It is emphatically the *conservative* faculty, and avoids sudden changes and radicalism. Abuses *should* be reformed, yet should not be too suddenly. The respectful or conservative part of Veneration, is small in most children, and indeed in the American head; being probably a natural consequence of our republican institutions, or rather *mob*-publican conduct. That our republic is abused till it produces lawlessness and an utter want of respect for age and virtue, is a matter of general observation. Our children are proverbially saucy, and our young people notoriously wanting in a deferential, respectful feeling and manner towards age and talent. Let this feeling of respect be assiduously *cultivated* in our youth, or lawlessness, impudence, and general disorder, will be the result.

BENEVOLENCE.

"It is more blessed to give than to receive."

Benignity; humanity; kindness; sympathy for those in distress; willingness to make personal sacrifices to make others happy; an accommodating, neighbourly spirit; generosity. Probably two organs, the lower portion giving *active* kindness, and the upper *sympathy* and enlarged *philanthropy*,

Adaptation.—Man is a sentient being, capable of enjoying and suffering, and of promoting the happiness of his fellow men. If mankind were incapable of experiencing pain, or if he were isolated, so that he could not communicate with his fellow men or relieve their sufferings, this organ would be out of place. Instead of this, not only is he capable of enjoying and suffering himself, but he can cause others to enjoy and suffer, and this organ is adapted to this capability of promoting the enjoyment and alleviating the sufferings of his fellow men.

This organ does not appear in infants, but begins to be developed at about two years old, when it augments very rapidly, so that within a year from its first appearance, it becomes one of the lar-

gest organs in the head. The reason is obvious. If it were developed before two years of age, it could be of no manner of service; for, infants cannot do any good to others; but a little before that age they begin to walk, and can get little things for those older; so that nature retards the development of this organ till its faculty can have scope for exercise. Its development in infants, would only *exhaust* the energies of the system, without producing any good results.

The importance of properly cultivating this organ, is too apparent to require comment, first because of the numberless little favors kind children can confer on those around them, by bringing and doing things requested, which their activity naturally predisposes them to do, and secondly, because pleasantness and good-nature, or the benign manifestations of warm, gushing Benevolence, as they beam forth from every feature of the face and action of the child, shine sweetly from the eyes and flow every accent, not only make the child happy, but shed a continual beam of pleasure on all who behold this amiableness and unaffected goodness. A kind citizen is a blessing to all around him; a hard-hearted, selfish man, is a *curse* to all within the sphere of his influence.

Various simple, yet efficient expedients may be adopted to excite and increase this organ, among the most efficient of which is, *kindness to them.* Let the general tenor of your conduct towards any child, however bad, be kind, and evince an interest in their welfare, as well as a disposition to gratify them whenever it is proper to do so, and you may rely upon it, that child will be kind in return Benevolence as naturally kindles Benevolence, as fire kindles fire, and then every renewed act of kindness adds fuel to the fire of reciprocal good feeling.

Another means will be found in encouraging liberality in them, and taking pains that their liberality always brings a re-supply. Thus give John an apple, and encourage him to give half to Charles. If he do so, give one to Charles the next day, and encourage him to return the favor. If either of them do it, take pains to show them first that they lose nothing, and in return they *gain* all the pleasure offered by the gift. If they refuse to give, show them how little real pleasure there is in selfishness. Give them also a full supply, so that they may have somewhat more than they

want. Show no stint, no grudging towards them, and they will show the same generous spirit towards others.

It should be added that, in the community at large, there is too little charity, and especially too little *public spirit*. Let beautiful parks be erected for the common good. Let extensive fruit trees be planted by the wayside for the poor and needy. Let there be less of that all-grasping love of riches, which amasses immense wealth in the hands of the few, and leaves the poor so very poor as to be almost destitute of even the necessaries of life. Too many things are now bought and sold, which should be public property. Were it possible the very air we breathe, would be bottled up and sold by stint to the highest bidder. Earth, that common inheritance or birthright of all the children of God, is now bought and sold, as if its title could be invested in a man-made *government*. Every born being has an *original right*, derived from his being a member of the human family, and having those wants which can be supplied only by mother earth, to the *use* (not ownership) of either his proportion, or of what is indispensable to the supply of his continually returning wants. This putting a hundred thousand acres of land in your pocket, in the form of a deed, is an outrage on the unalienable rights of man, and a curse to the wicked holder—robber, rather, for he thereby robs others of their just rights. As well fence off air into parcels, and buy and deed *it* also. A spring of earth's chrystal fount is not yours, because it bubbles up on land which you have bought of ———. Improvements on land *may* be bought and sold, but not the *land itself*. The "squatters" at the west, are right. Their claim is *from God*; they will succeed. No one has a right to crowd another off land already improved; but land in a state of nature, belongs to the children of nature in common. It cannot be bought of the wild Indian, for it is not his to sell—nor of Government, for Government cannot buy it of God, nor rightfully keep it from his creatures. These views, radical as they are, and so utterly at variance with the customs and opinions of society, are pretty plainly confirmed by the disasters which have attended the purchase of western land for speculation. To buy for *occupation*, is right; to buy in order to make money by raising the price, and making the poor pay a high price for the natural privilege of *living* on it, is abominable. Buying the privilege of *living*, is not more

absurd, in itself considered. This buying land in order to speculate, is a violation of the laws of our being, and this violation induces a penalty, and that penalty has fallen severely on speculators in western lands. How many thousands have been ruined as to property thereby! and they *ought* to be.

I maintain that there should be many more things *in common* than there now is—that large amounts of pleasure grounds and grounds for raising produce of all kinds, should be common property, made, owned, and enjoyed by all who choose to take a part in it; that our poor should be thus supported—that those who have means should say to the poor mendicant, come, brother, take an acre of this land, and raise potatoes or what you like, for next winter, and not get your living in this miserable way. Help the poor to *help themselves*. A course similar to this would banish poverty and wretchedness, and with them most of the crimes now involving the enormous expense of our prisons, courts, lawyers, &c. *Poverty* prompts men to commit many of these crimes, and a generous public feeling in favor of all mankind, a generous supply of the common wants of our nature at the hand of the public, would both remove the cause, and kill the disposition to steal, lie, rob, murder, &c. Kindness will subdue the vicious propensities of the most hardened criminal. The *selfishness of society*, causes much of the *viciousness* of society, and then this viciousness is laid at the foot of *original* sin.

Above all things, this enlarged kindness is the duty and privilege of Christianity. But do professors *live up* to this law of their Lord and Master, who "went about *doing good*." They, of all others, should not go about with their sordid speculators, riding in their splendid carriages, living in palaces, furnished after the manner of princes, and then begging money to spread the gospel among the *heathen*. Away with your proud Christianity (?)—your *aristocratical* Christianity, your *I-am-better-than-thou—because-I-am-rich*—Christianity; your money-making and money-hoarding or miserly Christianity. As well talk about hot ice, or cold fire, or honest rascality, as talk about *rich* Christians, fashionably dressed Christians, or Christians who do not spend their ALL, their *time, property, energies,*

and LIFE, in doing good, and in the exercise of the sentiments. Much of what now passes for religion, is no more the Christianity of Jesus Christ and his apostles than it is the religion of Satan, nor half as much; for, *this*, is the religion of the propensities; *that*, the religion of the *moral sentiments*. On the day of Pentecost, they "had *all things in common*," and "went from house to house breaking bread and giving alms;" but now, "if you get over into my orchard to get a few apples or peaches to eat, I'll set my dog on you, or send you to prison, you hungry rascal!"—that is, you are a rascal, because you are hungry. I do maintain, that lining our highways with fruit-trees, so that the poor could pick, and lay up, and even sell, besides being shades and ornaments to the traveller would empty our poor-houses, jails, and prisons. Man does not know how to live.

Phrenology is strongly in favor of *public* works, and of associations having all things in common, else, why its organs of Benevolence and Adhesiveness. But we have not time now to follow out these principles.

It should be added, that the *killing of animals*, is directly calculated to sear and weaken this faculty; and should therefore rarely take place. Were a flesh diet productive of no other evil consequences than lowering down and hardening Benevolence, that alone should forever annihilate so barbarous a practice.* Destructiveness should seldom be allowed to conflict with Benevolence. The cruelties practised upon our animals that are slaughtered for the meat market, are sickening, and incredible. See the poor calves, sheep, &c., tumbled together into the smallest possible space; their limbs tied; unfed, bellowing continually, and in a most piteous tone, their eyes rolled up in agony, taken to the slaughter-house, and whipped, or rather pelted *by the hour* with a most torturing instrument, and then *strung up by the hind legs*, a vein opened, and they dying by inches from the gradual loss of blood, the unnatural suspension, and the cruel pelting—and all to make

* A young lady of high moral feelings and predominant Benevolence, seeing a calf led to the slaughter, urged and pleaded with her father to purchase it and spare its life. He did so. She never allows herself to eat anything that has ever had life in it, and this is *right*.

their meat white and tender. A friend of the author, who lived near one of those places of torment, blood, and stench, had his Benevolence, naturally very large, wrought up to its highest pitch of action, by the horrid groans and piteous exclamations of these dying animals, and was compelled to hear the blows with which they were beaten. At last he went to the butcher and remonstrated. This produced no effect. He went again and *threatened* him, telling him that if he heard another groan from dying animals, he would make *him* groan, and in so positive a manner that the cruelties were abandoned. To kill animals outright, is horrible, but words are inadequate to express the enormity of the refined cruelty now generally practiced upon helpless dumb beasts by these murderers of the brute creation. Look at the hideous and indescribably painful expression left on the heads of calves, sheep, hogs, &c., that we see in market, or see tumbled into a cart for the glue manufacturer.

Another barbarous practice against which Phrenology loudly exclaims, is *shooting birds.* This is, if possible, still worse, especially when the little warblers are of no service after being killed. To kill them suddenly by a shot, is not particularly barbarous, because they suffer little, and only lose the pleasure of living; but to kill them from the love of killing, must harden the heart and sear Benevolence beyond measure. Its influence on the cruel *perpetrator*, is the main motive I urge. Another motive is, do not kill birds of song; for you thereby deprive your fellow men of a great amount of pleasure derived from listening to their warblings. And then again, they feed on worms and insects, and thereby preserve vegetation. I doubt not but much of that destruction of wheat, of late so general and fatal to the wheat crop, would be prevented by an abundance and variety of birds. In other words, take heed to the monitions of Benevolence, and commit no cruelties, but scatter happiness in all your path, and you will be the happier, and greatly augment the happiness of all concerned.

To cultivate this faculty, be kind, neighborly, obliging, well disposed, sympathetic, and cultivate good feeling towards mankind. Take hold of some benevolent project—the tem-

perance or some other philanthropic cause, and make and improve every opening for doing good. Especially divide with your fellow-men, and exercise this faculty habitually.

But this organ is often too large, or, at least, wrongly exercised. Many have ruined themselves and injured their families and creditors by endorsing, trusting too much, and yielding to the persuasions of others. I cannot recommend the *diminution* of Benevolence, only its proper *direction*. You may probably do more good with your money than by endorsing. Govern Benevolence by intellect. But giving *money* is but a small part of this organ. Interesting yourself in the welfare of your fellow-men—in these little acts of sympathy, concern, advice, and assistance, which it is more properly the office of this faculty to prompt.

CONSTRUCTIVENESS.

Ingenuity: skill and dexterity in the use of tools: the mechanical taste and talent: sleight of hand in making things and turning off any kind of work: ability to tinker, make, build, construct, manufacture, use tools, &c.

ADAPTATION. Man is so constituted as to require houses, garments, machinery, agricultural and other implements and instruments, &c., &c., in order even to live, much more to be happy; and this constructing faculty adapts him to this want or economy of his nature. In addition to this, man is emphatically a tool-making and a tool-using animal, as well as a working being; and this faculty gives him this working propensity, as well as the skill to execute most kinds of manual labor. Even the farmer and day-laborer use this faculty in every stroke with the hoe, or axe, or scythe; and all mechanics, artists, engineers, builders, &c., employ in every thing done with the hands or with machinery; and, other things being equal, the greater this faculty, the greater the success, and the more rapid the dispatch of every kind of work.

The utility, as well as convenience, of this faculty, is indeed great, not to the mechanic and laborer merely, but to ALL as a means both of convenience and usefulness; so that they can do many a little tinkering job for themselves, better than anybody else can do it for them; and also as a means of amusement and healthy exer-

cise. "By the sweat of thy brow shalt thou eat bread all the days of thy life," and "Whosoever will not work neither shall he eat," are written upon the constitution of man, as well as on the page of Revelation; and, in accordance with this law, he is endowed with CONSTRUCTIVENESS, or the disposition and ability to WORK. Let *all* children, therefore, be taught to *labor;* the rich as a means of pleasure—the poor, of support. Accordingly, this organ is large, and the faculty active, in nearly all children. Let it be cultivated, not only by giving them blocks and building-materials, as mentioned under Size, but also by encouraging them to make kites, windmills, mill-dams, water-wheels, bows and arrows, cross-guns, miniature sleds, boats, railroads, steam-engines, &c.; and by drawing birds, horses, houses, landscapes, &c. Instead of this, when the boy would draw pictures on his slate, in place of cyphering, he is scolded or chastised. *Let drawing be encouraged.* I would to-day give a handsome proportion of all I am worth to be able to draw accurately, so that I could sketch and draw, exactly to suit me, such phrenological heads and illustrations, as I often meet in real life; whereas now, I am compelled to obtain but few, and then to trust to artists who do not understand Phrenology.* Let children use tools, and take your knife, and be encouraged to whittle, carve, make sleds, wagons, &c., &c., and even have a shop of their own, supplied with tools with which to tinker. And this is doubly important to those who are delicate, as a means of strengthening their muscles, and drawing the blood and energies from their heads to their muscles, and equalizing their circulation. (See "Phrenology applied to Education and Self-Improvement," p. 29.)

The German teachers, in addition to the cultivation of Size, already mentioned, take their pupils to a machine, and require them to notice minutely every part of it, from the origin of the power all the way to its expenditure, and to remember the looks, (Form,) position, (Locality,) and office (Eventuality,) of every part, and to *draw* them after they get back; which furnishes a most excellent excercise of nearly all the intellectual faculties. I admire this

* The importance of combining a knowledge of Phrenology with the arts, especially with *portrait* painting and *engraving*, is very great, and too apparent to require comment. In a few years every artist must be a Phrenologist, or be out of employ.

practice, and long to see it introduced into all the schools of America.

This also gives that exercise to their bodies which I have all along insisted upon as so *all*-important to the development of both their physical and their intellectual powers. I advocate strongly. I even urge upon parents and teachers, the *peripatetic* method of teaching, namely, that of showing and explaining things to children and youth, while their *bodies* are in motion. Who does not know that his mind is far more active while his body is in motion, and his circulation increased by exercise? I write my best pieces, after having *exercised*; and before lecturing, I walk or ride several miles *rapidly*, or chop, saw, or split wood, or do something for one or two hours, to get up the *circulation*. The words and ideas then flow rapidly, and every one is "like a nail in a sure place." And also when I write, I usually have a high desk, at which I stand, and a place to walk. I *walk* out an idea, and then write it down. and walk out another, and so on. One reason why people sleep in church is because their *bodies* are motionless, which prevents the circulation of the blood through their brain, and stupor follows, But let them stir around, aud they feel wakeful and clear-headed again.

Who does not think more clearly, feel more intensely, and speak more freely and in point, when walking, or laboring, or at least when their bodies are active, than when they have been standing for hours? And remember that this principle applies with tenfold greater power to children, than to adults. One day of teaching, such as I have described, that is, having things *shown* to children while abroad and *on foot*, is worth a month's study in school. Aye! more, the one deadens the brain, and thereby injures the intellect, while the other powerfully excites the brain, and expands and invigorates the intellect. I shall elsewhere show that the relation between the body and the brain is most intimate, and especially between the body and the *base* of the brain, in which the perceptive organs, or the organs of the memory, are located; and therefore, in teaching children, and even in cultivating the memory, preserving the health, and keeping the body vigorous, are two of the first and most essential things to be attended to.

To enlarge this organ, use tools, tinker up things, turn your hand

to mechanical operations. In short, *exercise* this faculty in making things—in any and every thing done to the hands.

To *reduce* its action, remember that this faculty is too great, that it engrosses too much time, and if hope be also large, renders you somewhat chimerical as to inventions. Hence, do not give away to this inventive and tinkering faculty, to your injury.

IDEALITY.

Good taste; refinement of feeling and manners; delicacy; sense of propriety; fancy; love of polite literature, belles lettres, and a chaste and elegant style; that faculty which perceives and admires the beautiful, the rich, the exquisite, the sentimental, the perfect, and the fine arts generally; which gives impassioned extasy and rapture of feeling, elegance and beauty of style, and inspiration to poetry and oratory. It softens down the rougher features of man's nature, and creates a desire for improvement and perfection.

ADAPTATION.—All nature is full of *beauty* and *perfection*. All the creations of Infinite Wisdom, besides being so useful, and so perfectly adapted to the end they serve, are encircled in a halo of glory and loveliness. "The lily of the field," not only bears seed, each after its kind, but there is a beauty, an exquisiteness, a perfection, a charm of construction, color, &c., which instinctively excites and delights Ideality. What pleasure is greater than that of contemplating the beauties of creation, strewed thick around us, and studding our path wherever we go? Beautiful lawns, wandering streams, extended valleys skirted with hills, beautiful birds decked with golden plumage, moving with infinite ease and grace, beautiful animals, splendid female faces and forms, captivating and charming in every accent and motion, refined, pure minded, accomplished, and superbly elegant in all they say and do; youug men, handsome in looks and prepossessing in address, beautiful paintings, high wrought poetry, all charm, delight, purify and elevate the soul, making earth a paradise and man happy.

This organ also refines the manners and expressions, and chastens and purifies all the mental manifestations, and thus contributes greatly to virtue. I never saw a culprit with this organ large. The inmates of our prisons, to a man, have this organ small. It pu-

rifies the animal feelings from dross, converts gross animal passions into virtuous love; softens down the rougher characteristics of our nature, and every way augments the virtue and happiness of mankind.

Let this organ be cultivated in children especially. Let them be encouraged to observe and admire *natural* beauty, in preference to the beauties of art. Few things chasten the grosser manifestations of the passions or elevate the soul, more than the study of the works of nature. Nature, how perfect, how beautiful, how exquisite throughout! And yet her beauties are comparatively a sealed book to most of her children, because they have no eyes to read, no time to contemplate them.

To enlarge this organ in yourself, cultivate an observation and admiration of the beautiful and perfect in nature and art, the former especially. Cultivate flowers, and take frequent opportunities to observe and admire them. As you mount an eminence, stop and cast an admiring eye abroad upon the surrounding scenery, or pluck the pretty flower that grows beneath your feet, or let your eye rest on the gorgeous rainbow, or rise in the morning to contemplate aurora's beauties, or take a walk when the setting sun is casting his last rays upon delighted earth, skirting the western sky with its golden rays, and casting a mellow richness over earth and its beauties, or cultivate the acquaintance of those who are refined and agreeable in expression or conduct, and avoid the company of the coarse and vulgar; admire beautiful forms, both animal and human, and especially cultivate the society of virtuous and refined *women*, for the exercise of this faculty in them, will excite it in all who are in their company; and this organ is usually much larger in woman than in man. Read books the style of which is finished and the sentiments elevated, (works of fiction are far from being calculated to cultivate this sentiment, but often contain allusions most objectionable, and create a wild, erratic, extravagant fancy, rather than a true, refined taste,) cultivate personal neatness and elegance of manner and expression, and take advantage of that inexhaustible storehouse of beauty with which nature every where abounds.

A chapter in my own history. Brought up, as I have already remarked, in the back woods, and with little to cultivate this faculty, this organ became deficient in my own head. I was not aware

of this deficiency, till Phrenology showed how *thin* my head was in this region. Immediately, I set about its cultivation; and to effect this end, when my profession requires me to travel, I take every opportunity to mount the driver's seat on the stage, or walk the deck of a steam-boat, that conveys me from place to place, in order to behold and admire the ever varying scenery that presented itself, and those beauties which every where met and delighted the eye. I often wander on the hills or on the shore of a lake or bay, and employ other similar means of exciting this faculty. To what extent this faculty has been improved, I leave to the judgment of those who heard and can compare my style of lecturing and writing ten years ago with my style now.* More time to *perfect* my productions, (and nothing do I desire more,) will doubtless show a decided improvement in the *manifestation* of the organ of Ideality; yet I am still free to confess its deficiency.

There are doubtless several species of this organ, adapted to different kinds of beauty, but the above analysis of this group or cluster of organs, will enable the reader to understand the *principle*, which he can apply as universally as he pleases to the cultivation of every kind of Ideality.

* In one important respect, that of writing, the comparison is unfortunate, because then I published but little and took more pains. Every page of the Journal has been written under circumstances most unfavorable—either between eleven o'clock at night and daylight, after the exhausting lectures and labors of the day, or else in my office, subject to continual interruptions, and without any time for re-writing and hardly for revision. If any are disposed to find fault with this course, I reply, that unless *I myself* continue the Journal, no other person will, and I have done the *best I possibly could*. It must either have died, or been conducted as it has. "Unaided and alone," I have been editor, publisher, supporter, and "all hands," and am likely to be, besides my professional duties as a *practical* Phrenologist. *Examining heads is my profession*—editing the Journal, is a work of *supererogation*—a burden *additional*; yet, after all, in *scientific productions*, far more attention should be paid to *subject matter* than to the ornaments and graces of *style* merely. The blending of the two may be advisable, yet, if either predominates, it should be *intellectual* and *philosophical* predominating over the *ornamental*.

SUBLIMITY.

Conception of the grand, awful, and endless; sublime emotions excited by contemplating the wild, grand, vast, romantic, magnificent, towering, sublime, and splendid in nature and art, such as the dashing, roaring, foaming cataracts, towering mountains, flashes of lightning, loud peals of thunder, the commotions of the elements, the starry canopy of heaven, &c.

ADAPTATION.—Ideality is adapted to the beautiful lawn and the cloudless sky, Sublimity, to the dark rolling clouds rent with lightning and echoing with startling thunder, and the rocky mountain peak, hiding its head in the clouds of heaven, and standing alone and sublimely, a monument of Almighty power. The above analysis of the organ will show what is calculated to excite and enlarge it. Travelling in a mountainous country, is particularly calculated to improve this faculty.

IMITATION.

Power of imitating and copying; of doing what one sees done; mimicry, &c.

ADAPTATION.—If man had no faculty for *copying*, if each member of the human family were obliged to commence the world *de novo*, from the beginning, and without adopting or patterning after the improvements and inventions of others, society would soon be resolved back into its original elements: the improvements and advances of each generation and individual would die with themselves, and man be utterly incapable of making any advances in civilization, mechanics, arts, science, and general happiness. He could not even talk or write, for even in these so common, so indispensable arts, the enunciation and forms of letters and words, must be *imitated*. Each must do as all the others do. But *with* this faculty, the inventions of every generation and individual, are copied by all the others, and thus, in all machinery, mechanical, mining, and other operations, in farming, building, the sciences, and all the comforts and conveniences of life, improvement on improvement has been accumulated till an immense amount of *mind* will be found concentrated in them all. Good writing and speaking require its exercise, as also does excellence in nearly or quite all the mechanical arts, and in fact in almost every thing we say or do.

Hence, the importance of *cultivating* this faculty; yet this should be done in conjunction with *intellect* and the *moral* sentiments, which will lead us to copy only what is of real service, and avoid copying the bad. This organ is always large in *children*, and is one great means of their learning to do what they see done, to talk, &c., with such astonishing rapidity and faculty. This also causes and accounts for their learning so much more rapidly from *example* than precept. A single bad example will offset a thousand wholesome precepts. The vices of bad children spread with astonishing rapidity throughout schools and neighborhoods, and most children show a ruling passion for doing and saying what they *see* done and hear said.

Let parents and teachers make the most of this faculty, and set such examples before their children that they will be improved by copying them, and avoid saying and doing what *they* may not say and do; for copy them they will. Many boys swear just as a parrot says "pretty polly," because they hear others swear. So of smoking segars, and a thousand other pernicious habits. In short, you may read the character of the parent in the conduct of the child. If you see one child scolding another, you may know that that child is scolded, and scolded just as it scolds. So of all that children do.

Hence, like parent like child. Let us *be ourselves*, what we would have our *children* be, and for two reasons. First, in them, Imitation is always large. Much that they learn, they learn from seeing others do the same, and much that they do, they imitate. They learn from *example* a hundred fold more effectually, than from precept. Secondly: The action of any organ in us excites, and enlarges the same organ in them, as already seen.

To cultivate Imitation, set yourself about copying, drawing, patterning after others, and even imitating their walk, gestures, manner of speaking, &c. Especially, use it in conjunction with Constructiveness, by making after pattern, and, indeed, in adopting any-thing sanctioned by intellect.

There are probably two organs of Imitation, the portion next to Benevolence producing a disposition to *mimic*, and the lower, next to Constructiveness, giving ability to copy, take pattern, and imitate the arts by operating with Constructiveness.

To restrain this faculty, copy less. Be careful not to fall into the ways of others, as much as you are inclined to do. Above all, avoid copying any bad habit, opinion, or even any thing not useful. Imitate what you please, so that it be but *useful*. As a general thing, children should not be restrained from copying or mimicking as much as they please, so that they imitate what is *good*.

MIRTHFULNESS.

Wit; perception of the absurd and ludicrous; disposition and ability to joke, make fun, and ridicule; humor; pleasantry; facetiousness; intuitive perception of, and disposition to laugh at, that which is improper, ill-timed, out of place, unbecoming, &c.

ADAPTATION.—"*Laugh and grow fat*," implies that there are things to be laughed at, and that it does good to laugh at them. Some things are absurd and ridiculous in their very nature, and strike the mind as *preposterous*. The action of any organ is ridiculous when *not* exerted upon its *legitimate* object. Thus, Philoprogenitiveness is adapted to children, and hence caressing them, is its *natural* function, but an old maid fondling a lap dog or a cat, excites Mirthfulness, because she is not exercising this organ upon its legitimate object. Combativeness fighting a man of straw, Cautiousness fearing an unloaded gun, Destructiveness venting itself upon stones or sticks which may have occasioned pain, are *perversions* of these respective faculties, and therefore *ridiculous* in themselves.

There are probably two organs of Mirthfulness, the outer one, towards Ideality, creating the disposition to *laugh*, merely, and the inner one towards Causality, aiding this organ in ascertaining what is true by detecting what is absurd and ridiculous; for, what is absurd, cannot of course be true. This portion, in conjunction with Causality, detects errors by *ridiculing* the opponent's positions—a favorite method of arguing adopted by many.

This organ is usually large in children, and hence the merry laugh bursting forth so often and so heartily from them while at play. Let it be *cultivated*. Let mothers often laugh and play with children, for few things contribute more to either their health or enjoyment. I have no opinion of gloomy melancholy. It drags

down the spirits, causes the animal and mental energies to flag, and weakens the whole man. Let lively, cheerful conversation be cultivated, especially around the family hearth and in the social party, and let all give birth to whatever will amuse those around us. And if sound sense can be combined with it, if philosophy and rich ideas can be expressed in a laughable manner, all the better. This doctrine of indulging fun, is at variance with the pious but erroneous notion of many well-meaning but misguided religionists, who think a *long face* is acceptable to God, and light conversation offensive. If this had been the case, he certainly would not have implanted this laughing faculty in the breast of man, and the fact that he *has* thus placed it, is proof positive that it is our duty, as it certainly is our pleasure, to exercise it habitually.

To cultivate it in yourself, contemplate the ridiculous. Make fun. Care less for jokes, and shake them off by returning the fire. You only require to get in the *way* of making sport. It will then come spontaneously.

To restrain it, remember that you laugh at others too much. Especially, take off all sarcastic *edges* from your jokes. If they sting more than tickle, and give pain or offence, modify them, or else withhold them entirely, for this faculty was never given you with which to sting the feelings of your fellow men.

Human Nature, located between Benevolence and Comparison, gives the power of discerning the characters of others, by a kind of intuition or instinct, and is always searching out the motives of men, sounding them, and passing judgment on their talents and worth.

To cultivate it, notice little things in a man's conduct, expressions, looks, &c., and endeavor always to trace up all that others say or do to the primitive motives which prompted them; and study physiognomy, and especially phrenology.

Agreeableness, *persuasiveness, smoothness, pleasantness, &c.*, renders its possessor agreeable, enables him to say and do severe things without giving offence: obtain favors, say and do things so that they *take*, &c. It can be cultivated by putting on the conciliating, smooth, and pleasant, rather than the harsh, and by winning upon the affections of others, and commending them as far as possible. It need not be restrained, yet should never be employed to *flatter* people, or obtain undue advantages.

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AND

SELF-IMPROVEMENT.

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AND

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in the Clerk's Office of the District of Massachusetts.

PREFACE TO THE SECOND EDITION.

No subject has ever interested the mind of the Author, more than the fact that the phrenological organs are capable of being *enlarged*, and the MEANS OF EFFECTING this enlargement. Improvements in agriculture, the arts, machinery, &c., &c., are valuable in their spheres, yet the means of *cultivating and improving the* MIND OF MAN, is *infinitely more* important and useful—as much more so as *mind* is superior to *matter;* and as our susceptibility of enjoying or suffering through the medium of the *intellect and feelings*, is greater than merely *physical* pleasures. Books have been written, efforts have been made, to educate the intellect and cultivate the feelings; yet *none* of them have been founded upon the *true* nature of the mind. But, Phrenology analyzes every element of the intellect, and every fountain of the soul. It places the finger of science upon every faculty of man, and at the same time, tell us *how to improve* them all. It tells us WHEREIN goodness and perfection of intellect and feeling consist, at the same time that it points out to every one his DEPARTURES from its standard of perfection, and the MEANS OF REMEDYING them. It tells us the *relative size* of each organ, and thereby the relative power and energy of each faculty, and this shows us what are *too strong*, and what *too feeble*. It *also* shows us how to STRENGTHEN those that are too feeble, and how to reduce the action of those that are too powerful. That is, it tells us *how to improve the immortal* MIND. How to *perfect the character*. How to *remedy defects*, and *reduce excesses!*

This work presents the FIRST systematic application of Phrenology to a result so desirable, so glorious, by showing how to *increase the size* and *augment the power*, of the *intellectual faculties;* being that *portion* of the author's work on "Education and Self-Improvement," which relates to the CULTIVATION OF THE MEMORY, the INTELLECTUAL education of children, and the STRENGTHENING and EXPANDING of the *intellect*. It takes up each intellectual organ separately, shows its precise and specific function, and then how to bring it into action, so as to enlarge and invigorate it. As affording a knowledge of Phrenology, especially as regards the *nature* and *function* of the *intellectual* faculties, it will be found equal to any, if not superior to all, other works on Phrenology: but, as affording directions for *cultivating* and *strengthening* them—a department the most interesting and instructive that *can* be presented—it stands unequalled and alone; and its perusal and practice will repay the reader a thousand fold.

It dwells, with particular stress, upon the *cultivation of the intellectual* faculties of CHILDREN AND YOUTH. Hence, EVERY PARENT AND TEACHER should peruse it, and conduct the training of the infant

and juvenile mind upon the principles it contains. It exposes many errors which lay at the very basis of our common school system, and points out a far more excellent way; besides furnishing hints to the young in regard to SELF-EDUCATION, which if put in practice, will exceed in value all the mines of Mexico, and all the gold of Ophir. This is evinced, not only by the rapid sale of the first edition, but still more by the many testimonials of those who have read that edition—some asserting, that practising its principles for a single month, have improved their memories fifty per cent; and others, one hundred per cent; while others still, rate this improvement even higher yet. One gentleman said that its perusal eight years ago, would have saved him from physical and mental ruin; whereas now, both mind and body were nearly destroyed. It will work wonders for ALL who practice upon its directions. And they are simple and easy of trial.

But, to those who are pursuing a *liberal education*—to the young men of our high schools, academies, and colleges, who expect to obtain their subsistence, or to rise to stations of honor or profit, by the exercise of their intellectual faculties, as well as to all public and professional men,—it will be found to exceed all computation—not because of the ability of its Author, but because of the INTRINSIC merit of its SUBJECT MATTER.

PREFACE TO THE THIRD EDITION.

THE rapid sale of two large editions of this work, calls for a third edition. In refitting it for the press, a few improvements have been made, and also several copious additions, particularly relating to the specific application of the principles of this whole work on Education to individual cases of both self-improvement and the mental and moral culture of children, and also that part relating to mnemonics. Various systems of artificial memory have been commended so highly in past ages, and Prof. Fauvel Gouraud's system is commanding so much attention at present, that it becomes every work on the cultivation of the memory, and particularly this work, to present at least those fundamental principles that bear on this point. These remarks were written for the second edition, but omitted because mnemonics were not then deemed worthy even of a passing notice; but their recent revival in this country, and with such a whirlwind of popularity, require the remarks found at the close of this volume.

Unquestionably the reader will appreciate the cut inserted on the second page.

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MEMORY AND EDUCATION.

IMPORTANCE OF INTELLECT—MEANS OF CULTIVATING IT.

MAN is the lord of creation. The noblest work of God within our knowledge. The most complicated and perfect in mechanism. The most beautiful to behold. The most powerful to accomplish. The most exalted in enjoyment; in suffering; in function; and in constitution.

But, in what *consists* this nobleness, this superiority of his nature? In his *physical* superiority? In his possessing a greater number and variety of *bodily* organs, and those more perfect than is possessed by the balance of creation? In the erectness of his form? In the sprightliness and power of his muscular system? In even the greater power and more perfect play of his feelings and instincts? In his domestic affections? His defending, acquiring, self-caring, aspiring, persevering elements? In even his moral and religious susceptibilities? In his capability to worship God? to appreciate and enjoy the spiritual? to commune with God? to perceive the right and the wrong, and govern himself by moral principle? In kindness? In disinterested self-sacrifice for the good of others? In his aspiring after immortality? No. In neither. Not in all combined. But in the possession of INTELLECT. Not that he does *not* possess these other qualities. Not that they do not add greatly to the dignity and the glory of his nature. But that all these elements of greatness, some of which are even God-like, are crowned with *intellect*, and, especially, with REASON—the noblest gift of God to man. We praise Thee, O our God, "for all thy wonderful works unto the children of men," but we praise Thee most, we love Thee most, for the gift of REASON; for the power of THOUGHT; for our capability of perceiving and ap-

plying those sublime and glorious laws which govern nature, in all her loveliness; in all her perfection; in all her greatness; in all her variety.

It is a fully established law of Phrenology, a law unfolded in the first volume of this work, (p. 148,) that to be either virtuous or productive of enjoyment, every action of our lives, every desire, every emotion, of our souls, every element, every function of our entire nature, must be guided by intellect, and governed by the moral sentiments. Otherwise, there is no virtue, no enjoyment. Otherwise, all is sin. All is suffering. The man of impulse, is a man of misfortune and sorrow. Animal propensity is blind, and blindly seeks gratification in the teeth of virtue; in the face of enjoyment. Intellect alone can direct her into the paths of virtue, into the haven of happiness. And this intellect can do. It can bring back wandering, wayward animal propensity. It can chasten and elevate that propensity. It can greatly augment both the power, the efficacy, the successful gratification of that propensity. It can double, for the hundredth, the thousandth time, every result, every enjoyment—every thing—to which man applies himself, be it mechanics, be it agriculture, be it domestic enjoyment, be it the accumulation of property, be it self-protection, be it renown, be it what it may, even religion not excepted. Indeed, it is here that intellect showers down her richest blessings. Brings forward her choicest fruits. Attains her highest achievements. Moral sentiment, too, without intellect, is blind; is bigoted. Is a blind leader of blind animal propensity, and as much more sinful and ruinous than mere animal propensity is capable of being or of becoming, as the nature and constitution of the moral sentiments excel those of the propensities. For it is a law of things, that the greater the gift or power, the more wicked, the more miserable, its perversion. Than perverted moral sentiment, nothing is more sinful. Nothing more corrupting to man. Nothing more painful in its consequences. On this bastard stock of moral sentiment with propensity, but without intellect, grew all the heathen mythology and religious wickedness of past ages. Grow all the abominations of paganism; all the sectarianism, all the bigotry, of christendom. On this tree of the moral sentiments, guided and governed by en-

lightened intellect, grow the choicest fruits it is possible for the nature of man to yield, or for his capacities to enjoy. More than any thing else, more than all besides, man requires INTELLECT to perceive and apply the TRUTH to matters of science; to matters of government; to matters of religious belief and practice; to all matters appertaining to health, life, happiness, immortality.

Nor is there any one thing in which man is as deficient, as he is in this self-same matter of *intellect*. He *knows* (I use this word in its true sense) precious little, and that little appertains mainly to the gratification of the propensities. He spends but little time, but little money, but little any thing, upon his intellect. Not a hundredth part of either. Almost all his desires, almost all his pursuits, almost all of every thing, is expended upon the gratification of the faculties the organs of which occupy the back and lower portion of his brain; little on science, on philosophy, on studying the facts and the laws of nature. And for the violation of this law of the supremacy of intellect, he is sorely punished in the degradation, or the physical pain and suffering, or the premature death, or the prevailing ignorance and superstition, or the religious bigotry and intolerance, or the erroneous opinions and consequent defective practices, or all combined, of nearly all classes of society; all ranks and conditions of men. Nor can the untold miseries that now scourge mankind, be done away, nor even essentially diminished, till intellect mounts the throne of the nature of man, assumes the helm of state, and guides and governs all his desires, all his conduct, all his opinions.

Hence it is, that the CULTIVATION of intellect, becomes the highest object to which the attention of man can be turned; the concerns of the soul, of eternity, not excepted; for we have just seen, that in order properly to understand or practice the great interests of religion, we must possess a vigorous intellect, a well disciplined mind, and a range and power of thought demanded by nothing else whatever. Cultivate intellect, and you banish ignorance. Cultivate intellect, and you close the doors of the grog-shop, of the gambling saloon, of revelry, of lust; and check, if you do not almost annihilate, depravity in all its forms, with all its woes. Cultivate intel-

lect, and you banish paganism with all its crimes, sectarianism with all its deformities, bigotry with all its intolerance. Cultivate intellect, and you expand and elevate every element, every power, of the nature of man; adorn, and purify, and sweeten, every virtue; and crown every department of the nature and capabilities of man with the very climax of all that God has created, all that men can be or enjoy.

And then again, how exceedingly rich and exhaustless are the treasures of knowledge! How delightful the study of nature! "*Knowledge is power.*" Man is so constituted that, to study the laws and phenomena of nature; to witness chemical, philosophical, and other experiments; to explore the bowels of the earth, and examine the beauties, the curiosities and the wonders of its surface; to learn lessons of infinite power and wisdom as taught by astronomy; but, more especially, to study *living animated* nature; to observe its adaptations and contrivances—in short, to study *nature* in all her beauty, variety, and perfection, particularly with reference to the wisdom and goodness of that great Being who created all things, constitutes a source of the highest possible gratification of which the human mind is susceptible.

To descant upon the value or utility of Memory,* would be superfluous. I appeal to you who are rich, whether you would not gladly give your *all*, (the *necessaries* of life alone excepted,) for a clear and retentive memory of all you have ever seen, or heard, or known. What would not lawyers and physicians give, to be able, without notes, to recall, clearly and in order, every point of their evidence, every fact in their practice, every point in the authors they have read?

* By the term Memory, when used by the writer in this general, unqualified manner, is meant the entire class of the intellectual faculties. The leading doctrine of Phrenology, that every intellectual faculty remembers whatever belongs to its own class of operations:—that Locality remembers places; Form, faces; Eventuality, events; Causality, principles and ideas; Language, words, &c., &c., throughout the whole of the intellectual faculties—that, therefore, there are as many different *kinds* of memory as there are intellectual faculties, and that, as some of these faculties may be powerful while others are weak, so some kinds of memory may be very retentive while others are feeble, (a principle which lies at the very basis both of memory itself, and of course of its improvement,) is not lost sight of by the Author. He uses this term as it is generally understood and used in common parlance.

Similar remarks apply to men of business, to whom a retentive memory is, if possible, still more serviceable. How often has the reader felt mortified in the extreme, and angry with himself, because he has forgotten something he intended to say or do! How great the consequent inconvenience, and delay, and even loss, which a good memory would have avoided! How much more powerful and effective that speaker who can dispense with notes, yet say all he wishes; and by the aid of a clear and retentive memory, bring to mind thoughts and arrangements previously prepared! In short, is there any occupation in life in which nearly every kind of memory is not *most useful?* In many, it is *indispensable.* I ask parents whether transmitting to your children vigorous intellects and retentive memories, is not one of the richest legacies you *can* leave them? and whether a poor memory, one that is treacherous to its trust, is not a great misfortune?

If it be inquired, Is man's intellect CAPABLE of being improved? Phrenology answers, YES; and to an extent far exceeding what is generally supposed. Indeed, all efforts at education are based on this supposition; and this fact has been placed beyond *all doubt* in the previous volume. The same law of increased power by exercise, there shown to govern the entire brain, the entire man, applies here in all its ramifications.

Do parents, do teachers, do the young, or the religious, does one, do all, eagerly inquire, then, By what MEANS can intellect be so expanded, can memory be so strengthened, can the intellectual education of children and youth be so conducted, as to give REASON this desired supremacy? Phrenology answers, *By improving the power and activity of the intellectual organs.* By this means. By no other. Indeed, ALL improvement, be it intellectual, be it moral, must be based in, must proceed upon, this law. Phrenology demonstrates the fundamental, immutable law of perfect reciprocity of relation between the brain and the mind. This law is universal. It admits of no exceptions.

No Phrenologist will for a moment question either the validity or the universality of this principle; nor indeed will any who believe even in the doctrine that the brain is the organ of the mind; for, if the brain be the agent of the

mind, then must the *conditions* of the brain and of the mind, and *all* these conditions, be *perfectly reciprocal.* To admit the brain to be the agent of the mind, is to admit, that every change, every improvement, every deterioration, &c. of either mind or brain, produces a corresponding and perfectly sympathetic change, improvement, degeneracy, &c. in the other. And this law tells parents, tells the young, tells the whole world, and even all the generations of men that may rise up in all coming time, that there is no royal road to knowledge—that there is *one*, and BUT one, way—a way that is plain, easily accessible, and not only safe, but sure to conduct to the most glorious results imaginable—and that road is, *improving the* ORGANS of Memory, that is, of Intellect. Besides this way, there is no other. Any, every method proposed by the most gifted and ingenious of mortals, ay, even by angels, or by God himself, *cannot possibly* improve it in any other way. Indeed, this method is that invented by the Maker of man and of the universe. Vain, then, perfectly futile, and palpably injurious must be every other means, *all* other methods, of improving the memory, or indeed any other faculty of man. Will the reader allow me to call special attention to this fundamental principle? Cast about. Scrutinize it closely. Is it correct? May we rely certainly upon a *therefore based in* it, and *growing out* of it? Does it admit of a single doubt or exception?

But, "By *what means* can the *physical organs* of memory be improved?" The answer to this question is *twofold.* First, a general improvement of the *physical* health, or of the animal tone and vigor of the system, will improve the action of the brain as a whole, and especially of the organs in its base, (see demonstration of the sympathetic relation between the body and the base of the brain, in Vol. 1, of this work, page 94.) So that, as most of the organs of memory or intellect occupy the base of the forehead, whatever augments the general health and action of the system, will of course improve the memory.

The only remaining means of improving the physical organs of memory, and, of course, of strengthening the memory itself, is by the EXERCISE OF THE ORGANS of memory. Brains cannot be *bought.* By no means whatever can any

addition be made to either the volume, or the activity, or function of Eventuality, or Language, or Causality, or any one of the intellectual organs, that is, organs of the memory, but by *exercising the faculties* of memory. By this means, the organs *can* be improved. By this means, both their volume can be enlarged, and their facility of action can be improved. Nor is there *any possibility* of improving it by any other means whatsoever. Their exercise causes the blood to flow to the organs exercised, in the exact proportion of that exercise; and this augmented circulation, accompanies a proportional increase of functional power. That same physiological law which governs the increase of size and power of function in the arm, by exercising that arm, also governs the increase of power in the intellectual organs or faculties. As the arm of the blacksmith is enlarged and strengthened by swinging his hammer, that is, by *using* his arm, so Eventuality, Form, Language, Causality, and all the other intellectual organs, can be *increased in size*, and their *facility and power of function augmented* by their EXERCISE —by that ONLY—the improvement in the health already mentioned alone excepted. I submit this principle to the candid thinking reader. I call upon parents—I call upon teachers, upon all men of science—to say, by what other means than their *exercise* can the *vigor of the cerebral* ORGANS be augmented? All silent? Then our two principles—the first, that all improvement in the memory must consist in augmenting the physical function, and improving the physiological condition of the *cerebral organs* of memory; and, the second, that this improvement, with the single exception specified, must be effected by *exercising the faculties and organs* of the memory and intellect—stand upon the broad, firm basis of the nature and constitution of man.

By what means, then, can this cerebral action of the intellectual lobe be promoted? By precisely the same means as that specified on page 138, Vol. 1, of this work, namely, by setting the appropriate *food* before them; or by throwing before them their natural stimuli. Thus, Individuality springs into powerful and spontaneous action, whenever *objects* or *things* are presented for its inspection. Causality, whenever *laws* or *causes* are thrown in its way. Language, whenever

ideas are presented for communication. Eventuality, whenever *facts* are to be seen or remembered. So of each of the other intellectual faculties. And presenting things to the inspection of Individuality, laws to the investigation of Causality, places to the action of Locality, &c., *will* bring them into action, and thus enlarge and improve them.

Hence, then, in order to *educate* or *discipline* the mind, its *nature, primary powers*, and *laws of action* must be understood. These, few parents or teachers even *pretend* to understand; and hence, millions of money are annually expended, and thousands of teachers constantly employed, almost in vain. As well attempt to navigate the ocean without the compass, survey the land without the needle, study astronomy without the telescope, or try to do any thing else without knowing what requires to be done, or how to do it, as undertake to educate the young, or discipline one's own mind, without *first* understanding the *primary faculties* of the mind, as well as their *laws of action*. To be successful, education and intellectual culture MUST be *adapted to the mental faculties*, and also conducted in harmony with the laws of mind. These, Phrenology explains most beautifully and early; thereby furnishing the only correct guide to parents and teachers. The *objects* of this work, therefore, will be,

1. TO ANALYZE THE INTELLECTUAL FACULTIES; and
2. TO SHOW HOW TO ENLARGE AND STRENGTHEN THEM.

That is, to show how to *improve every kind of memory*; how to conduct the *intellectual education of children and youth*; and how to *strengthen and expand the intellect*; as well as how to *acquire knowledge*—objects, both individually and collectively, of the *highest possible importance*, especially to *parents*, *teachers*, the *young*, and those who are studying a *profession*.

And the *first* thing to be done, is, to obtain a knowledge of your own or children's developments, especially of the intellectual organs, in order that you may know what faculties are too weak, (there is very little danger that any of them will ever become *too large*,) so that you may know to which to apply the stimulus. This knowledge may be gained, either by studying phrenology yourself, or by applying to a skilful practical phrenologist; but the *knowledge itself* is *indispensable*.

The *organs* of the intellectual faculties occupy the *forehead*. The rule for ascertaining the amount of brain devoted to the intellectual organs, is this:—Erect a perpendicular line from the most prominent part of the zygomatic arch—the bone which commences just in front of the ears, and runs towards the eye—and the amount of brain *forward* of that line, indicates the *size* of the intellectual lobe. This method of measuring the intellectual lobe, is far better than that of measuring from the *ears* forward, which is very imperfect, first, because it measures a part of the propensities; and secondly, because the organs are sometimes short and broad, and sometimes slim or long in proportion to their breadth.

These faculties are usually divided into two classes; yet I am satisfied that making a third class will still farther facilitate their study. The first developed of these, as well as the most important, are the organs in the middle portion of the forehead, embracing Individuality, Eventuality, and Comparison, which might be called the *Knowing* organs, being the first if not the main channels through which a knowledge of things, especially of the phenomena and laws of nature, enters the mind.

[illegible] children will be found to have a great fullness, if [illegible] commencing above the nose and ex- [illegible] up- [illegible] they [illegible] to [illegible] [illegible] [illegible]

ness, this development gives a talent for judging correctly of machines, inventions mechanical works, architecture, contracts, &c., &c., together with a talent for discovering and applying mechanical principles in new ways, or to new ends. Great inventors, such as Whitney, Fulton, Winans, &c., have this development, and so do superior engineers, contractors, &c. Combined with the mental temperament, it delights in the study of the *natural sciences*, as distinguished from literature, (which is imparted by the organs in the *middle* line of the forehead above the nose, or those already described,) and constitutes a truly *scientific* mind, and is always large in such men as Cuvier, Buffon, Eaton, Day, Hitchcock, Silliman, Herschel, &c.

The only remaining form of forehead is, that in which the *reflective* faculties predominate. This may be known by a high and wide forehead; one that is perpendicular, and has a square appearance at the upper part. This indicates a thinking, reasoning cast of mind, and a desire to look into the *causes* of things; a talent for adapting means to ends; for contriving and creating resources, inventing, and effecting much with scanty means. What is commonly known as good *judgment*, depends upon this organization. It gives depth and strength of intellect, and the higher kind of mind, yet not brilliancy, or what is called smartness, which depend upon the form of the forehead first described. This class of faculties is less likely to be called out than most others, and hence, men having strong minds and great originality and penetration, often pass through life like a lion in a cage, without an opportunity of showing their intellectual strength. Such are great only on great occasions; yet, if placed in situations calculated to call out their powers, they will be found adequate to any emergency, and the natural leaders of those whose perceptive faculties prevail. Reasoning intellect oversees and directs, while perceptive intellect executes.

A hollow, or depression, in the centre of the forehead, indicates a defective memory of details and smaller matters; while a depression extending through the *middle* of the forehead from side to side, indicates a treacherous memory of details, names, dates, incidents, every-day occurrences, &c.

We will now analyze the *separate organs*, and show *how to excite each* of them.

INDIVIDUALITY.

OBSERVATION of things: curiosity to SEE and EXAMINE objects: noticing things in their isolated capacity, and as independent existences: cognizance of the identity, personality, or individuality of bodies: power and desire of observation.

ADAPTATION.—On looking at any thing, as a book or a pen, the first impression made upon us is that it is a *thing*. It is its *personality*, its *individuality*, its *thingness* that first enters the mind. Before we can examine its uses or properties, we must know that it is a *something*. The material world is parceled out into single objects without number, each of which has a separate existence of its own. Thus, who can count the sands upon the sea-shore, or the leaves or twigs of the forest, or the particles of matter? And each, in its very nature, has a separate existence of its own. To this *necessary* property of matter, therefore, this faculty is adapted.

This is the *looking* faculty. Its one distinctive function is to *see things*. It asks, *what* is this, and *what* is that. It creates that intellectual curiosity, as well as that instinctive desire to examine and discover things which has resulted in most of the discoveries of modern science, improvements in agriculture, the arts, science, &c., and discovered Phrenology. It is that door of entrance through which a knowledge of things is received into the mind, and takes cognizance of what is called the "*divisibility* of matter," or that quality which allows a body to be divided and sub-divided *ad infinitum*, while each portion cut off still remains a distinct thing.

As this faculty is the door through which a knowledge of external objects enters the mind, so its organ is one of the first developed in infants. The babe of a few hours, or at least days old, begins to *look* at surrounding objects; and to notice, gaze, and stare. Indeed, this curiosity to *see* and *handle* every thing, to pull things apart so as to see what is inside of them, &c., seems to be one of the *strongest* intellectual desires and functions of childhood and youth, as well as the great medium of receiving information. This *looking* tendency of children is too strong, too unequivocal to be mistaken, and the *result* to which it brings us, is equally conclusive and unavoidable. It says, and in language too loud, too plain, to remain unheard or be misconstrued—the language of *nature*—that children

should be taught by OBSERVATION *first and mainly*, from books, afterwards and secondarily. Is not *seeing* a thing infinitely better than any *description* of it that can be given, especially on *paper?* This insatiable *curiosity* of children, and their extraordinary development of Individuality, together with the incontestible *fact* that what they *see* is far more vividly and indelibly impressed on their minds than what they *read*, expose the fallacy of the almost universal opinion that children must learn to *read and spell first*, as almost the *only* medium of acquiring knowledge. It also shows that the general custom of consuming *five or more years* of the most valuable portion of life in learning to read and spell, is unnatural and injurious. The fact is that education is now *begun at the wrong end*, and conducted upon erroneous principles throughout. In educating children, should we not follow the order in which their *organs* are developed? Every other course is at war with their *natures*, and therefore preposterous. They learn by *means of their organs*, and therefore they should be taught nothing appertaining to any organ *till it is developed.* But as soon as any intellectual organ begins to be developed, its *cultivation* should be commenced. Individuality is one of the first of the intellectual organs developed, as well as one of the most prominent in childhood and youth, and therefore education should be *begun* and *continued* by *showing them things*, and how *to do* things. Shall we require them to study subjects which they have not yet the power to comprehend? As well set the blind to selecting colors, or the deaf to learning music.

This error of teaching children from books instead of observation, is almost fatal to the exercise of intellect, and of course to the development of both the intellectual faculties and their organs. Reading is arbitrary, and requires a vigorous and protracted exercise of the intellect; whereas observation is natural, as much so as breathing or sleeping. Learning to read is irksome and therefore repulsive, but observation is delightful and attractive, and thereby stimulates the mind to a far more vigorous action than books which are disagreeable have the power to do; for, all know with how much greater energy the mind grasps and masters what it likes than what it dislikes. Learning to read does not *interest* children, and

therefore does not call their intellectual organs into *action*, and therefore weakens instead of strengthening or enlarging them; while observation, having things SHOWN and *explained* to them, delights them beyond measure, which calls their intellectual *organs* into exercise, and this enlarges them, and facilitates their action, as well as disciplines and invigorates the mind.

In the light of this principle, no wonder mankind are so ignorant and every way so unintellectual. No wonder they flock by thousands to see monkey shows, circus-exhibitions, and every tom-foolery and humbug that may be started, yet take but little interest in purely *scientific* or intellectual matters. True, they flock in crowds to hear an eloquent speaker, yet it is because he rouses their *feelings*, but how few go to hear close *reasoners*, or read sound philosophical productions. No wonder that mankind bestow most of their time and labor upon the gratification of their feelings and passions, and that even their *religious* belief and practice are mainly a matter of education or feeling, and little of intellect.

This lamentable deficiency of intellect is certainly not *constitutional*. It is not the fault of man's *nature*; for, as already seen, Phrenology lays down the doctrine as fundamental and universal, that *intellect* should direct and govern all our feelings; and what nature *requires* she *provides*. She requires sufficient intellect to guide the feelings and moral sentiments, and accordingly, nearly *all* children have superior intellectual developments—far better, in proportion, than adults. How much oftener do we see fine foreheads on children than on grown persons? But *why* this relative decrease of those organs designed and adapted by nature to guide and sway man? What *causes* this relative decrease of the intellectual organs in adults? That which causes *colored* children to have better heads than colored adults, and colored people at the north than those at the south; namely, because nature does more for them than education *perfects*—because they become weak from mere INACTION; and this is because their studies are not adapted to their faculties—because *books* are made to *precede* and *supersede observation* and *facts*, and the consequent *want of interest in their studies*. Want of interest in their studies is the fatal secret of our intellectual inferiority.

The inability of children to comprehend book-studies, together with their utter want of adaptation to the order in which the faculties are developed in children, is the primary, procuring cause of all.

I know, indeed, that I am advocating a bold innovation; and sapping, or rather undermining the very foundation of modern education; that I am demolishing, at a single stroke, an idol to which parents cling as they do to their children themselves, and on whose altar millions are annually sacrificed in body, and almost ruined in mind—but I cannot help it; for, my data is *Phrenology*, and my inferences are conclusive. From the universal fact that Individuality is the first and most prominently developed intellectual organ of children, there is no appeal; and, from the inference that, *therefore*, this organ should be brought into habitual action in them; that to *show and explain things* to them should even be *the* leading object of early education, is direct and unequivocal. That teaching them to read and spell, exercises their observing powers but *little*, or at least not to any extent worth naming, is self-evident. It even absolutely *prevents* observation, instead of promoting it. What is there within the walls of a school-house for children to see? Absolutely nothing but an occasional prank of some mischievous scholar, at which, if they see, they naturally laugh, and for this they get chastised or boxed over the ears, accompanied with a "There, now, see that you keep your eyes on your book." As well chastise them for breathing, or for being hungry! Shut out from the view of objects at school, and mostly confined within doors while at home, no wonder that they lose their intellectual curiosity, and find their minds enfeebled. Their arms, or feet, or any other physical organ, if laid up in a sling, or prevented from exercise, would also become enfeebled. At three years old, just when they require all the physical energies of their yet delicate nature for growth, they must be confined in a school house; their growth thereby stinted; and fatal disease often engendered, and all to *spoil their intellects*. True, parents *mean* it for the best, but that no more obviates the evil consequences, than giving them arsenic, with the intention of benefitting them, would prevent its killing them.

But this bold, and at first apparently revolting position, is

still farther established by the method by which the human mind arrives at all correct conclusions. Reasoning alone, without its being founded upon *observation*, cannot teach any thing. Would *reason alone* ever have discovered, or can it even *perfect* Phrenology? Can reason teach us, in the first instance, that the function of a muscle is motion, or of a nerve, sensation; that the eye was made to see; that heat can be obtained from trees? that water can quench thirst, and food satiate hunger? that a stone thrown into the air will fall again to the earth? Observation must always *precede* reasoning. After we have *seen* thousands of stones that were thrown into the air return to the earth; seen food satiate hunger, and water quench thirst, each, thousands of times, &c., we may *then* begin to reason that *other* stones thrown into the air will also fall to the earth, that food in other cases will satisfy hunger, and water allay thirst, &c. The *inductive* method of studying nature, namely, by *observing facts*, and ascending through *analogous* facts up to the laws that govern them, is the *only* way to arrive at correct conclusions—the only safe method of studying any science or operation of nature, Phrenology included, or of ascertaining any natural truth.

Now, the minds of children are only the minds of adults in embryo. The former are compelled, by an unbending law of mind, to gain all their knowledge by the same process by which the latter perfect theirs—by *observation*, followed by reason. Then let children be *taught* this lesson of induction as their *first* lesson, their main lesson during childhood. This lesson never falsifies; books and papers sometimes do; and thereby bias and warp their judgment, implant errors, and blind reason.

I now appeal whether I am not on *philosophical*, as well as phrenological ground—whether I am not planted on a *law of mind*, and whether education should not be made to conform to this law. Is not this point *self-evident?* and should not education be at once *remodeled* in harmony with it? I doubt whether fifty years will pass, if twenty, before this fundamental change will be effected. I even expect to live to see it, even though the good (?) old way is so thoroughly riveted upon the affections of parents. But let every reader ask himself what *good* his books did him while a child? Let him

look around, and he will doubtless find, what we have been astonished to observe, that many men having the strongest minds as well as memories, and the best business talents, do not know how to read or write. Let him ask which is preferable, book-learning, or common sense? a college learned sapling, or a strong-minded, common sense citizen who cannot read? and train his children accordingly. Not that reading is not good, but that common sense is far better. Not that I would have reading, writing, and spelling neglected, but I would make them *secondary*, both as to time, and as to intrinsic importance.

The course pointed out by Phrenology, then, is simply this. Even before your child is three months old, place a variety of *objects* before it; take it into rooms and places which it has not yet seen, and hold it often to the window to look abroad upon nature, and see things that may be passing, &c. At six months, take hold of the things shown it, and call them by name, as plate, bowl, knife, fork, spoon, table, bed, &c. At one and two years old, take it out of doors much, (which will strengthen its body as well as afford increased facilities for seeing things,) show it flowers, trees, leaves, fruit, animals, &c., in their ever-varying genera and species; and when it asks you "Pa, *what* is this?" "Ma, *what* is that?" instead of chiding it with an "Oh, dear, you pother me to death with your everlasting questions, do hush up," take pains to explain all, and even to excite curiosity to know more. Take your children daily into your fields, or gardens, or shops, and while you are procuring them the means of *physical* support and comfort, store their *minds* with useful knowledge. Even if they hinder you, rejoice; remembering that you are developing their immortal minds—a matter of *infinitely* greater importance than adorning their *persons*, or leaving them rich.

As they become three and four years old, take them to the Museum: show them all the fish, birds, animals, &c. Tell them all that is known about the habits, actions, and condition of each, (not all in a day, or in a year,) and provide them with books on natural history, with explanatory cuts, (what, for children to read before they have learned their letters? no, but) so that, as they clamber upon your lap, and fold their filial arms around your willing neck, you may show them

these pictures, and read what is said of the habits, dispositions, modes of life, &c. of the animals represented. Show them the minerals, their diversity, colors, kinds, &c.; and then take them into the laboratory of nature, and show them the operations of the chemical and philosophical world.

Take them again into your garden; show them a pretty flower, (reader, did you ever see a child that was not extraordinarily fond of flowers?) show them its parts and the uses of each; the calyx and its texture and location as adapted to the *protection* of the flower; the petals and their office; the stamens, and their office; the pistil, and all its other parts, with the uses and functions of each, and your child will be delighted beyond measure. The next day, show it another and different flower; point out their resemblances and differences, and you not only gratify, or rather excite and develope your child's intellectual curiosity, but also teach it to analyze, compare, classify, &c.—the first step in reasoning.

"But I do not *know* enough," says one parent. Then go and learn. Let young ladies spend less time over their toilet, music, love-tales, parties, "setting their caps," &c., so that they can learn the more, and be the better qualified to cultivate the intellects of their children. Parents are solemnly bound, in duty to their children and their God, not to *become* parents till they are qualified to *educate and govern* their children.

"But I have not the *time*," says another. Then you should not have time to *marry*. Take time first to do what is most *important*. But more hereafter on the duties of parents to educate *their own* children, and also on the qualifications requisite for this most responsible office. I will *first* show how to *educate* children, and then, how to find *time* to do it. And yet, strange inconsistency, many young people rush headlong into the marriage state, totally unqualified to train up their children, either intellectually or morally. And it is still *more* strange, that, with all the *interest* felt in this subject, and all the efforts made to improve it, we have only made matters worse; because, the modern systems of education are not founded in the nature of man; but, in nearly every feature, are in direct violation of that nature, especially of the natures of children.

Having thus laid the *foundation* of education in *observation*, not books, I proceed to build its first story, which consists in the cultivation of

EVENTUALITY :*

Desire to witness or make EXPERIMENTS ; to find out what IS ; to know what HAS been, and to ascertain what WILL be ; love of KNOWLEDGE ; thirst for INFORMATION ; desire to hear and relate ANECDOTES ; recollection of action, phenomena, occurrences, circumstances, historical facts, the news of the day, events, &c.

ADAPTATION.—Nature is one great theatre of *action, motion, and change.* These changes or operations, are almost infinite in number and variety. Rivers are ever running, the tides ebbing and flowing ; the seasons going and returning ; vegetation springing up, arriving at maturity, or returning to decay ; and all nature, whether animate or inanimate, is undergoing one continual round of changes. Man, so far from being exempt from this law, is a perfect illustration of it. Instead of being placed in the midst of one monotonous *now*, one unchanging *sameness*, his heart is ever beating, blood always flowing, lungs ever in motion, and his mind (at least in its waking state) experiencing a number and variety of incidents or events never to be told ; for, the very recital of them, would only double their number. Innumerable historical events have been continually transpiring from the first dawn of human existence until now, widening and varying with the addition of every successive being to our race. To be placed in a *one-condition state*, in which no changes or events occur, would preclude all happiness ; for, the very experiencing of pleasure or pain, or even of any mental exercise, is itself an event. Even the sciences themselves are only an enumeration of the *operations*, or the *doings* of nature. Or, in case these changes existed, if man had no primary faculty which could *take cognizance* of them, or remember them, nature would be a sealed book ; suffering and enjoyment impossible ; experience, our main guide to certain knowledge, and the best of teachers, unknown ; and all the memory of the past and even of our own existence, obliterated.

* In this work, little attention will be paid to the *order* in which the intellectual organs are usually described, but they will be taken up in that connexion which will best illustrate and enforce the author's ideas and conclusions.

Eventuality, therefore, adapts man to his existence in a world of changes and events; lays up rich treasures of knowledge; recalls what we have seen, heard, read, or experienced; is the main store-house of *experimental* knowledge; and aids reason in teaching us what *will* be from what *has* been. The function of no intellectual faculty is more important, and the loss of none, more injurious. Its development follows closely upon that of Individuality; being one of the earliest and strongest intellectual faculties manifested in children. Without this to retain the knowledge they are hourly acquiring, they could not advance a single step in acquiring that experimental knowledge of things, the application of which is indispensable in every thing we say or do. The constitution of the human mind requires that Individuality, or a craving curiosity to *see* every thing, should be developed and exercised before reason, or any other intellectual faculty can be brought into action; and, secondly, that *Eventuality* or the *memory* of things seen and knowledge acquired, should follow next; and, that these two mental operations should constitute the *main body* of all our knowledge, as well as the only correct basis of all reasoning. Inferences not drawn from *facts*, or not founded in them, are valueless. Reason without facts, is like an eye in total darkness, or rather, reasoning cannot exist without being based on facts; or, more properly, reasoning is only a *general* fact, a law which governs a given *class* of nature's operations. This arguing and drawing inferences independently of *facts* is not reasoning, it is only guessing, or surmising, or giving a therefore without a *wherefore*, which is no guide to truth, and worse than valueless; for, like an "ignis fatuus," it only *misleads*.

These remarks, though they present the function of Eventuality in its true light, by no means do justice to its *importance*, which it is impossible for words to express. Still, they show the necessity of its cultivation in children, and that every other faculty, except observation, which is its twin-sister, must give way to its early improvement. I shall next consider

THE MEANS OF STRENGTHENING MEMORY OF EVENTS.

This can be effected *only* by calling it into *vigorous and habitual* EXERCISE; and this must be done, particularly in children, by keeping before the mind *interesting events to be*

remembered. All this can not be done in school; for, little occurs there to be remembered except their plays. A short story will best illustrate and enforce this point.

A teacher taking a little girl upon his knee, asked her if she went to school, "Yes, sir," said she. "And what do you do in school?" inquired he; "I set on a bench and say *A*," was her answer. Children from three years old and upwards, are sent to school to set on a bench and say A; or, to spell A B, ab; or, B A, ba, K E R, ker, ba-ker, &c., which they do by *rote*, just as a parrot says "pretty polly," and know just as much about it, and it does them "nearly" as much good; whereas, confining them in-doors, preventing their taking exercise, even to their nestling or moving on their seats, (for which they are often punished,) and also compelling them to breathe a vitiated atmosphere, does them a thousand fold more harm than saying *A* does them good. Strange that parents and teachers have so long violated this leading principle of intellectual culture, and no wonder that so many are consequently cursed with treacherous memories. Swing up the arm or foot of a child six or more hours daily, for years, and punish it for moving it, and see if it does not become as feeble as the memories of most persons now are; and, for precisely the same reason—INACTION.

In addition to this, children are required to remember what does not at all *interest* them. Of what interest to them is the calling of a certain shape by A; of another, by B., &c.; or that a b spell ab? Just the same that "pretty polly" is to the parrot, and for the same reason. But only tell them a *story*, or just show and explain passing *things* to them, and they are instantly electrified with interest. Their attention is riveted, and their *memory* of the story, or of the thing seen, is powerfully excited, and the *organ* of Eventuality exercised, and thereby enlarged.

Do you ask, then, what course of early education *Phrenology* points out? I answer: *Show them things, and what things do. Tell them stories, and exhibit to them the operations of nature* FIRST; teach them to read and spell *afterward.*

Have you, mothers and nurses, never seen children open their eyes with the dawn of day, and plead "mother, tell me a story,"—"please, mother, *do* tell me a story?" And have you never heard the impatient answer, "O hush; I've told

you all the stories I know?" I know nothing that will stop a child's crying, quicker than telling it a story. I know of no mode equally delightful to them, and, I might add, equally *profitable*.

There is a vast amount of common sense and human nature in the Bible. To say nothing of its authenticity, how perfectly does it harmonize with this principle, when it directs the Jews to "tell the Lord's doings to their children, and their childrens' children, and they again to theirs, by the way-side, and by the fire-side, when you lie down, and when you rise up." "Write them upon the doors," &c., "that they may be a perpetual token of remembrance," &c. In other words: Tell your children, your grand-children, and your great grand-children *stories* of God's dealings with the children of Israel; their sojourn in Egypt; their departure; their wanderings in the desert; their rebellions, and all the incidents connected with Jewish history. The tenacious adherence of this nation to their ancient customs, renders it highly probable that this injunction is followed more or less to this day; and, accordingly, I have *invariably* found Eventuality surprisingly large in Jews; larger than in any other class. It is probably not too much to add, that our best oriental and historical scholars are Jews. From what I have seen of them in this respect, I unhesitatingly assert, that they far exceed any other people. But of this, the reader can judge for himself. What history equals that of Josephus for accuracy or minuteness of detail? And is not the Bible, considered merely as a *history*, characterized for the same qualities?

Again: the North American Indians perpetuate their histories in the memories of the rising race. The old grand-father, too feeble to wield the tomahawk or chase the stag, takes his little grand-son upon his knee, and recounts to him, with a minuteness and accuracy of which we can form no idea, the battles he has fought, the enemies he has killed, and the manner of killing them, his journeys and every little circumstance connected therewith, even to the starting of a deer, or the flying of an owl; as well as the aspect of the country, the mountains crossed, and rivers forded, and their windings, &c. A specimen of their astonishing powers of recollecting and narrating, is to be found in the life of Blackhawk, dictated by

him to an interpreter after his first visit to this country, some of which was extracted into the Phrenological Journal, Vol. I, No. 2. That article the writer prepared; and, in looking over the work for selections to illustrate his developments, I was surprised at the perspicuity and minuteness of details of his story. Beginning back at the time when his tribe inhabited Montreal, he related, and that at the age of 70, those prophetic revelations which preceded their removal, and all the incidents of their successive journeys as the whites drove them back, and still farther back; the particulars of his joining Tecumseh in fighting against Gen. Harrison; the details of the war in which he was taken prisoner; the injustice of the whites; his travels through the United States; whom he saw, and what was said on various occasions, &c., &c., with a precision of detail which is rarely if ever found in our own race. I hazard nothing in saying, that the Indians know more of their national history than the Anglo-Saxons do of theirs; because, the former tell it to their children in the form of *stories*, while the latter put it in their libraries, and teach their children to "set on a bench and say A." Let the two but be *united*—the very course I propose to pursue—and the attainments of our children would doubtless be incredible, far exceeding any thing now known.

Let every reader ask himself whether he does not remember the incidents and stories of childhood with a clearness and minuteness with which his present memory bears no comparison? But *why* this weakening of this kind of memory? Because you sat "on a bench and said A;" that is, because your early education repressed instead of exciting Eventuality; so that its inaction diminished it, and *not* because the constitution of man requires it to become enfeebled by age. You had nothing to remember, and therefore remembered nothing. And if you wish to *improve* your memory, *go to remembering;* for, the more you *try* to remember, the more you *do* remember, and the *more* you remember, the *better* you are able to remember. It is a mistaken notion, that the more you tax your memory, the less you remember. The *reverse* is the fact, fact, unless other things confuse you, and wear out your brain. Ask our post-office clerks, if they do not find their memories of names, faces, changes ordered, &c., to *improve* instead of be-

coming weaker. Many a lesson of this character have my travels taught me. In South Boston, I requested several omnibus drivers to do errands in Boston, to bring over one thing and another, and noticed that they never took a memorandum of the errand, and never made a mistake. They often do twenty errands at a trip, and do not put down a single one on paper; yet seldom make a mistake. The second time I went to the post-office in Boston, the clerk, without looking over the letters, told me I had none. I requested him to look. He said it was of no use, still, to satisfy me, he looked, but found none; and, scores of times, he told me that there was, or there was not, any thing for me, the moment he saw my face, without my being able to detect a single mistake. If he said yes, he found something; if no, nothing. Must it not require a most extraordinary act of memory to tell whether any of the vast number of mails arriving daily, brought a letter for me or not, or for any of the thousands who were constantly applying, whether strangers, as I was, or citizens? Yet, doubtless, every reader of these pages, might have had, perhaps can yet obtain, as good a memory about some things, if not every thing, as this clerk has.

My own experience on this point is, perhaps, worth relating. From the first, I have practised giving *written* descriptions of character along with charts; and, when a company was examined, or when several examinations were made in succession, being compelled to postpone the writing till I had more leisure, I charged my memory with two things; first, the size of every organ in each person examined; and, secondly, with *what I said* about each, until I could write them out, which often was not till days afterward, and till hundreds in the mean time had been examined. I sometimes took memoranda at the time, but would not look at them till I had written what I remembered, and have seldom had occasion to add any thing. When I did not charge my mind with the examination, it passed out of it as the person left the room, unless it was worthy of being remembered, or unless my brain was exhausted by fatigue. To say that my memory, not only of examinations, but also of places, faces, and the size of organs, has doubled several times, is to fall short of the fact. It is rare that a circumstance, though trifling in itself, is mentioned as connected with my visit to a certain place or family,

which is not remembered, the only difficulty being in remembering *names*—a point to which, till recently, I never attended; and now, only slightly. In Boston, having occasion to order an article by packet from Philadelphia, on taking out my pencil to write the names of the ship and captain, its leads were out, and no means of making the momoranda were at hand. Applying this principle, I thought it over and over and over again, till "The Robt. Waln," Capt. Martin, was indelibly impressed upon my recollection. In visiting families—and I often have appointments every evening for three weeks ahead—I never allow myself to note down either name, date, street, number, or hour, or the number to be examined, and *all* from *practising* the principle I am urging. Nor would the gold of the world, if such a thing were possible, buy of me the mere *improvement* in the various kinds of memory effected by applying this principle. Let the *reader* practise it, and in five years, he, too, will say the same. Nay, more. Doubtless every reader may double the power of any kind, or of *all* kinds, of memory *in six months*, and improve it fifty per cent in one month. At least, it is worth the *trial*—which consists only in the vigorous and habitual *exercise* of your mind upon what you wish to remember—a simple remedy, but a glorious result.

Following out this principle, I seldom lecture from notes, but from memory alone; though never commit, in which, not having practised, I do not excel. My work on Phrenology was composed, not from notes, but from recollecting the heads and characters of those described in it; and I could fill ten more just such volumes from the same source, without departing one iota from what was said at the examination, except omitting unimportant parts.

These remarks about myself, which might be greatly extended, are not prompted by a boastful spirit; for, I claim no great credit for doing what my business *compels* me to do; but, by a desire to present the reader with a scene from real life as a sample of the means of exercising, and thereby improving, the powers of memory, especially of *Eventuality*, as well as to illustrate the great law on which the education of the opening mind should be conducted. I will just add, that the study of Phrenology far exceeds all the mental exercises I

ever experienced or read of, for disciplining the memory, and improving the mind. Its study is, therefore, cordially recommended not only on account of the glorious truths and rich mines of thought it opens, but merely as a means of *strengthening the memory* and *improving the mind.* But more of this after I have analyzed the other intellectual faculties.

Were other illustrations of the extent to which memory may be improved by exercising it, necessary, I might state cases related to me in my practice. Mr. White, dentist, Tenth street, near George, Philadelphia, informs me that his wife's uncle, who resides near Reading, Pa., was unable to read, or write, or keep books, and yet, that he usually did business to the amount of hundreds of thousands of dollars, annually, without ever having been known to make a mistake as to the amount due from him or to him, till after he became intemperate.

After giving this lecture in Clinton Hall, in February last, a gentleman stated to me that he knew an extensive drover in the New York market, who could not read, write, or keep books; yet, who would sell out a drove of hundreds of cattle, one to one man, another to another, a half to a third, and a quarter to another, and yet, keep every one in his head, their weight and price, and amount due from each; and, said he, "I never knew a single mistake; and, what is more, he will do the same of droves sold years ago." He stated it as his full conviction, that he never forgot a single hoof he ever sold, or its weight, or price, or purchaser. If the reader thinks that this draws too largely upon his Marvellousness, I reply, wait a little; for, you may yet see collateral evidence of its truth. I give it as my full and deliberate opinion, that the mind of man is so constituted as to be able, if the organs be fully developed and mind properly disciplined, and if the body be kept in the right state, to *retain* EVERY thing it ever received. Unquestionably, our memories are originally constituted to be *fact tight*—to let *no event of our lives*, NOTHING ever *seen*, *heard*, or *read*, escape us, but to recall every thing committed to its trust. Look at the astonishingly retentive memories of children. And yet their brains are still soft and immature. What, then *might* the memory of *adults* become? As much stronger, more minute, and tenacious, as their brains are capable of

becoming more solid and vigorous. But modern education *weakens*, instead of improving the memory; first, by relaxing, weakening, and almost destroying the tone and power of the body, and thereby the vigor of the organs in the *base* of the brain, including the perceptive or knowing organs,* and, secondly, by giving them, especially Eventuality, little stimulus, little food, so that it becomes enfeebled by sheer starvation and inaction. It has little to do, and therefore does not do that little; carrying out the principle that "From him that hath not, shall be taken away *even that he hath.*"

A similar fact, but one still more in point, occurs in the case of Mr. McGruigan, of Milton, Pa. In 1836, I examined his head, and found all the intellectual organs amply developed. I well remember the bold prominences of Casuality, as well as the perpendicular ridge, somewhat resembling a part of a pipe stem, extending upwards through the centre of the forehead, which indicates the *recent* enlargement of this organ. In my visit to Chambersburg, Pa., in 1839, he waited on me to request an hour's interview. He then expressed himself in the strongest terms as to the extent to which memory was capable of being improved, expressing the strongest desire to be, what his age and circumstances prevented his becoming, a public lecturer, simply that he might enforce upon young men the importance of memory, and the means of cultivating it.

He said that at twenty-five, his memory was most miserable. If he went from his house to his shop for any thing, he usually forgot what he went for. If he went to town, he forgot most of his errands. He could not recollect any thing he read or heard, neither names, nor words, nor dates, nor facts. At length he resolved no longer to submit to this forgetfulness, but to *discipline* his memory, in doing which he adopted the following method. When he wanted any thing from his house, he would think over and over in his mind what it was that he wanted, thus *exercising* his Eventuality upon it, and thereby remembered it. He would read a passage and re-read it, and then think it over and over, or, in phrenological language, would exercise his *Eventuality* upon it, strongly impressing it upon this faculty. He would then lay by his book,

* The proof and explanation of the relative or reciprocal influences between the *body* and the *base* of the brain, will be given hereafter.

and still revolve it in his mind, and then read another passage, and go through the same process in reference to both together, and so on with the entire book; thus constantly exercising his Eventuality. After a little, he could keep the history of two books, and then of three, and four, each clearly before his mind at once, and carry them along in his memory as he reads them.

But he found that he forgot *names*. He pursued the same course in reference to this kind of memory, and thus improved it also. But he observed that he forgot *where* on the page he left off, and was obliged to turn down a leaf. This would not do. He each time impressed upon his Locality *where* he left off, and that in each book, and shortly found *this* kind of memory likewise improved. He also exercised his Causality in philosophizing upon what he read. Now, if Phrenology be true, his organs of Eventuality, Locality, Language, &c., must once have been small, but now they are all large, showing their increase by exercise, and he informed me that now, at sixty years of age, his mind is more vigorous, and his memory more retentive, than *ever before*—that it still continues to improve, though at his age, all kinds of memory are usually feeble and declining.

Let it be observed. that he adopted the very method to increase his organs pointed out by Phrenology, namely, the *vigorous exercise* of the very powers he wished to improve. He is acknowledged to have the best memory, and to be the best informed man in central Pennsylvania. Lawyers, doctors, and the literati from all that section, go to him to obtain information on doubtful points, and deem it a great privilege to hear him discourse, and to gather that information which his extensive reading and perfectly retentive memory enables him to impart. You who have poor memories, go and do likewise; for, your memories, equally with his, are susceptible of improvement, and probably to as great a degree, provided your constitutions are unimpaired, health good, and regimen proper.

This case furnishes an additional fact to prove that the organs are capable of being increased; for, if Phrenology be true, Eventuality must have been small at twenty-five; but it has now become large, from its exercise.

Elihu Burritt, the learned blacksmith, is another example of what man's mind is capable of accomplishing. [See Journal, Vol. III, p. 27.]

Parentage unquestionably contributes its quota to this result, but education must *perfect* it. Nearly *all* children have prodigious Eventuality, and all adults *might* have it, if they would but *tax* their memories. If Mr. Burritt's case does not prove that all can be Burritt's, Mr. McGruigan's goes far to favor that all may be McGruigans. Reader, only try the experiment as directed, and I will stand sponsor for any *failure* except *your* failure to *persevere* in *trying* it—you giving credit in case of a successful issue.

I might sustain and enforce the point I am now urging by almost any number and variety of similar facts, and afford additional encouragements to those who are disposed to try it, but if what has already been said, is not abundantly sufficient, both to prove our position, and to encourage, especially the young, to adopt the simple and easy course pointed out, additional labor would be in vain. Still, that he that runs may read, and that no stone may be left unturned in order to elevate the *intellectual* character and standing of man, I will add a few directions, as samples of what is to be done, and how to do it.

When you retire at night, devote fifteen minutes to a review of the events, sayings, and transactions of each day. Thus: I rose (Eventuality) this morning at six o'clock, (Time,) went to such places, (Eeventuality and Locality,) and did such and such things (Eventuality) before breakfast, (Time,) which I ate at seven o'clock, (Time,) said and heard such and such things at breafast, (here recall the subject-matter of conversation,) went about such a business, (Eventuality,) saw Mr. —, (Form,) who said such and such things, (Eventuality and Language.) This angered me, and I said thus and so in reply, (but I ought not to have lost my temper, and will avoid it in future,) and so on to the end of the day. Every Saturday evening, extend these reviews of the past through the week, and then often recall the events of childhood and youth. This course, besides disciplining your memories, teaches you one of the very best lessons you can possibly learn. It will enable you to see your past errors, and to avoid them for the future

—will give you a just estimate of your doings, sayings, &c., and, though it may cause you to drop a tear of penitence over the wrong in feeling, conduct, expression, &c., yet it will be the most effective instrument of reform and self-control you can employ; because, the pain felt in contemplating the wrong, and the pleasure connected with a review of the good and the virtuous, will instinctively lead you to avoid the former and practice the latter; and for precisely the same reason that a burnt child keeps out of the fire, namely, because it *pained* him, or that a happy man seeks again and again the *cause* of that happiness. Does not this course commend itself to the good sense of the reader, at least enough to secure a trial?

This same course should be pursued by parents and teachers in regard to children. Ask them what they have seen to-day, and when they have told you one or more things, ask them what else, and then what else, and get them to tell over all the *particulars* of the doings of the day, which will cultivate their *Language* as well as Eventuality. Then induce them to tell over what they saw at such and such times that you may name; to tell you the story you told them about Franklin, or Washington, or the Revolution, &c., which may have before been told them. Let the elder children tell stories to the younger, and let the aged and doting grand-father tell them the habits and customs of men when he was a boy, and recount to them the scenes of his youth, &c.

Closely connected with this subject, is one of *great* importance, namely, having the recollections of childhood and youth all *pleasurable*. Man not only recalls the past, but he *enjoys* or *suffers* from these recollections. A single dark spot, a single act of our lives that leaves a moral stain upon the disk of memory, is ever afterwards capable of piercing us with the keenest of pangs, while the recollection of what is *pleasurable*, throws a bright beam of happiness upon us every time it is recalled, equal to that experienced in the event itself, which thus doubles the pleasure connected with the event a thousand fold. Hence, it is *immensely* important that *all* our recollections should be *pleasurable*—that childhood and youth should be made, and should render themselves as *happy* as possible; which will greatly facilitate and induce that exercise, and consequent improvement, of the memory I am urging.

I now put it to the common sense of every reflecting mind whether the course thus far pointed out, does not commend itself to every reflecting mind as infinitely superior to the present method of educating children? whether it does not account for the miserably poor memories of most adults, by attributing it to their not being *exercised?* whether this not exercising the memory is not caused by children's want of *interest* in the common studies of the schools? and whether this course is not in perfect harmony with the nature, laws, and action of mind, particularly in children? If so, let it be adopted.

Another important suggestion, growing out of this analysis of Eventuality is, *showing children experiments,* chemical, philosophical, &c. &c. "*What!*" exclaims an astounded reader, "teach children chemistry, natural philosophy, natural history, &c., and that before they are taught to *read?* I thought you were a crazy simpleton before, but now I *know* you are." Wait, reader, till we see whether this craziness and utter folly do not appertain to the *present* course of early education, instead of to this *phrenological* course. After showing the child things, flowers, animals, the contents of museums, &c., as pointed out under the head of Individuality, and telling them stories, and exciting their Eventuality, as just described, show them the changes and phenomena of matter. Show them the whole process of vegetation, from planting the seed in the ground, up through all of its changes of swelling, sprouting, taking root, shooting forth out of the ground, becoming a thriving plant or vegetable, budding, blossoming, shedding its blossoms, and producing seed like that from which it sprung. And what if, in thus examining these most interesting changes, they do pull up now and then a blade of corn, or kernel of wheat, or a valuable plant, will not the pleasure and instruction thereby afforded them, repay the loss a thousand fold? Show them how acorns produce oaks; peach or cherry *stones* peach or cherry *trees,* which again produce peaches or cherries, and so of other trees and things. Then put a spoonful of vinegar into a glass of water, and stir in ashes or pearlash, or any other alkali, and watch their surprise and delight at seeing it foam and froth, perhaps run over. Then explain to them the manner in which pearlash is made by draining water through lye, boiling down the lye till it be-

comes thick and hard, then melting it, and at last refining it; and then show them how it is that taking this alkali in the form of pearlash, or even by drinking water into which ashes have been put, is calculated to cleanse a sour stomach by the acid and alkali combining and neutralizing each other.

Then show them how a sour stomach is produced. After explaining the position, looks, and office of the stomach,* tell them that eating too much, or more than the stomach can digest, makes this food lie in it so long that it begins to ferment or sour, like cider or beer, which disorders the blood, and causes sickness unless removed; that this souring creates a gas, which may often be seen blubbering up and the bubbles breaking; that, in distilling grain into alcoholic drinks, the grain is first fermented, and this gas converted into alcohol; that it is this same gas which sometimes bursts a barrel of new cider or bottle of beer that is working, and makes the cork fly out with a noise or explosion similar to the report of a gun, and which causes the *frothing* of new beer, cider, champagne, &c.

Then take a bladder, partly filled with air; let your child hold it near the fire and see it swell, and carry it back and see it shrink, carry it up and see it swell, etc., a few times, and he will be delighted to observe that heating it makes it swell up, and that cold shrinks it. Then let him take a vial or bottle, and fill it so that another drop will make it run over, and set it down before the fire; and, as it becomes hot, it runs over; as it becomes cool, it settles down. Then, that this expanding of the water is what makes water boil over a hot fire; the bottom which is hottest, expands, and this causes it to rise. A few similar experiments will teach your child one great truth; the law of nature that heat expands, and cold contracts, all bodies; that, therefore, a clock or watch goes slower in warm weather than in cold, because the pendulum is longer; that a red-hot tire, put on to a wagon-wheel, may be comparatively loose; but as it cools, it becomes very tight, so as to make

* Few children, even of twelve years old, know that they have a stomach. They know that fowls have gizzards, and cattle, hogs, &c., paunches, (which some people relish,) because they have seen them butchered; yet, do not know that *they* also have a digesting apparatus for disposing of the food daily consumed.

the wheel strong, &c. And remember, that when you have taught them this law of nature, you have taught them a lesson they will never forget; a lesson they will have occasion almost daily to use, a principle with which they will instinctively associate every like fact they ever learn, which, without this association, would soon be forgotten; a lesson in *reasoning*, or the first complete, and the most important, intellectual process, namely, that of *inductive* reasoning, or reasoning from *facts* up to the laws that govern them.

But, before completing my remark on this head, I must analyze other organs in order to show how to train them all to *combined* action, and proceed with

COMPARISON:

Or, discovering the unknown from its RESEMBLANCE to the known; reasoning from parallel cases, or from a collection of similar facts up to the laws or first principles that govern them; detecting error from its opposition to FACTS, or from its incongruity with truth; ability and disposition to CLASSIFY phenomena and things; perceiving and applying the principles of ANALOGY, or the RESEMBLANCE of things; ability to generalize, compare, discriminate, &c.; critical acumen; inductive reasoning; power of explaining and illustrating; disposition to use comparisons, suppose similar cases, employ similes, metaphors, figures of speech, &c.

ADAPTATION.—The principles of resemblance and analogy, run throughout the whole range of creation. All human beings closely resemble each other. All have a nose, mouth, brain, heart, eyes, bones, muscles, hands, feet, &c., and in nearly the same relative position. The resemblance of every animal to every other animal of its own species, and indeed to *all* other animals, man included, is very striking: and so of the rest of creation. This resemblance of things teaches us a vast proportion of all we know. Thus, seated around a winter's fire, eating an apple, we feel as sure that it grew on an apple-tree instead of in the ground, or in an animal like an egg, as that we are eating it, and yet we did not *see* it growing there. If fire be brought in contact with flesh, we know beforehand that it will burn, and cause pain instead of pleasure, and pain of a certain kind. But *how* do we know this? Because this fire and flesh are similar to all other fire and flesh, and Comparison tells Eventuality that the effect of bringing the two in contact, will be *like* the effect experienced a thousand times before by applying fire to the flesh. On seeing a

stranger, of whose habits we know nothing, we infer from his similarity to other human beings; that he requires food, sleep, and breath, and that he cannot eat iron or arsenic; that he has lungs, a heart, stomach, &c., and that they are in a certain part of his body, &c. How do we know without trying it, that a certain tree, cut up and put on a fire, will burn, throw out heat, and produce ashes and smoke; that a given stone thrown into the air, will fall to the earth; that water will run down the inclined plane; that cutting off a sheep's head will kill it; that ice is cold and fire hot; that animals will bring forth, each after its kind; that food will nourish, earthenware break, and a sharp edge cut; that fish grow in the water, and that a bird cannot live long immersed in that element? The faculty of Comparison teaches us not only these, but thousands of other things of every day occurrence about which we know nothing except from their *resemblance* to other things which we have known to be what we *infer* of these. This is doubtless one of the most valuable, if not decidedly *the most* valuable, of the Intellectual Faculties. These illustrations show how vast an amount of knowledge is communicated by it; and, consequently, how important its proper *cultivation*.

It should be added, that, there are doubtless *two* faculties of Comparison: that the lower acts with the *perceptive* faculties, comparing *physical* things, and thereby teaches us physical lessons; and that the upper acts with the *moral* faculties, comparing *ideas*, *analyzing*, *discriminating*, *criticising*, and aided by Causality, giving *logical* acumen. There are, also, in all probability, two organs of Eventuality; the inside one for remembering the scenes and associations of *childhood* and *youth*; the outside organ for recollecting business transactions, and the occurrences of the day, week, year, and latter part of life; and, two of Individuality: the inner for recollecting things lately seen; the outer, for noticing and remembering things seen in childhood; but the last two are quite doubtful.

Having shown that this faculty lies at the very *basis* of much of our knowledge, it should be added, that it is one of the *first* intellectual organs developed in children, following closely after that of Individuality and Eventuality, and is indispensable in order to *complete* almost every mental operation. To children it is still more important. Without it, they

would learn very little, and that very slowly; but, by its aid, they soon learn to generalize and compare, instinctively inferring, when they see what one thing will do, that another thing just *like* it, will do the same. Page 37 contains a principle which applies here with great force; namely, the *inductive* method of reasoning; that is, of inferring from a multitude of *similar facts* that all *like* facts are governed by the *same* law, and may, therefore, be safely relied upon. This is the best, and almost the *only*, way of arriving at conclusions which are *certain*. This method of reasoning is *natural* and simple, and adapted to the mind of man, and *particularly* so to the intellects of *children*. Through this channel, therefore, instruction should be poured into their inquiring minds. Every teacher, every one at all conversant with the minds of children, will bear witness how readily they comprehend a *comparison*, and how forcibly an *illustration* strikes them. Then *cultivate* this faculty, and teach them to draw *correct* inferences from this source. In short, teach them the *inductive* method of reasoning from *facts* up to their principles. After showing them that heat expands the air in the bladder, the water in the bottle, and a few like experiments, as mentioned under the head of Eventuality, page 37, their Comparison will draw the inference, that heat will enlarge and cold diminish *all* bodies. They are now taught one *principle*, one *law of nature*, one *general* fact, which, they will ever after apply, and you should aid them in applying it, to a great number and variety of the operations of nature and art. Tell them that water is expanded by heat into steam, which rushes out of the tea-kettle when the water boils; that it is this principle of expansion which imparts the power to the wheels of the steam-boat, and thereby drives it through the water against wind and current, and carries all machinery propelled by steam; that heating the air in the stove rarefies or enlarges it, and this produces the draught; that this same principle makes the wind blow, and so of its other applications.

Then take another class of facts, and bring out its principle; then another, and another, and another still, keeping their expanding and delighted minds full of subject matter for observation and contemplation; and always afterward, whenever they see a fact coming under any of these principles, they will

remember it; and, when they wish to attain an end, they will operate by means of these facts.

This is the organ through which explanations mainly enter the mind; and hence, great pains should be taken to *explain* every thing, not to get rid of your children, but to *instruct* them. They ask a great many *questions*, which are either *what-what* questions, or *why-why* questions, and every opportunity of conveying instruction thereby afforded, should be embraced. I well remember once asking my father, who was husking corn, *why* a certain ear, the rows on which were irregular, looked so differently from all the rest? "Because it is not *rowed*," was his answer. Over this answer I thought, and thought, and wondered what he could mean, and finally concluded that, as he went through the cornfields to *hoe* the corn, so he probably went through to *row* it, but skipped this ear. Now see how excellent an opportunity this question afforded for teaching me the important lesson that nature showed economy in every thing—that the cobs being round allowed more corn to grow in a given space than if in any other shape; that the kernels were all placed in rows so that all the space might be filled up; for, if they were *not* in rows, some kernels would be too much crowded, and in other places there would be nothing; and, that the human body was so contrived as to bring the greatest possible number and amount of organs and functions into the smallest possible space; and so of all the other operations of nature. Every day and hour, the continual string of questions asked by children, affords opportunities to explain some important truth, or teach some valuable lesson; and yet, strange inconsistency! many parents become angry at their children for asking so many questions, or else turn them off with those answers that are not satisfactory.

An unusually inquisitive, that is, uncommonly smart child, once asked her grandmother, "what are bricks made out of?" and was told "of sand and clay." "Then what makes them red?" asked the child; "O do hold your tongue. Don't ask so many questions, and no one will know you are a fool. Little girls should be *seen*, not heard," was the reply. The grandmother could not tell why, and therefore became angry at the child for asking. This questioning is as impor-

tant to the intellectual growth of children, as the root is to a tree or plant; and yet, wonderful to tell, in our present system of education, no provision is made for answering these questions. What questions can or do children ask at school? Almost none. Now I appeal whether answering these questions does not do them *far* more good than learning to read? Does it not exercise, and thereby *improve*, their intellects far more? for, let it never be forgotten, that in order to *enlarge* the intellectual organs, they *must* be *exercised;* and, what *interests, excites,* and thereby *enlarges* them; but what does not interest, does not excite, or enlarge, or benefit them. Looking at the present method of education through the optics of Phrenology, or through the principles already pointed out, which is the only *correct* light in which it *can* be viewed, I really do not see how it is possible to devise a more effectual method of deadening the action of the brain, or *weakening,* instead of strengthening, the faculties of the mind; for, surely, no course would be less *interesting,* aye, more, none could scarcely be more *disagreeable* to them, and therefore, (not less beneficial, which would imply some good, but) more *injurious;* for, beyond all question, the present course is *decidedly detrimental.* With my present knowledge of the subject, I boldly avow my preference to remain *untaught,* than to be sent to our present common schools. They are *injuries* instead of blessings, and Phrenology will soon sweep them into oblivion, or else effectually *remodel* them. See if it does not; and that *speedily.*

I have other remarks belonging more appropriately to Comparison than to any other faculty; yet, as educution, to be successful, must *combine* the exercise of *all* the intellectual faculties, I can present them much better after I have analyzed

CAUSALITY.

The power of perceiving and employing the principles of causation: ability to discover and apply first principles, and trace out the relations existing between causes and effects: desire to know the why and wherefore of things: ability to reason, or draw conclusions from given premises: to plan, invent, contrive, adapt means to ends, take the advantage of circumstances, create resources, apply power most advantageously, and make the head save the hands: to predict the results of given measures, and tell what will be from what has been: sagacity: the leading element of common sense: the therefore and wherefore faculty.

ADAPTATION.—Every effect must have its cause, and every cause produces its effect. *Like* causes also produce *like* effects,

and all the operations of nature are governed by *laws* of cause and effect. It is as natural for man to ask "why," as to breathe or eat. *Why* this desire to *know* why? What *causes* this disposition to investigate causes? Whence our *idea* of causation, and our disposition to employ certain *means* in order to attain given ends? Laws of causation govern the phenomena of nature; and, this faculty in man adapts him to them. Without them in nature, all would be chance and hap-hazard. Man could accomplish nothing, could rely upon nothing. Without this faculty in man, though the operations of nature would go regularly forward, and effects succeed causes, yet *to man* they would be a sealed book, a dead letter, and as though they were not. But, with this arrangement of nature on the one hand, and this faculty in man adapted to it on the other, man can accomplish innumerable ends otherwise unattainable, procure innumerable comforts otherwise beyond his reach, and even *force the elements* into his service. Still more, he can penetrate the otherwise hidden operations of nature, ascertain their fountain head and procuring causes; and, aided by the moral faculties, can comprehend those *moral* causes which govern *moral actions*, or the department of *mind*, and apply them to the production of happiness.

This train of remark, while it expounds the office of this faculty, also exhibits its value, and at the same time shows how immensely important are its proper cultivation and habitual exercise in childhood and youth.

Our next inquiry asks *how*—by what *means*—so important a faculty can be cultivated and improved? I have already shown that to *improve* any faculty, its proper *stimulus* must be presented; and, to do this, its *nature* and *adaptation* must be ascertained, and that placed before it to which it is adapted. The *causes* and *laws* of things being adapted to this faculty, *they* must be placed before the child's mind. This, their questions from three years old and upward, enable us to do with great facility and effect. "Ma, what *makes* this? Pa, what is that *for?*" and like questions are pouring from their mouths a continual *stream*, enabling parents and teachers to pour *as* continual a stream *into* their minds. Let children be much with their parents, and be allowed and encouraged freely to ask all the questions that occur to them; and let parents, in

giving these answers, give the *true* cause or *none*. Many parents—sometimes because they do not know *how* to answer their questions, and sometimes to quiz them, but more often because the minds of the parents themselves are biased by wrong principles—teach their children to *believe* instead of to think; or to think erroneously by teaching them to think from *incorrect data*, which warps their Causality from the very first. Children should be taught to do their *own* thinking, and to answer their own questions. They asked a question yesterday, to which a correct answer was given; to-day, they ask another, and receive a correct answer, and to-morrow, ask a third, the answer to which, or the *principle* involved, was explained yesterday. Recall these answers, and tell them to put this and that together, and judge for themselves as to the results about which they inquire. In other words, give them the *data*, and then let them think, judge, and act for themselves.

Little fear need be entertained about their coming to *incorrect* conclusions; for, Causality, and all the other intellectual faculties, act by *intuition*, and, unbiassed, will always come to the *right* conclusion. That same intuition, or instinct, or what you please, which makes the child breathe, and nurse, and sleep, also governs the action of all its faculties, the intellectual included. It teaches Individuality to observe, and observe *correctly;* Eventuality, to remember action; Form, to know whether a thing is round, square, conical, &c., and to recollect the *shape* of things; Size, to tell them correctly the bulk of things, their distance, &c.; Weight, to resist and counteract the laws of gravity; Comparison, to generalize; and Causality, to reason and adapt means to ends. All that Causality requires, in order to come to *correct* conclusions, is to have the right *data* placed before it. Far too many parents do the thinking for their children when they are young, and this makes them get it done *out*, when they are older. This explains that relative *decrease* of Causality already shown to exist in Children. Has the reader never observed the fine, noble foreheads of children, their height, their expanse, and those marked protuberances at the sides of their upper parts which characterize the intellectual developments of children? Cast your eye over the foreheads of a hundred children, and

then of a hundred adults, and if you do not see a marked *superiority* of the former over the latter in proportion, then you do not see what I am daily *pained* to observe—pained, not because children have such fine heads, but because *adults* have so *poor* ones. I do not hesitate to maintain the opinion that the difference is from one-fourth to one-half in *favor* of children, and *against* adults; whereas, the difference *should* be in *favor* of ADULTS; because the law of our nature, as explained on pp. 31–33, of Phrenology applied to Education and Self-Improvement, shows that the *mental* temperament and faculties are destined to increase in a far greater ratio than the *physical* powers, or organs of the *feelings*.

The intellectual *capacities* of children are also far superior, in proportion, to those of adults. Observe their remarks. Are they not often full of pith, and meaning, and idea? Do they not often expose the absurdity of the dogmas that are taught them? Do they not evince a sagacity, a penetration, a quickness, an intuitive comprehension of things, not found in them when grown up? And do they not possess a power of contrivance altogether astonishing? I was never more surprised than on seeing a little girl, not yet eighteen months old, praise her aunt in order to obtain from her sugar and other favors. When she said "pretty aunt Charlotte," or "aunt Charlotte, your dress is pretty," aunt Charlotte knew that she was coaxing her, and working around upon her blind side in order to get a favor. When a little over two years old, as the family, in connexion with her uncle, were eating almonds and raisins in the evening, she awoke, and knowing that it was useless to ask father, or mother, or aunt for them, went to her uncle, whom she did not like any too well, and laying her head back affectionately upon his lap, said, in a very coaxing tone and manner, "pretty uncle Lorenzo. Uncle Lorenzo is good." The next morning her mother asked her "what made uncle L. pretty?" "Because almonds and raisins is pretty," was her artless reply. To administer praise as a means of obtaining favors, without ever having been taught to do so, and that at eighteen months old, certainly required an exercise of Causality, in laying a deep, appropriate PLAN to bring about a result, to a degree rarely attributed to children. This is not probably an extraordinary exercise of Intellect in a child of that age. Doubtless the generality of children ex-

hibit nearly as much. I maintain not only that, as already expressed, the intellectual *organs* of children are far better developed, in proportion, than those of adults, but also that their *ideas*, their powers of intellect, of penetration, sagacity, comprehension, inquisitiveness, intellectual curiosity, and the adaptation of means to ends, are also proportionally far superior to those of adults. For the correctness of these opinions, I appeal to the *observation* of all who are conversant with the intellectual *developments or manifestations* of children under eight years old.

How is this? What *causes* it? Is it *natural?* "God forbid!" It is *un*natural. It is because the intellects of children, and especially their reasoning powers, are shut up in a school house, are pinned fast to a bench, are deadened over A and *baker*, are stifled by the inability or refusal of parents to answer their inquiring minds, and to feed and fill their opening intellects. Their brains wither and shrivel up, and their blood stagnates over those studies upon which they are placed, or else a fatal dislike of books is engendered by the dislike or punishment of the teacher, by parents whipping them to school and from play, and by the almost total inadaptation of the present system of common school education to the opening minds of children. If Phrenology be true, and if, as such, it reveals the true principles of conducting the intellectual education of children, I hazard nothing in pronouncing this system directly at variance, in almost every particular, with both the laws of mind in general, and the developments of the minds of children in particular. Phrenology shows conclusively that the organs should be cultivated and exercised *in the order* of their development; that the organs first developed are Individuality, Eventuality, and Comparison; that Causality, Form, and Locality follow next; and that the other organs over the eyes are much later in maturing: and that teaching children to read, spell, and write first, is *not* calculated to excite, feed, or develope their intellectual faculties; and that the confinement consequent upon sending children, especially those that are *young* or *delicate* to school, is most injurious; that therefore, the present system of early education is a curse, not a blessing, deadens instead of developing the intellects of children, and is one of the main causes of that want of intellect

which characterizes the mass of mankind; and that the method thus far pointed out, of teaching children *things first*, telling them stories, showing them the operations of nature, trying philosophical, and other experiments, &c.; teaching them natural history, and answering all their questions, as well as leading them up from facts to their laws, and teaching them to do their own thinking, harmonizes with the nature of mind in general, and of the *infantile* mind in particular; that it *interests*, and thereby excites, improves, and invigorates that mind, and is directly calculated to develop it in all the power and glory of its primitive creation.

I know this is strong language, but *I* KNOW *it to be* TRUE—I know it is *nature* as well as Phrenology, and that it *will prevail*. And the object of this work is to promulgate this as the first step in effecting this much needed reform—a reform lying at the very basis and foundation of *all* reform; for reform, to be successful, *must* be based on *intellect*, and this requires the *early* cultivation of that intellect, the natural governor of man. Still more. These results are based on *common sense*: and, if they do not strike every reader as substantially correct, at least in the main, then his common sense is not my common sense, nor the common sense of Phrenology. Let each inference of the series just given, be pondered and canvassed, and compared with what is known to be true of the opening minds of children, and rejected or adopted accordingly. These doctrines must encounter a mass of prejudice, *but they will conquer*; and to *oppose* them is to be *beaten*.

Owing to causes already pointed out, Causality is one of the smallest of the intellectual organs. Hence it is that the great mass of mankind get their thinking done by *proxy*—that religious leaders do most of the religious thinking of mankind; political leaders, most of their political thinking, &c., and that mankind generally adhere to the religion and opinions of their parents; that cunning, designing men exert so much influence over mankind, converting them into mere tools and dupes to carry forward their selfish, foolish, or villainous projects—that riches are more highly esteemed than talents—that men who live on the Approbativeness, or Combativeness, or Alimentiveness, or curiosity, or almost any other *feeling* of mankind, succeed to a charm, while those who live by their *intellects*, usually

starve—why reforms make so slow progress, and effect so little —why the conversation of young people, especially of fashionable ladies, is soft and nonsensical—why the few are enabled to control the many—why so little time is devoted to intellectual culture, and so much to the gratification of the passions; why so little is yet known of *nature*, her laws and doings; why, in short, the *intellectual* lobe of men is so small, and the propensities so *large*.

But how can this organ be *cultivated* by adults, especially by *young people ?* Simply by *thinking*, musing, meditating, contemplating, and inquiring at the shrine of nature into the laws and principles that govern things.

"But I've nothing to think *about*," says one. Poor soul, you *are* to be pitied. A world of wonders even within your self, and yet, barren heath, you've nothing to think about! A world of wonders above your head and beneath your feet, and yet, poor thought-ridden mortal, you've nothing to think about! All nature around you teeming with events, every one of which has its cause, and most of them a cause within your reach, and yet, thought-starved mortal, you've nothing to think about! Poor thing, you should have a name and a place among other idiots.

To all *young* persons, then, I say, THINK. Wherever you are, whatever you are doing, if you see anything you do not comprehend, whether in nature or art, ferret out its *cause*, and then *think* about it: do not be ashamed to expose your ignorance in order to gain knowledge. Take a walk every day, two or three times a day to *think*, muse, meditate, contemplate.

"Oh, but I'm too busy for that," says one. Then you ought to be too busy to eat and sleep; for the *mind* requires food and exercise as much as the body. "But I have not sufficient *time* even to eat and sleep," is the reply. Then no matter, but you *must* find time to *die* the sooner for *not* thinking; for, intellectual culture is directly calculated to *prolong* life, and is also a means of rendering it much more happy, and of effecting much more in the same time. Even as a means of accomplishing mere *worldly* ends, you will be a gainer by *cultivating your intellects:* for, its increased power will enable you to *save* more time by taking a shorter and surer road to your

ends, than you lose in its culture. Besides: there is scarcely an occupation in life, which does not furnish more or less opportunities for thought; for, while the hands are employed in labor, the mind also can be employed in meditation. Of all occupations suitable for intellectual culture, *farming* is the most favorable. Labor is promotive of mental action, while mornings, evenings,* rainy days, &c., increase the facilities for study.

The study of Phrenology is also highly promotive of intellectual culture; because, first, it deeply *interests*, and thereby excites the mind to new and vigorous action; and, secondly, it opens a far richer mine of thought, and field of intellectual researeh, than all other studies united, for it unfolds *man*.

I will just add that *night* thinking is highly injurious. While the natural sun pours its benign rays upon the delighted world, let your thoughts be also poured out upon the fields of nature, to be gathered in, expanded and instructed, as he descends beneath the western sky. Rise with the sun, or rather, with the *break of day*, nerve your mind *gradually* to action, as the skilful hunter strains his unstrung bow by *degrees* and be ready to commence your day of intellectual labor with the rising of the sun; and, by the time he disappears in the west, you should have exhausted your cerebral energy for the day, and be sinking with him into the refreshing slumbers of night, to re-awaken and rise again with him the next day.

I will just observe in passing, that if you have anything to do more important than cultivating your intellects, do, in all conscience do it. If you cannot spare time from the *fashionable* world, or the *working* world, or the *political* world, or the *money-making* world, or the *ambitious* world, then do go on; for, your business is indeed of the *utmost* importance. All these things must of course be done up *first*, and intellect be

* The allusion here made to farmer's studying evenings, is adapted, not to the NATURE of man, but to that false custom of setting up late at night so general—a practice as reprehensible and injurious as it is universal. The good old Yankee habit of retiring at farthest by nine o'clock, is well worthy its high origin. All children should be taught to retire with the setting of the sun, and all adults should practice it, and lectures, meetings, &c., should be held in the day-time. But more of this in another place.

thrust away back behind them *all;* because, if a man be *rich,* he gets along well enough without intellect; if poor, he has no time or means to use it; if he have on a fashionable coat, or can make a dandified bow, intellect would spoil both; if she be a young woman, she must first get *married,* and study how to attract the admiration of gentlemen, instead of throwing away her time in *thniking;* but if married, she must take care of her family and children; and so it goes the world over. Hence, *intellect* is considered of very little account any how, and not worth the time or pains of rearing, except to a few in an age.

LANGUAGE:

The COMMUNICATING faculty: power of expressing one's ideas by words, whether spoken or written: ability to learn spoken languages, and to use such words as will exactly express one's ideas: memory of words: versatility of expression: talkativeness: volubility: garrulity.

ADAPTATION. Man is a *communicative* being. He has thoughts and feelings which he wishes to express, and which his fellow men are benefitted by hearing. This faculty is adapted to the exchange and inter-communication of ideas between man and man, and therefore highly promotive of human happiness and improvement. Besides being one of the most powerful stimulators imaginable of nearly every one of the other faculties, it is certainly an instrument of intellectual improvement, and of moral and social enjoyment unsurpassed by any other faculty.

Let every human being be tongue-tied, let every word ever used, be blotted from existence, and writing, printing, and reading totally abolished, and what an intellectual, moral, social, and business stagnation would follow! Nothing could be sent for; the American Phrenological Journal must stop; scarcely a want would be expressed or supplied; and man's condition in every way would be most wretched. But, thanks to the great and good Author of our being, man *can* talk, write, speak, chain and be chained, to the mighty car of eloquence, and drink in the thoughts and feelings of others, in all their endless number and variety.

The *value* and *uses* of this faculty being great, its proper *cultivation* is equally important. How, then, can it be *cultivated?* Do I not hear a word-bereft stammerer say, "Oh, I

would give all I have to be able to express what I think and feel! to have the power of transplanting my ideas and infusing my thoughts into the minds of my fellow-men? to be *eloquent*, to be fascinating in conversation; in short, to have large Language? I have tried my best, I have studied Greek and Latin—have translated Homer, Virgil, Demosthenes, Cicero, and Horace; have learned Hebrew and Arabic, French and Spanish, and yet, I *cannot* speak in public, or even express my ideas freely in conversation." Then I pity you; for, you have been walking a treadmill all your life to get forward, but have gone *backward* faster than forward. I can put you upon the track of cultivating your Language in short order. *Go to talking.* That is what you have to do. Just talk, talk, talk. This will exercise the *organ* of language, and increase your power of expression, whereas, studying the *dead* languages from books, will do you more harm than good. "It *will?* Why you astonish me; I thought this was the way to *cultivate* Language!" This is just where the learned have *always* erred. The one, distinctive office of Language is, to employ *words* to communinate ideas, especially *orally;* and the one and *only* method of materially *improving* it, is to *communicate*, especially to *talk.* This point is clear and certain, and though at war with the whole learned world, *it is right.* To set a child "on a bench to say A," and to send a youth to the academy and college to learn languages, in order to make him a fluent speaker, is sending him to the equator for ice, or to the poles for flowers. By *preventing* his talking, it *rusts* his organ of language, making him worse instead of better. But the most serious point of this serious evil is, the injury it does to his health, which *directly impairs* the tone and power of this organ, and thereby weakens the faculty. The law that produces this result, will be explained elsewhere. Sufficient for the present to say, that this organ, being close to the body, partakes intimately of the state of the body, being weakened or strengthened as the physical powers are increased or impaired. Most college graduates break down their health, and weaken, instead of increasing, their speaking and talking talents. Has the reader never observed that he could converse, write, and speak with infinitely greater ease when well, than when unwell? This

principle explains the cause; and teaches you this valuable lesson, that, in cultivating both your own and your child's language, *health* should be preserved *first of all.* Confining children in school, prevents exercise and physical development, and this diminishes the power and versatility of Language.

All children are incessant *talkers.* Whether or not they have *ideas* to communicate, is quite immaterial. Their tongues are always running. Their prattle is incessant. Not so with adults, especially with Yankees. Now *why* this falling off of Language? "Stop that whispering yonder, or I'll box your ears for you," says a school-master to a child with large Language. And if, prompted by the instinctive workings of this faculty, another is caught whispering, he is surely punished. Better punish him for breathing or getting hungry; for, each of the three is equally natural and useful; and to punish for either, is cruel and unjust. In giving them Language and a tongue, the Author of their being gave them the *desire* and the *right* to use them in talking: nay, he even made talking their *duty* as well as privilege. Who, then, art *thou*, teacher or parent, that *dares* suppress this right derived from heaven, or punish its exercise? God and the child will hold you guilty for doing it; the former, for nullifying his works, and the latter, for weakening so pleasurable and useful a faculty.

"Then what *shall* we do? for we cannot have the whole school jabbering away so that we can't hear ourselves think," say the teachers. Then send your children home. "But," says a parent, "how in the world can I get along with all my children pothering me, and deafening me with their eternal clatter? I must send them to school in order to get rid of them; and, when there, they must keep still, or I'll whip them." Good lady, if your children are so *very* much in your way, you had better not have any. But since you have them, consult their good, and especially their intellectual advancement, not your own comfort. *Phrenology* says, let children talk all they please; and who art *thou* to "muzzle the mouth of the ox that treadeth out the corn?"

Besides, all will concede that *expressing* our ideas, increases their flow, and quickens the action of the mind. This truth is too self-evident to require either proof or illustration. Pre-

venting your children from talking or whispering, is preventing them from exercising, and thereby from enlarging, their intellects. "But must I be forever harrassed by their incessant clamoring and hallooing? Have I not a perfect *right* to keep them still?" Just such a right as you have to stop their breathing or eating, or to cut off their heads, or as the Hindoo mother has to drown her children. You certainly have *no* right to cramp, or in any way embarrass the *development of their intellects.* I grant that there are times and seasons when their garrulity should be suppressed, (not restrained,) by their own sense of propriety, or because they interrupt parents or superiors. Yet they should not be *compelled* as now to remain silent for hours together. In treating of the *government* of children, I shall show how this prattle, when improper or obtrusive, may be prevented without punishing or even commanding them.

The best possible method of making a child an eloquent speaker, is to allow him the full, unrestrained use of his tongue during childhood and youth; but, send him to school, and let him be kept from saying a word there for the seven hours of the fourteen he is awake, and kept very still at home the rest of the time, and then send him to college to break his constitution in thumbing lexicons, allowing him little chance to speak, except passages committed to memory from some bombastic author; and when he graduates, have him always *speak from notes,* (excuse the self-contradiction of *speaking* a *written* discourse,) and if he does not make as dull and prosy a speaker (?) as the generality of our college graduates are, and be as formal and artificial in tone and gesture as though his mind and body were lashed up in a straight jacket, then water will not run down hill. Compare our Methodist clergymen with our Presbyterian, and tell me which class is the most eloquent? Those who mount the pulpit and go to speaking *from the first.* Scarcely a spark of true eloquence escapes college-learned clergymen, except what congeals on the pen. Seldom do *written* discourses *come* from the heart or *reach* the heart. Eloquence can never be *written*—can never be dug up among Latin rubbish or Grecian mythology. No! it must be *felt and spoken.* Nor does it consist in *words* merely, nor in the ideas, but mainly in the thrilling, melting TONES of the voice.

How glorious a gift is that of eloquence! See it in Demosthenese, when he made his listeners seize their arms and cry out, "Let us march against Philip. Let us *conquer or die*,"—in Patrick Henry, when he roused and electrified Congress, and prepared the way for drafting the Declaration of Independence; and in a few others who, by this power, exerted an almost *unlimited* influence over the minds of their fellow men. To say that there is a thousand times more *natural* eloquence in man than is brought out by culture, or by the modern method of education, or rather, to say that most of our natural eloquence is *buried* in our school-houses, academies, and seats of learning, is to utter a palpable but lamentable truth. Ye who hesitate for words, who have ideas but do not know how to let others have them, who lose much of the force and beauty of your ideas or the power of your feelings in vain attempts to communicate them, who hesitate for words and want to say something but cannot, may thank your "setting on a bench and saying A"—your being boxed, or ferruled, or disgraced for whispering in school, and kept still at home for it. In other words, thank those who prevented, when they should have encouraged, your talking disposition. From *such* thankless thanks, "good Lord deliver us."

If you wish to regain this lost sheep, go to talking. Drive out your ideas somehow, anyhow; but, at all events, give them breath. Join debating societies and speaking clubs, and make talk with every one you meet. Commit to memory and repeat, in short, *communicate* and *use words* as much and as well as possible. This will call this *faculty* into action, and improve it, as well as enlarge the organ. It is worth your trial. *Especially* if you wish to become a *public* speaker, *speak* in public, and take down your notes in your *brain*, employing the principle already presented.

Much pains are taken to teach children good *grammar*. This may be obviated. Your rules of parsing, &c., are of little service. I will point out a far more excellent way. Let parents only *speak* properly, and always use *good* language, and their children will do the same. To speak and write *properly*, is as *natural* as to speak at all; and this is as natural as seeing or breathing; because each is the intuitive exercise of its appropriate faculty. The error commences *in the cradle*.

Parents, especially mothers, usually talk *baby* talk to their children, which consists in saying silly things ungrammatically. If infants do need milk to nourish their bodies, they certainly do not need silliness to feed their minds. Talk *ideas* to them or say nothing; and speak grammatically, and also use good language, and your children will do the same.

A word more in regard to this baby nonsense. Like excites like. This is as true of infants, comparatively, as of adults. Children over two years old, understand, or are capable of understanding, most that is said to them. If ideas be spoken, their ideas are excited, and intellect developed; and, if good language be used, they will not only *imitate* the same, but even feel their sentiment of the beautiful excited, and good taste thereby cultivated, besides having matter for reflection. "A word to the wise," &c. The conversation of parents to their children, and of adults before children, might and should furnish an intellectual *feast* to their opening minds—should be grammatically expressed, and clothed in good language. Then will children, too, speak correctly, and charm you with the beauty and power of their words, as well as grow up with superior and fascinating conversational powers, if not become *natural orators;* and man's enjoyment derived from talking and listening, be augmented twenty-fold.

Parents, *will* you not be persuaded to banish your baby balderdash, and your grovelling associations, and *elevate* and instruct your children by *conversation*, as well as by example?

In what has been said relative to learning the dead languages, the reader is not to infer that I consider a knowledge of them useless or valueless, or am hostile to their being taught and learned. I approve of them highly; but I repudiate the *modern method of teaching* them; for, it is unphrenological. The method of teaching and learning them pointed out by *Phrenology* is, *talking* them. Books may be used as *auxiliaries*, merely, but not as the *main* method. Besides their spending several years of the best portion of their lives in acquiring Greek, Latin, and Hebrew, they usually forget all they ever knew about them, soon after leaving college. If they would have a school for teaching Greek, or Latin, or Hebrew, in which all the *conversation* was in the language

they were learning, besides acquiring a thorough knowledge in one-tenth the usual time, they would then *retain* this knowledge, and be able to turn it to some *practical* account. The modern method of teaching French, by taking the pupil into a school and family where no other language is spoken, except in explanation of what they are learning, is the only true one. But the *best* time to learn the languages, is in *childhood*, the nurse, or parent, or teacher, *talking* these languages to them.

The importance of speaking *correctly*, in common conversation, and also of selecting just those words which convey your feelings and precise meaning, is great, yet little realized. Chesterfield has well remarked that good conversational powers are a perpetual letter of recommendation. They delight and gratify all who listen, besides storing their minds with useful knowledge and valuable suggestions. The ideas of nine-tenths of mankind loose more than two-thirds of their beauty and power in consequence of their not taking pains to speak with beauty and force, but expressing themselves carelessly. Speak so that every word shall charm and impress, and this style will soon become *habitual*. Still, do not be affected, nor use *far-fetched* expressions.

Committing to memory comes under this organ, and is a valuable quality. The *extent* to which this power can be carried, is astonishing. A clergyman in England, delivered a lengthy address from manuscript, which he refused to let be published. One of his listeners, however, wrote it out *from memory*, and on comparing the two, there were only fourteen words that were not the same in both, and these were analogous.

Every body knows Attree of the Herald. As a reporter, he has few equals, and yet does not write short hand. Still, he gives his reports almost verbatim. His organ of Language is very large, and he commits or writes a speech from memory with astonishing facility. In a recent conversation with him, he remarked that, unless he kept it in *habitual exercise*, this faculty became rusty. Though he doubtless owes much to nature, yet he unquestionably owes more to cultivation. This power of committing to memory, is extraordinary in most children, and should always be kept vigorous by *exercise*.

They love to learn by rote, and they should be indulged in it. This exercise can and should be commenced long before they are old enough to learn to read, and continued through life. Printers in particular require it.

FORM!

Cognizance and recollection of the SHAPE of objects, and of the FACES or countenances of persons, of the form and looks of things, of family resemblances, &c.: good eye-sight.

ADAPTATION. Every physical thing, all the pieces or items of matter which constitute our world, have some *form* or *shape*. No physical thing can exist without having *some* shape or configuration. By means of it, we are able to designate and remember one person or thing from another. Infinite wisdom has wisely given the quality of *shape* to all bodies, and, at the same time, imparted to man the faculty of Form, to enable him to perceive, and make a useful application of, this elementary property of matter. Without this element in nature, man could not recognize his fellow-man, or any thing in nature; but, with it fully developed, he recollects persons and things seen years ago, and distinguishes the animal, vegetable, or mineral kingdoms, by their shape.

This is one of the principle faculties employed in reading and spelling; though Language renders important assistance; Form, by recollecting the *shape* of letters and words, and Language, by committing to memory. This leads me to speak of two important errors in the present method of teaching reading and spelling: first, of teaching children the shape of *letters* instead of words, the other; of teaching them to spell *by rote*—by the *way it sounds*, instead of by the *looks* of the word.

From what has before been said against teaching young children to read, let it not be imagined that I am opposed to their being taught these branches at all. Learning to read so as to *understand* the sense, requires much maturity and strength of mind; and teaching children to read *mechanically* by *rote* merely, just as a parrot says "pretty polly," is a positive *injury*, because it compells them to call the words but skip the *sense*, and this causes them to fall into that monotonous *sameness of tone* which characterizes most readers, adults

as well as children, and is easily detected in most speakers, especially clergymen. It should therefore be postponed till they are capable of appreciating the full force of what they read. Still, after the way has been prepared by reading interesting stories to them, and kindling in them a desire to read, so as to read these stories themselves; and after they are capable of comprehending the *sense*, they should by all means be taught to read. Few if any children are capable of this before they are six or eight years old; and when they begin to tease you to teach them how to read, because they wish to *enjoy* reading, almost all children could be taught to read in one month, and to read better than they would have read if they had begun at three years old. The reason is obvious. By beginning to read before they are capable of *understanding* the sense, they not only take no *interest* in the matter, and therefore learn slowly, but often conceive a *dislike* to reading; and hence read only when *compelled* to. But wait till they are *eager* to learn, and they will take the deepest *interest* in the matter, and *form a taste* for it, which is of immense advantage. Scarceley one child in fifty but hates study; and the reason is here disclosed—they learn to read before they are able to understand what they read; and therefore conceive a dislike to books which lasts through life. The mother of Wesley would not let her son learn a letter till the day he was five years old, and that day taught him every letter of the alphabet; and, the next day, she taught him to read the first verse in the Bible. (See Southye's Life of Wesley.)

I have always brought out this point at my lecture on the intellectual organs, and have afterward been waited upon by hundreds who have stated *facts*, showing that children from six to eight years old, could be taught to read well *in one month*. In 1837, I gave this lecture in New Haven, and in going to New York the next day, a gentleman, one of the theological students, stated as an illustration of this point, that a friend of his forbade his boy learning a letter or opening a book till he was six years old; that, by this time, the boy's *desire* to read had kindled almost into a passion; and that, in *one month*, he learned to read fluently in the Bible, and had ever since been devoted to books. Hundreds of similar facts

have been told me; and if any parent will pursue a similar course, I stand sponsor for the result.

But I will point out a method of teaching children to read, shorter and better than the present, and one which will obviate two-thirds of the difficulty connected with reading. It is this. Teach your child WORDS instead of letters. Thus: it is just as easy for your child to learn bird, as to learn b, or i, or r, or d; and this method saves him that immense difficulty of *compounding* the elementary sounds. And it must come to this after all I appeal to every good proof-reader in christendom, whether he does not detect typographical errors by the *looks* of the word, not by spelling it over, or by remembering its gingle. The word *looks* wrong. It *strikes his eye* as incorrect. In other words, *Form* is the proper organ for spelling and reading; and therefore children should be taught to read and spell by the *looks* of words, not by *rote*. And this cultivates the organ of Form, or the *natural* organ for reading and spelling. Language may render important *assistance* by spelling by rote, yet Form should be the *principal*.*

To cultivate this faculty, bear in mind the *countenances* of those you see, so that you may know them again. Formerly, the circus performers and exhibitors of live animals, often allowed those who visited them in the forenoon, to pass in free in the afternoon or evening. If they gave tickets, they would be transferred, so that *others* would go in. Hence, the door-keeper was compelled to *recollect* them. To do this, he was obliged to look *sharply*, not at their dress, which might be changed, but at their faces. I have seen scores of trials, and every device contrived, to cheat the door-keeper, but never saw a failure. I regarded this as almost supernatural, but now see that their vigorous *exercise* of Form, enabled them to *carry faces in their eye*. This is practiced very successfully on our southern and western travelling routes. The collectors on the steamboats, rail-roads, &c., are obliged to remember who has

* Lyman Cobb's new spelling book contains one important improvement over all others, namely: that of placing all those words which are spelled differenrly, but pronounced alike, in different columns—those words ending in TION, in one column, those ending in SION, in another, &c. The plan is most excellent; better than any other now in use.

paid, and who not, and where they came on board. I ask whether their power in this respect is not often remarkable—all from its *exercise*. In England, there is a class of persons connected wtih prisons, whose business it is to detect old convicts. They closely scrutinize every one who is brought in, looking at every peculiarity in the form of the nose or its insertion, at the mouth, eyes, forehead, shape of the body, &c., and rarely allow any one who has been in before, to pass undetected.

This affords a hint to all who would cultivate this faculty. Look every one full in the face: notice, and impress on your mind, the cast or expression of countenance, the general contour of body, and continue looking till you have *rivited* it upon this faculty, and this will increase its power.

WEIGHT:

Intuitive perception and application of the principles of GRAVITY: ability to balance one's self—to ride a fractious horse, hold the hand steadily, throw a ball, stone, or arrow, straight: shoot well, walk the edge of a plank, climb aloft without falling, preserve and regain the centre of gravity, keep the balance, &c.

ADAPTATION.—Without the arrangement, in nature, of *gravity*, or of attraction and cohesion, not only would all bodies be as likely to rise as fall, and be incapable of being kept in any particular position, but even the particles composing every body, would be dissolved, and scattered any where and every where throughout space. No house could be built; for, what would keep its materials together? What keeps the ocean in its bed, or the rivers from running *up* the mountain, or from being scattered over hill and dale, and destroying every thing The rain would *ascend* as quickly and as often as descend, and our world be utterly uninhabitable.

The same Wisdom which instituted this indispensable arrangement in nature, also created the faculty of Weight in man to be its counterpart, and to perceive and apply its laws: else, we should have fallen and rolled where gravity carried us, and been incapable of doing the first thing to counteract its sway. But thanks to the Author of our being, we can not only resist its action, in part, but even convert it to our service. Without it, we could not walk or sit; with it, we can stand against wind and tide, manage machinery, and effect beneficial ends innumerable.

Its cultivation is highly important, yet little attended to. Who ever thinks of inculcating its exercise in children, or practising it themselves, unless by chance? And yet it should be commenced in infancy. Instead of holding or bracing up a child, so that it *cannot* roll over or fall, let it hold itself up, or else roll into some uncomfortable position, so as to teach it to steady itself, and sit up, creep, &c., early. As soon as it can stand or walk, encourage it, and as early as possible, take it on your hand, in a setting or standing posture, and, partly holding it and partly not, carry it around the room on your extended hand, and change its position more and still more quickly, so as to teach it to *keep itself* from falling.

But most mothers take the *opposite* course, which is highly injurious. They *forbid* their children's climbing up on chairs, by the window, on fences, trees, &c., because "you'll *fall*," and are continually ringing in their ears, "take care! take care I tell you! you'll fall! *you'll fall!!*" This always reminds me of a fidgety old grand-mother, who charged her grand-son never to go near the water *till he had learned to swim*, lest he should get drowned. This is just like those mothers who forbid their children's climbing lest they fall. The very way to *prevent* their falling, is to *encourage their climbing*. This exercises, and thereby enlarges their organ of Weight; which, when large, renders them more safe aloft than those who have it small are on the floor. *Cultivating* this faculty, in these and other ways, will prevent their getting many an extra *bump*, which injures their brain, and induces its disease, just because the parent *prevented* its exercise by forbidding its climbing, throwing stones, &c. And then, too, it is useful in so many thousand ways through life, that its due exercise should form a part of early education, as much as talking, and for the same reason, namely, that *both* are *functions of our nature*.

CALCULATION:

Ability to reckon figures IN THE HEAD: memory of numbers: intuitive, perception of the relations of numbers or figures: MENTAL arithmetic: numerical computation: adding, subtracting, dividing, and multiplying MENTALLY.

ADAPTATION. Every thing and collection of things in nature, has a *number*. We cannot help regarding things as one, two, three, four, &c., that is, *counting*. Let all idea of number

buy, sell, make, handle, &c. Reckon what so many yards of cloth will come to at so much per yard, varying the price and number of yards at pleasure, and so of the prices of any thing; and when you go to the store to buy, keep this faculty busy to see if the clerk has reckoned it right. And let clerks in stores reckon *in their heads;* for, this will enable them to do it more rapidly and accurately. Arithmetic, and slate and pencil, may be employed occasionally, merely as an *assistant*, but *mental* arithmetic should be the *main* thing they rely upon for casting and keeping aocounts. I know a jobber who has done business to the amount of hundreds of dollars per week, but who can neither read, write, nor cipher, but who keeps all the transactions of each week in his head till Saturday night, when he will tell them to his wife to put them down. He remarked that, when a young man, he worked out for different men, and took up his wages along as he wanted them, but never put anything down, and yet, at the end of the year, usually found himself more correct than those for whom he labored, (See p. 31). He added that he never had the least confusion as to his business, till his son-in-law began to keep *books* for him. According to my view of this subject, *Colborn's* arithmetic and its improvements by other authors, are far more consonant with the phrenological method of teaching arithmetic than any other I have seen.

You should also *charge* your memory with numbers. Thus: Eighty million pounds of coffee are consumed annually in the United States, and twenty-five millions in Great Britain; and so of other statistics. You would then seldom be at a loss for statistical information—the most difficult matter to be recollected. Applying this principle to dates, you would be able to recollect the date of things recorded in history, that is, the *number* of the year; though recollecting the *time* from one event to another, comes under

TIME:

Cognizance and recollection of WHEN, of SUCCESSION and the LAPSE of time, of DURATION, dates, &c.; disposition and ability to keep the BEAT in music, dancing, &c.: and to tell the time of the day, WHEN things occurred, &c.

ADAPTATION. Instead of being planted down in the midst of one unchanging *now*, man is placed in a world of *succes-*

sion. One event happens BEFORE or AFTER another. His life is composed of a CONTINUITY of times—of a continual variation of periods. From infancy to old age, up through childhood, youth, middle age, old age, and death, every day, hour, second, and item of existence, *follows* its predecessor, or *precedes* its successor in point of *time.* We look back upon the *past,* and cast the eye of hope or dread *forward* into the *future.* We make appointments to do certain things at certain *times* to come, and all are able to discern the *arrival* of those times. This faculty adapts man to this arrangement of succession. But for this arrangement in the nature of things, all doings or exercises of mind relating to the past or future, would be annihilated, all conception of any other period than the *present*—than one monotonous now,* obliterated, and with it, all the arrangements relating to *eras,* ages, years, the seasons, months, days, hours, seconds, the relations of infancy, childhood, youth, middle age, old age, death, the past, and the future, &c., extinct to man; which would effectually break up the present order of things. With this arrangement in nature, but without this faculty in man, though they would exist and succeed each other, that existence and succession, and their application to appointments and to every thing connected with the past and future, would be as utterly inconceivable to man, as the beautifully blended colors of the rainbow are to the blind, or as music is to the deaf. But with this arrangement of time in the nature of things, and this faculty in man adapted to it, man can hold converse with what *has* been, and what *will* be for thousands of years each way—can divide and subdivide the future and the past to his liking, and have a *time* for every thing, and every thing in its time.

* The only rational idea man can form of eternity is, one continuous NOW, or the utter abolition of time, and substitution of one continuous NOW. To talk about eternity continuing through myriads of successive ages, is utter folly; for, a succession must have both a beginning and an end. The idea of periods of time, can no more be connected with eternity, that an end can be connected with the circle. Thus, Phrenology will help religionists out of many an otherwise inexplicable difficulty. Mind, unconnected with matter, knows nothing about space, bulk, ponderosity, colors, etc., which are terms belonging to matter.

This arrangement is highly calculated to promote health, and eminently useful in the despatch of business. Nearly all the operations of life require its assistance, and are facilitated by its full development. Hence, its cultivation becomes an item in education of very considerable importance; and yet, that cultivation is scarcely once thought of from the cradle to the grave; and hence too, it is usually one of the smallest organs in the human head. This need not, and *should* not be; it should be *cultivated* from infancy to old age.

The only means of cultivating it is, to EXERCISE it, and this can be done, not by carrying a watch in your pocket, and often reading the time of day from its dial, or from a clock before you, but from keeping the time of day *in your head*, and retaining in your memory the *when* things took place, or the *order* of their occurrence, *how long* certain events occurred before or after others; the day of the week, month, and year of their occurrence, &c. I verily believe that if every time-piece in christendom were destroyed, and no others made, mankind would be better off than they now are; for then, they would be compelled to *exercise* this organ vigorously, which would so strengthen it as to enable it to do all that time-pieces now do, with equal accuracy, and a thousand other things which time-pieces can never do; whereas now, the time being kept in their pockets, this organ has nothing to do, and therefore does nothing, becoming small from mere inaction, and the pleasures flowing from its exercise thereby abridged. Men would be more punctual than they now are. Their time-pieces would vary less, never run down, and admonish them that a certain time has come; whereas now, *nature's* time-keeper being laid by, we often forget to look at that of art, and so the time appointed passes unobserved.

I have always strenuously advocated the superiority of *nature* over art. The latter may often be employed to *aid* the former, but never to *precede* or supersede her. Time-pieces may aid Time just as arithmetic may aid Calculation—books, Language—notes, Tune—geography, Locality—logic, the reasoning Faculties, &c.; but they should never *supercede* it. It should be the boss workman, they, its *assistants* merely, and rarely employed. If the works of man can excel those

of his Maker, if art can do better than nature, then are time pieces better than keeping the time *in the head.* The thought is preposterous, and this relying upon time-pieces to the neglect of that time-keeper placed by the God of nature in the head of man, must eventuate in evil. To *avoid* this evil, exercise this faculty by keeping the time *within yourself.*

The *extent* to which the exercise of this faculty is capable of augmenting its power, is astonishing—far greater than most persons would imagine. The experienced nurse will throw herself upon her couch—first charging this faculty to awaken her in just two hours, or half an hour—as the Doctor may have ordered—and this *watching* sentinel counts off the minutes and hours while the other faculties sleep, till the time arrives, when it sounds the alarm, and summonses the other faculties to the post of action. Many of our elderly farmers, who were not blessed (?) with a time-piece when boys, can sleep soundly till the time previously appointed for rising arrives, and invariably awaken within a few minutes of the time they appoint. Many elderly persons are in the habit of waking and rising at a given hour, and, whether or not they may have been previously broken of their rest, awaken at the usual time. *Every* one might and should *habituate* himself to this and similar practices. They will soon become second nature, and be of incalculable value through life. Magnetized patients, when required by the magnetizer to awaken in any specified number of minutes, do so, almost to a second, and with an accuracy incomparably greater than that possessed by most persons in their natural state.

In order to cultivate this faculty, think often during the day, what *time* it is, and compare your judgment with a time-piece; keep steps in walking, marching, dancing, &c., and the beat in music; in reading history, impress the era, and the *order* of events, strongly upon your mind, and compare eras, that is, the destruction of Carthage with the reign of Julius Cæsar, and also with the founding of Rome, the reign of Cyrus, the Pelopenician wars, &c. Give yourself so many minutes or hours to do certain things, and observe the time taken in doing them, which, besides improving this faculty, will greatly aid you in laying out your time. Be punctual at

your meals, appointments, and every set time for doing things, and fix a time for doing things whenever it is practicable; and above all things, *employ all your time.*

This leads me to speak of an almost fatal error or omission; namely, that of allowing many a minute and hour to pass without doing much of any thing in particular. True, persons breathe, and perhaps move, or talk, but *effect* nothing of importance. They regard the loss of a half-hour at breakfast, an hour at dinner, and many minutes and scraps of time during the day, and perhaps the morning or evening or both, as of little account, and thus soon squander weeks and years, which, rightly employed, might have contributed largely, not only to their present, but also to their future enjoyment. I know of no lesson that can be instilled into the forming minds of children more important than teaching them to *fill up every minute,* every *second* of time with something *useful* to themselves or others. Who ever saw a *great* or a good man not full of business, too full to find any leisure time to waste?

Another immense consumption of time occurs in not doing the most *important* things first, and throwing minor matters into the background. A vast amount of time is consumed in being *fashionable,* in altering dresses, bonnets, &c., in preparing for parties; in making a display; in idle, foolish conversation that does no one any good; in making things of little comparative value, too numerous to mention; in preparing and drinking tea, coffee, chocolate, wines, spirituous liquors, &c. &c., mainly for *looks,* the *extra* time spent upon them, being a waste of that precious gift—existence: and so of thousands of things of which these will serve as samples.

The fact is, that man's standard by which he values things, is utterly erroneous, and this error is fatal to his happiness. Let him but consult his *nature,* as developed by Phrenology; let him see what faculties he has, their relative size when large,* and the conditions of their action, their wants, and natural functions, and he will have the true *data* for the division of

* Large Cautiousness occupies several times more brain than large Size, and large Causality or Adhesiveness, than large Color, or Weight, etc.; and the larger any faculty is in this sense, the more happiness or suffering will its action impart.

his time. Two or three faculties combined, now usually engross most of the time of man, besides enslaving the other faculties. Let all the time spent in every thing appertaining to raising and preparing food and eating it, and in drinking, (Alimentiveness) to fluttering in the sunshine of fashionable life, [Approbativeness and Self-Esteem,] to love, [Amativeness and Adhesiveness,] and to acquiring property, [Acquisitiveness,] be separated from the time spent in other things, and the balance would be small indeed. Is it right, is it wise to allow these few *animal* feelings to rule the entire man? Was man made merely, or even mainly, to eat, show off, be sensual, and amass wealth? "No!" exclaims Phrenology; "for, man has *other* and *larger* organs to be fed and exercised. Our journeymen and laborers who are out of employ, do not seem to know that they *can* spend their time more pleasurably and profitably in intellectual and moral culture, than merely in getting something to live upon. Indeed, men generally do not act as though there were any thing else to do or live for, or any other source of enjoyment but *making money*, and gratifying their ambition, ill-will, love, appetite, and other merely *animal* feelings. They have overlooked the great truth that their *moral and intellectual* faculties, should engross more of their time. Attention devoted to them, is the most important, the most momentous business of life. Let time be spent on *them first*, and then let surplus time go to the lower feelings.

A vast amount of time is also consumed by one person trespassing upon the time of others. Time is life; and as one man has no right to take the *life* of another, so he has none to consume his *time*. Hence, whenever with our fellow-men, we should either let them entirely alone, or else do our best to benefit them, and be very careful how we encroach upon the time of others. Nor should we allow *our* time to be encroached upon by others, because silly fashion has made it a rule to drop whatever we are doing, and attend to company. I, for one, despise and disregard this requirement; not giving any of my time to others for *politeness* sake, and considering my short stay on earth too valuable to myself, too important to my fellow-men, to be squandered in dancing attendance at the shrine of fashion.

These remarks upon the value and improvement of time, have struck a deep and rich vein, which, at other times, and in other connexions, I intend to follow out more fully; for, it is a subject that lays near my heart, and one over which I have mourned and pondered for years. The utter folly of man in this prodigality of time,—aye, its worse than folly, its consummate *wickedness*, its *climax* of crime, and the evils clustering around this misimprovement of his earthly existence—has opened a deep vein of grief in me, and *kept* it open—kept a continual *stream* of sorrow, pouring forth wherever I turn my eyes, and whatever I see my fellow-men doing—a stream which I cannot describe, and to obviate the *cause* of which, I am determined to do all within my power. Hence it is, that, in the name of all that is sacred in our nature, I urge upon parents and teachers the importance of *cultivating* the faculty of time in children. I shall hereafter show, somewhat in detail, *how* time may be spent to better advantage that it now is—that is, how to reap from it a far richer and more abundant harvest of pleasure than man now enjoys. This *can* be done, and Phrenology shows the world *how* to do it. I can hardly forbear entering upon this subject here, but my limits forbid. In the journal department, in the series of articles entitled "Existing evils and their remedy," I shall soon reach and expound a kindred point, and in this work, shall again broach it, when I come to show mothers how to get time to become the *educators* of their children.

TUNE.

The MUSICAL feeling and faculty: ability to learn tunes BY ROTE, and to detect harmony and discord BY THE EAR: ability and disposition to SING and play on musical INSTRUMENTS: love of melody and musical harmony;

ADAPTATION.—Man is a *musical* animal, and constituted so as to receive a great amount of real pleasure in singing and listening to music; and this facnlty is the means and medium of that pleasure. It is adapted to *musical sounds* and to concord in music, and the musical octave is also adapted to it. Without it, or in its absence, one note in music could not be distinguished from another, and that soul-stirring delight experienced in its exercise, would be unknown. With it, the merry, friendly, mournful, devotional, martial, and almost

every other human sentiment and passion, can be combined, and stirred up to a degree of intensity scarcely possible without it. It may also be employed as a means of refining and elevating the feelings, and exciting the thrilling, touching, melting, exquisite, beautiful, &c.

Music is music, the world over, and concord and discord affect the ears of the savage and the civilized in the same manner. What is music to the refined Anglo-Saxon, is equally so to the red man of the forest, and the sons and daughters of China and Siberia, and their octave is our octave. The musical feeling is planted in nearly every human soul, being as much a constituent portion of man, as lungs, or brain, or a mouth, and is designed and calculated greatly to augment human happiness and improvement. It should, therefore, be universally cultivated, especially in the young. It *is* generally cultivated, but not rightly, or in harmony with its *natural* function.

Its one, distinctive function is to learn to sing *by ear*. It scorns the trammels of notes, gamuts, and fa, sol, la, but gives a spontaneous expression to this musical feeling by appropriate sounds, or else learns tunes *by rote*, that is, from hearing them sung or played. True, it calls notes and instruments, and the *science* of music, to its aid, but only as attendants and *servants*; whereas, the modern method of teaching music has rendered them *primaries* and principals, to the almost entire exclusion of singing by ear. And then, too, our concerts, oratorios, theatre, church, and parlor music, &c., is nearly all purely *artificial* scarcely a vestage of *natural* music remaining. True, great *science* and wonderful *skill* and *art* are displayed, but artificial music does not come from the *heart*, nor *reach* the heart. It may make us wonder at the skill of the performer, but does not stir up the fountain of *feeling*, nor make us happy. I verily believe that burning every note of music ever printed, and preventing any more from being printed, would augment man's pleasure derived from music, besides facilitating its acquisition. When art can excel nature, when man can outdo his Maker, then, but not till then, may we be benefitted by learning and practicing music *scientifically*, or from books first. Our colored population, especially at the south, often

make hills and dales echo with their peals of song, yet they never learn to sing *scientifically*, nor from notes, but by means of the instinctive exercise of this faculty. And yet, many music teachers actually *forbid* their pupils singing by rote; but they may well pull out their teeth and sew up their mouths, in order to help them eat, or set them to studying the dead languages in order to make them good speakers. [See remarks on Language, p. 5.] Teach them to sing *by ear first*, and then, if you see fit to aid them by teaching the *science* and "rules" of music, and to read tunes by *note*, they may be improved and perfected thereby, but teaching them the latter *first*, is like standing a pyramid on its apex.

And then, too, learning to sing the natural way, is as much more easy than by rule, as walking on the feet is more easy than on the hands, because the former is *natural*, and the latter, unnatural. I cordially approve a practice quite common in New England, of frequently relieving the tedium of the school-room by singing a tune in which all the scholars take part, and thereby cultivate this faculty early, and in the *natural* way. Let all young children sing themselves, and let all, especially the young, instead of waiting till they have taken *lessons* in music, or for a formal set-to at the piano or accordian, strike up the cheerful lays when about the house, or garden, or field, and promote their own happiness, as well as that of those about them, by giving frequent and unrestrained expression of those lively buoyant, cheerful, happy feelings so common to youth. Let boys whistle, and let laborers make the fields ring and the forests echo with their merry, thrilling notes of music, and let our young ladies, (except those who are corseted too tight to inspire breath enough to sing well,) as they skip and fly from room to room, strike up some lively song or pleasing chorus.

It should be added that singing is highly promotive of health; for it exercises, and thereby strengthens and invigorates, the lungs, by increasing the amount of air inhaled, and aids digestion, besides affording much exercise of parts too liable to remain dormant—three of the main functions of animal life, as well as conditions of health. It also throws a ceeerful, serene influence over the mind and feelings, and infuses new life into

the whole man, physical and intellectual. Plaintive tunes, and minor modes, should seldom be sung, especially to children, for they depress the feelings, diminish the circulation, and overcast the mind with gloom and sadness, yet *sacred* music is highly beneficial; for, it imparts a calmness and serenity to be obtained no where else.

The *combinations* of Tune, are inimitably beautiful, and, by means of them, nearly every feeling and sentiment may be enjoyed and expressed sweetly and delightfully. Thus: combined with Language and the social feelings, it expresses affection and love: with Combativeness and Destructiveness, it revels in the martial sounds of the fife, the bugle, and the drum: with Constructiveness, it wiles away the tedious hours of labor by song: with Veneration, its signs songs of Zion, and elevates and purifies the soul by kindling and expressing the sentiments of devotion, of gratitude, of praise, &c.: with Parental Love, it sings cradle ditties: with Mirthfulness, it sings the comic song: and, with unbridled Amativeness added, it joins in boisterous revelry and mirth, &c. Hence, it can be rendered subservient to the best of ends, or to the worst—can be employed to elevate and purify, or degrade and debase, its possessor; so that its combinations with the higher sentiments should be cultivated; but not in accordance with the modern musical tastes and fashions, which are mostly wrong. A few of their errors are too glaring to be allowed to pass unexposed and unreproved.

1. Though the musical taste and talent are strong and active in infancy and childhood, yet the artificial singing of adults, does not call it into vigorous exercise, and therefore, it becomes small. After its size has been thus reduced, girls and young ladies are set down to the piano *as a task*, and *compelled* to practice hour after hour *from notes*, without any aid or relish from love of music, till they become tired and disgusted. And then, they must be laced so tightly that they cannot perform with ease, and are injured instead of being benefited, and the whole of their singing rendered stale and artificial. Still, they *must* learn music in order to get husbands; to be laid aside when that one end of female education is attained. Now, if this singing *by rote*, and singing when about the house, while

the hands are employed in labor, were cultivated from childhood, it would be continued through life, pouring an almost continual stream of pleasure into the soul of its possessor.

2. The *words* usually set to fashionable music, meet my unqualified censure; for, three-fourths if not nine-tenths of them are love sick ditties, or the pinings of unrequited love. I can not see how half of them can be sung by a modest woman without crimsoning her cheek with the blush of shame. And then, to give music its full power, the performer must *feel* both the words and the song. It is passing strange how fashion can so "strain at a gnat, and swallow a camel," but no more strange than true. However, those *ladies* who think otherwise, have the same liberty to sing these love-sick verses that I have to think what I please about those who do it.

3. But the *principal* fault of modern singing, is that it is *unnatural, strained,* and *artificial.* This is a natural consequence, however, of the method by which it is taught, and can be obviated only by teaching *children* to sing, and that *by rote.* Listen to the music of the concert, the parlor, the theatre, the martial field, and even the sanctuary, and how little emotion does it stir up, compared with what might be done. Sacred music, properly conducted, would fill all our churches, and induce many to attend religious meetings, whom this artificial singing will not call out.

I doubt the utility of having the singing in our churches performed by a chosen *few,* called "the choir." Rather let it be done by the *whole* congregation. Pursue the plan already pointed out, and all will be as competent to sing in a church as *any* now are; for, all have the organ, and, by beginning young, all *might* learn to sing. This organ averages several degrees larger in children than in adults: the cause of this has already been attributed to *artificial* music having been so generally substituted for that which is natural.

A good voice is also indispensable to a good singer, and a strong constitution is equally indispensable to a good voice; so that a good voice for siging—one that is clear and strong, is a sign of good health, while a feeble voice, formed at the top of the throat, and not shrill, clear, and, full, evinces a weak, frail organization. I have noticed, also, that in addition to a strong

constitution, good singers usually have the *sanguine-nervous*, or *vital-mental*, temperament; which gives remarkable *intensity* and power of feeling, and this intensity of feeling is the most essential element in good singing.

Time and Tune naturally act together, and mutually aid each other. Hence, it is as natural for children to keep correct *time* in singing, as to sing at all. There are probably two organs of Tune, the lower one for catching tunes and singing; the upper, for appreciating the higher qualities of music, such as its harmony, and the lofty, thrilling, and exquisite in song.

Instrumental music is very good, and playing on wind instruments is calculated to strengthen the lungs, (unless carried to excess,) yet, after all, no instrument ever made by man, can equal the human voice, either for melody, or expression, or sweetness of tone. Let no person neglect to *sing daily*.

After making remarks analogous to these at Chelmsford, Mass, the Presbyterian clergyman of that place remarked, that they were in striking harmony with the system of Pestalozzi, and added that a singing master then in C., was conducting a school upon this principle. About that system I know little or nothing, not as much as I wish; but, if it be analogous to this, it must certainly be correct, because founded in the nature of mind.

LOCALITY.

Local memory; recollection of the PLACE WHERE *we have seen persons or things; the geographical faculty; memory of roads, scenery, the looks of places, where on the page certain facts or accounts were seen, &c.; desire to* TRAVEL *and see places, and ability to find them; the* WHERE WHERE *faculty.*

ADAPTATION.—Every physical thing must be in some PLACE, and one thing cannot be where another is. Space exists, and constitutes a *necessary* property of matter; and thus far, man has been unable to find its limits. Around us, above us, every way, it is to us boundless. The extent to which man has carried his observations, though millions on millions of miles, is probably but a small moiety of those endless fields of space which have been stretched out by the hand of the Almighty.

But for this element of things, our houses and every thing else, could have no place to be, could be *no-where*, t[illegible]

could not be at all; and without this faculty in man adapted to this element of matter, though his house and other things might have a "local habitation," yet he would be unable to find them, and would be perfectly lost every time he left one place or thing to find another. This faculty enables its possessor to retrace his steps through a winding road with many cross roads, or through the forest; to call to mind the looks of places and position of things; to find places once seen; and to keep the points of the compass correctly in his head, &c. Those in whom it is small, soon lose themselves in a city or the woods, and find places or learn geography either practically or from maps, with difficulty.

The valuable ends attained by the full development of this faculty, are very great; and the importance of cultivating it, is of course equally so. The present system of teaching geography, is probably less faulty than that of teaching any other science, yet it might be improved,

1. By being begun earlier, and rendered more practical. Thus; when your child is two years old, it will know the house in which it has lived from other houses, and should have its attention called to this point. Beginning with the rooms in your house, teach it which way is east, west, north, and south, above, below, right, left, &c., and often ask it in which room the bureau, or sofa, or clock, or stove, &c. is, and then, in what *part* of the room. Then, if you live in the country, or have a garden or fields, teach it their geography, and frequently ask it where certain trees, or fields, or stones, &c. &c. are; where the woods, wheat-field, corn-field, meadow, &c. are; where such and such neighbors live, and a thousand similar questions. If you live in the city, pursue a similar course in regard to houses, &c., and when you walk out, ask in what direction home is, or any curious thing it may have seen.

In presenting this subject, I cannot probably do better than to draw my illustrations from the course pursued by myself in reference to my own daughter. After moving from 210 Chestnut st., Philadelphia, when she was just two years old, I observed that when she passed it, she stopped, saying, "I used to live there." Taking her upon my horse, (which, in spite of its being unusual, I did for her health, as well as my own,) as

I rode up or down the street, I ask her which way home or mother was; and then turning a corner, I asked "which way *now?*" I one day called her attention to a place somewhat unusual in looks, and stopped my horse, requesting her to look at it, so as to remember it next time. A little further on, we saw a parrot, which delighted her exceedingly. The next day, as we came to the place just mentioned, she exclaimed with joy, "Oh-pa, we are coming to the *parrot* soon." I asked her which *way* the parrot was, and thus took every opportunity of exercising her *Locality* as well as Individuality, Eventuality, Language, and Causality.

After pursuing this course for a time, you can extend your explanations to the geography of the earth, but, in so doing, bear one thing in mind—namely, to teach them the *natural* divisions of the earth, such as its divisions into mountains, rivers, oceans, valleys, &c. *first*, before you begin to explain the *artificial* divisions of the land into different countries or states. Thus, in teaching them the great natural landmarks of the earth, suppose you begin with the mountains; and, commencing, at the southern extremity of South America, show them a map, or some representation of the Andes, and their passage north and east through the isthmus of Darien, and forming the rocky mountains, which extend to Behring's straits, cross into North-eastern Asia, forming Skamschatska and extending on to the Himaleh mountains, and then branching off, one branch forming the Polynesian Islands, and the other running east and forming Mount Ararat, the Alps, Pyrenees, rocky cliffs of Gibraltar, and the mountains of the Moon, in Northern Africa, &c. Here they have the mountainous framework of our globe.

Then teach them the divisions of this land into the basins of rivers; such as the valley of the Mississippi, St. Lawrence, Hudson, Connecticut, &c., and their sub-divisions, the former into those of the Ohio, Missouri, Arkansaw, &c. Then show them the leading characteristic, or topography of each. Each valley has its leading features. Thus; the St. Lawrence is characterized throughout its course by innumerable falls, exactly like those of Niagara and Genesee, except in size. The same range of rocks that forms the Niagara falls, also

extends on east and forms the Genesee falls, and those in the Black River at and near Watertown. The same horizontal strata of rocks, the same deep gully below the falls, and the same fossil remains in the same strata, characterize them all, and all the rivers that enter the St. Lawrence, whether from Canada or from the U. S. The same is true of the aspect of the country.

The Susquehanna, again, has an aspect entirely different from that of the St. Lawrence. Its bed, from the head-waters of all its branches, throughout its entire course, is broad, and its waters shallow, and on each side, at almost any part of it, or any of its branches, will be found terraces, or rapid ascents from the bed of the river for a few feet and then a level, and another rise and level, corresponding on each side of the river. Its waters often run close under the base of the mountain, which often rises rapidly to a great height, and is quite regular. Any person at all acquainted with the general aspect of either of these rivers or any of their branches, in casually entering any part which he had not seen, and did not know to what river it belonged, would know where it belonged just from its topographical resemblance to the other portions of that river.

Combining the organs, or calling *several* faculties into action at the same time, will be found of incalculable value in teaching and learning geography, as, indeed, any thing else. That is, while you are exhibiting the position of places and the geography of a country to Locality; let Eventuality also be called into action by mingling the *events* or *history of the people*, with the geography and aspect of the country. In other words, let the teacher tell them all that is known of the history, peculiarities, modes of life, habits, government, laws, customs, &c., &c., of each country, together with landscape views of their principal cities, buildings, rivers, mountains, scenery, &c. For instance, connected with the geography of England, show them a view of London, taken from some point from which it can be seen to the best advantage, and then other views of "Westminster Abbey," "The Tower," "Buckingham Palace," &c., &c., with the history and remarkable events that have transpired in relation to each. And then, by a very cheap cosmorama, or a mere magnifying lens even, each pupi

could be placed in full view of London, or any other place, or scenery, or building in the world, and see it apparently in the distance and as large as life, and at an expense not greater than the present method of supplying each scholar with a geography and atlas; for then, one set could be made to serve the whole school. Let each civilized nation employ artists to take and lithrograph views of their principal landscapes, cities, &c.; and then let the nations *interchange* these specimens; and let *government* supply them to the public schools. *This* is what we want governments and public officers for; not to make long speeches, and roll logs, and vote for each other, that is, "I'll tickle you if you'll tickle me." As our governments are now conducted, they do *more harm than good,* besides spending immense sums of money which, spent in the way just proposed, and other similar ones, would do good, whereas it now only robs the pockets of the people, to be squandered by public (not servants, but) *spendthrifts and cheats:* but more of this in that series of articles entitled, "existing evils and their remedy," in which I shall expose political evils and abuses, and propose a more excellent way.

By teaching geography in this *way,* children would not *have* to be whipped to school, nor for playing truant, but would long for the hour to arrive when they could go to partake of so rich an intellectual feast.

This course presents still another advantage—that of teaching *the true nature of man.* Civilized life is mainly a *perversion* of human nature; but, a summary of the true nature of man, and thus of the true road to happiness, would thus be *forced* home upon every one of the rising generation, and this would lead to an *immediate* REFORM; for, it would reveal many excellent customs practiced in savage and half civilized life, and expose many that are injurious, and thereby lead the youthful mind to reflect upon the *true* nature of man, as well as to select "the good, but cast the bad away."

Another suggestion. The national *phrenological developments* of every nation, should be given, and the coincidences between their heads and characters, should be drawn. This, besides teaching them Phrenology, both in theory and practice, would enable them still farther to form a correct estimate of

the nature of man, and to see *what* customs of different nations are in harmony with it. Drawings of national heads, and busts of their leading characters, might and should be procured. If our Exploring Expedition had taken along a skilful and devoted *Phrenologist* to make examinations of national heads, and to set all hands at work collecting sculls, busts, specimens, drawings, &c., of national heads, as well as of the animals, including birds &c, of different climes, his labors and report *alone*, would have been worth more than that of all the rest besides and been a "*quid pro quo*," or *equivalent* for its immense expense. "When will the nations learn wisdom?"

Still another suggestion. Every school should be furnished with a geological and minerological cabinet, embracing all the most important specimens of the globe. This might be done very easily, by that system of *exchanges* proposed and practiced by JOSIAH HOLBROOK. His plans are excellent. Let them be adopted, that is, let a school, situated in or near a coal or iron region; collect a great amount of iron oar, or coal of the kind near them, and let another school, situated in a marble, or granite, or scionite region, collect larger quantities of marble, or granite, or sienite, &c; and then let each school *exchange* with evrey other. Let this system be extended to *nations*, as well as schools; or, rather let them be a *national institution*, to effect these and similar ends, including the geographical drawings mentioned above, and the good effected thereby, would be *incalculable*. It would also give employment to many discerning and talented artists, who are now almost starving, as well as foster a taste for the natural sciences and the fine arts, and spread light and knowledge throughout the earth. And think you that this would not lessen our calenders of crime, empty our prisons and penitentiaries, and promote *moral purity* and *intellectual attainments*, to a degree which would well nigh drive vice and crime from our world, and do infinitely more to induce the reign of the moral and intellectual faculties than any other, if not than *all* other means now in operation, modern preaching included? This would as assuredly beget a love of study, and especially of the study of *nature*, of the *laws* and *operations* and *adaptations* of nature, which, in adition to the knowledge imparted, and the pleasure

afforded thereby, is more effectually and certainly promotive of moral purity, than any thing else in which the human mind can be engaged. To every student of nature, I appeal: Is not the study of nature *eminently* purifying and elevating to the soul? What more than the study of the works of God, is calculated to call forth Veneration in his worship, or Conscientiousness in living an upright, blameless life? What will fill the soul with wonder, praise, and love to God, more than beholding the infinite wisdom displayed in his works, and all to enable man to be happy in both body and mind? What will carry us

"Through nature up to Nature's God?"

What will equally quell the passions, promote good feeling, and moral integrity, and dispel vice and immorality in all their forms? But I forbear, for I am encroaching upon ground appropriated to another department of my subject, namely, the importance of training the *intellectual and moral faculties to act* TOGETHER, that is, of teaching GOD in ALL HIS WORKS, of NOT teaching children ANY thing in science or nature, without teaching them GOD in it all; or, the importance of studying and teaching NATURAL theology. After analysing the moral faculties, I propose to show that the juxtaposition of the moral and intellectual organs, as well as the facility with which the two combine, establishes the conclusion that NATURAL SCIENCE and NATURAL THEOLOGY, should be taught and learned TOGETHER; that the latter should form a part of early education, that the noxious dogmas and superstitions of modern religious sectarianisms, should be *rooted up*, and the study of the *works of God*, and of *God in* his works substituted in theire stead—that modern religion is sadly defective in not being founded in, and built upon *natral* religion and that natural theology and the character of God as drawn from his works, is indispensable; or rather, should *preceede* and *prepare the way* for, the teaching salvation by Christ, which is only the *superstructure* of NATURAL theology; and which *must* be founded in it. Both religion and education are sadly deficient by each standing separately, whereas they *naturally* go together, and "what GOD hath joined together, let not *man* put asunder."

The studies of GEOLOGY AND ASTRONOMY come as appropriateley under the faculty of Locality, as any other. We cannot

see a rock or an embankment, a mountain, a valley, a river, a stone, a mineral, without having the conviction *forced* upon us, that some most important geological changes have occurred, and continue to occur, in regard to our earth. To me, *geological* facts and observations, have always been most interesting, and, though I know little about the *science* of geology, still I observe and reflect upon all the geological *phenomena* within my reach, as I travel from place to place. Nor do I fail to put together what I see in *different* places, and to search for a *common* cause, as well as to *philosophise* upon the earlier condition of our earth, &c., &c. The various layers of earth seen on digging into an embankment, and the different strata of rocks and substances in the same rock, the different veins in rocks, the crystalizing of earths, pudding stones, conglomerated rocks, the shells often found imbedded in rocks, stones laying far above the water and yet appearing as if worn by running water, and having eddies in them, dug out by running water, petrifactions of fish and animals in stone, the tracks of animals in stone, and also even imbedded in rocks, and that on the tops of mountains,* the remains of animals, often of immense size, whose race is now extinct, found imbedded deep in the earth, and often even in solid rocks—these, and innumerable kindred phenomena, one and all, teach lessons about the past, if not prognosticate future events, which man can know and should learn, and which will yet lead to some discoveries of immense utility and magnitude. I say, then, let *children and youth* be taught *geology*. As you walk with them, past a rock composed of different materials, or see an embankment having different strata and qualities of soils, pebbles, clays, &c., one above another, point them out and explain what is known or supposed of their cause; and so of other things. Whenever prac-

* A few years ago, Prof. Hitchcock, of Amherst College, discovered numerous tracks of birds as large as the ostrich, and even larger, in the paving stones of the streets of New Haven. Posterity will award immortal honor to this distinguished devotee of science; and this eminently talented expounder of geology, for his successful labors in this and other departments of science. His head is the head of a truly great man,—one in an age,—and his talents are of the very highest order, besides their being turned to the best account, and being assiduously cultivated. Prof. Edward Hitchcock will be long and gratefully remembered and honored.

[illegible] and other mines, to salt-springs, [illegible] springs, those of Saratoga included. [illegible] stowed up, and thus *put them upon* [illegible] and reflection, for themselves, and [illegible] good ground," which will take deep [illegible] bring forth fruit, some thirty, some fifty, [illegible] hundred fold," not only of *immediate pleasure*, [illegible] consequent pleasure and profit to them throughout their lives. Get them a hammer, and take [illegible] to quarries, and upon the mountains in search [illegible] at the same time calling their attention to inter- [illegible] vegetables, &c., &c., as directed under the [illegible] Individuality and Eventuality,) and think you that [illegible] rambles will not invigorate and expand both mind [illegible] and stimulate the intellect a hundred fold more [illegible] setting on a bench and saying A," or spelling "baker. [illegible] brewer," &c., for the hundredth time? If not, then am I [illegible] of the nature and operations of mind—then have I [illegible] misled both by experience and observation. I repeat [illegible] I have before said, that our schools as now conducted. [illegible] *public curses*—that they *cramp*, instead of improving, the [illegible]—that they *deaden and diminish* both mind and body—[illegible] they violate nearly every law of intellectual culture—that they cause the intellectual dwarfishness of mankind, and also [illegible] all the vices by creating a dislike for study, as well as by propagating the vices of every bad scholar through the school, throughout the district, and throughout the town—that we must *have* a *change*—and that *Phrenology* will work it. This glorious science has only to be spread and studied, completely to revolutionize man civilly, politically, religiously, morally, intellectually, and physically, so that a hundred years hence, he would not be recognised as belonging to the same race. Phrenologists, remember, that, in propogating this science, you, though a mere handful, are doing more good, promoting more happiness, abolishing more vice, and sowing the seeds of virtue, more than all the lawyers, doctors, teachers, clergymen, and religionists, of all christendom, and ten years will prove it by *experiment*. Ten years will turn, and overturn these United States, till the *true* principles of this sci-

ence leaven society, till existing institutions totter on their bases, and are "rolled together and pass away as a scroll," to make way for the principles revealed by this science. A greater instrument of good to mankind, was never raised up than this same "American Phrenological Journal," and a few years will give it the influence it is destined to exert. These pages will remodel the intellectual education of children—the first step towards this great and glorious result, and the balance of this work will remodel the *government* and *moral* training of children; which alone will gain the day; and then Phrenology applied to religion, will complete the victory, and renew man *morally* as well as socially,* intellectually and physically. Mark these prophecies, and place them by the side of 1852.

I have alluded to the study of Astronomy in connexion with Locality, because the relative *position* of the heavenly bodies, at different periods, comes under this organ more appropriately than under any other; though it involves Form, to give good eye-sight; Size, to appreciate distance; Weight, to take cognizance of motion; Calculation, to do the numerical computation; Eventuality, to take cognizance of the *changes* and *motions of* the heavenly bodies; Order, to perceive their harmony—"heaven's *first* law"—Time, to calculate their positions at *past* and *future periods*; and Causality and lower Comparison, to do the requisite reasoning. Still, SPACE and *position* are the two main things concerned in Astronomy, and therefore, my remarks on this science, come appropriately under this faculty.

From the summary just given of the organs enlarged in studying Astronomy, it is self-evident that no study affords more intellectual *discipline* than that of Astronomy. It should be generally studied,—not by the scientific few, who make almanacs,—but by all classes. Nor is this impossible on account of the difficulty connected with its being too deep and abstruse. I fully believe that good practical instruction only, is necessary to enable youth, if not children, to understand and practise it sufficiently for all ordinary purposes. At least, the various *constellations* might be pointed out, and the

* My work on Matrimony, will reform man in his social and matrimonial relations.

relative positions of the principal stars, together with the motions and distances of each, &c., &c. Nor is this all: the *time* of day and night might be correctly ascertained from their motions and positions. How is it that many of our old farmers, will get up at any time of the night, and tell the hour *accurately* by the position of the stars? And "if these things be done in a green tree, what shall be done in the dry?" If these things can be learned *without* a teacher or early instruction, but from *casual* observation *alone*, what could not be obtained by beginning these observations *early*, under excellent, practical *tuition*, and *continuing* them through *life?* Even the Indians can not only tell the time of the year and the hour of the day or night, with an accuracy impossible to us, but what is more, they can predict the *weather* for days and years to come. Our Astronomical observations are exceedingly limited and inaccurate; and yet, I am fully persuaded, that we *might* be able to tell the *state of the weather* and its *changes* for *days* and *weeks*, if not an entire season, and probably *several* seasons in advance. The animals do this. Then why not man? The spider shapes her net in anticipation of the weather, and changes it before we discover a sign of a change. If the season is to be wet, the beaver builds his hut one story higher *the preceding fall;* and, if the winter is to be very severe or protracted, the squirrel lays in an extra supply of nuts; and so of many other animals. A knowledge of these things is certainly more important to man than to animals, in order that, in a wet season, he may raise more of those crops that are adapted to wet weather, and in a dry, or cold, or hot season, he may plant and sow the kinds of crops that will grow best in that season, as well as plant or sow early or late, as the season is to be early or late. Does a merciful God, who has shown so much greater care for man than for brute, supply to brute so important a knowledge which he denies to man? True, they are said to be guided by what is called *instinct*, (I call it intuition, or the *natural, intuitive* action of the phrenological faculties;) but, if man has not the instinct, he has what is better, namely, *greater powers of observation and reflection.* And in addition to this, I believe he has as much *instinct*, at least in regard to the weather, as brutes, if he would only *display* it.

But however this may be, one thing is clear, that the weather is governed by invariable *laws* of cause and effect. Every change in the weather is *caused;* and these causes, or at least most of them, are within the scope of man's observation. I remember once hearing an old farmer observe, that the character of the equinoctial storm, was a sample of all the storms of the next six months—that if that storm came off clear and cold, all the storms of the fall and winter, would clear up in the same way, and the snow and cold be abundant, and the winter severe; but, if that storm cleared off warm and muggy, all the storms of the fall and winter would end in rain, and the winter be open. I have observed this every winter since, and found this sign invariable. The equinoctial storm of September, 1841, was remarkably warm, and the winter unusually mild and open.

I have also observed that the cold snaps, as they are called, of fall and winter, continue about three days—the first day being cold, the second *very* cold, and the third, cold, but less so than either of the others, which concludes the spell. And I believe a similar principle governs the *seasons* as well as days. So also, the frosts of fall tally with this arrangement. The first night of a cold spell brings a frost, the second, a heavy one, for the season, and the third again, lighter; though, early in the season, it may not be cold enough to cause a frost the third night, nor even the first; yet the *relative* coldness wil be much the same

I do not, however, intend to point out SIGNS of the weather, so much as to *illustrate* my idea that there *are* signs, which, if observed, would be of incalculable advantage to seamen, agriculturists, and indeed, to all, and that these signs should be pointed out to children, and additional ones observed. In other words, let this department of nature also be observed and studied, and all the advantages within our reach, derived from it. Many also think that the changes of the moon effect the weather, and even the feelings, as well as influence the crops. This may be, but I have never *observed* this point, and therefore only say, *look* to it.

In passing, I will add, that the study of the starry heavens has in it a certain something calculated to awaken emotions of

the sublime and the beautiful, surpassing all other studies. Thus, the rolling thunder—the forked lightning—the western sky tinged with gold as the descending sun sinks to rest—the clear, star-spangled canopy of heaven in a cloudless night—the twinkling stars rolling over your head—the northern lights pouring their radiance upon you, or rushing and roaring over your head—the pouring rain and rushing hail and snow—the immensity of space above, below, and all around you—all bespeak the power, glory, and grandeur of that being who created them, and are in themselves calculated to fill the soul with admiration and adoration for their great and all-powerful Architect. Who can contemplate the immensity of the Universe, without bowing in worship

"Before JEHOVAH's awful throne?"

Let "Dick's christian Philosopher," and kindred works, be studied, and a knowledge of Astronomy become general, and man will be the better and the more happy.

In order to cultivate Locality, I observe the country through which I pass; and, to do this the more easily, I mount the top of the stage, or promenade the deck of the steamboat as it traverses the valley and parts the hills, and catch a glimpse of hill, dale, field, and the aspect of the country as I dart past them on the Rail-Road; but, rapid travelling affords fewer facilities for its cultivation, than proceeding more slowly. And I stop no-where, even for the night, without following a river for a few miles, or ascending a hill to obtain a prospect; or following the shore of the ocean, or bay, or lake for miles, to see its geography, and always keep the points of the compass in my head.

I cannot forbear here expressing the hope that the dangers and expenses of travelling, will soon be diminished. Every steam-engine I see, enforces still more deeply the conviction I have long entertained, that we are on the eve of some *simple* discovery, in the application of steam, or in steam-machinery, by which the present immense consumption of fuel will be reduced ninety-nine times in every hundred, and the complication of the machines be obviated, so that they will not cost a hundredth part as much as now. I call the attention of mechanics, to this suggestion—not to the *improvement* of the

steam engine, but to its entire *remodelling*, so that the steam will emerge *directly* from the boiler upon—not the piston; for, that must be obviated—but by which it shall press *directly* upon a *revolving cylinder*, and give you the *whole* power of the steam—now not half its power is obtained—without any complication of the machinery, or danger of explosion. Then will the immense expense now attendant upon travelling, be obviated, and all the pleasure and advantages of travelling, which are very great, be enjoyed with very little loss.

The study of Phrenology affords excellent discipline to this faculty; for, every organ must be *located exactly right*. A successful Phrenologist must have it large and well disciplined Often, on retiring from the severe labors of examining heads all day, I have felt the brain composing this organ, as it were, appear to crawl, and have a prickling sensation, and in Dec. and Jan. last, when confined with the small-pox, and threat ened with the brain fever, the heat of my forehead was great, and the pain *most intense*, in Locality, Individuality, Form, Size, Eventuality, Comparison, and Benevolence; but, in Locality the *most* severe. In every other part of the body and head, the disease worked to admiration, and the pustules filled out finely, but above these organs, they refused to come to a head, and were a long time in recovering. Nor was it until this portion of my head was bathed in cold-water *for two days and nights in succession*, that the fever abated at this point, though it had subsided every where else. But more in another place of the organs brought into exercise in the successful study and practice of Phrenology.

The study of ANATOMY, also, comes under Locality more properly than under any other organ; for, it is the *position* or LOCATION both absolute and relative, of the organs of the body, which constitutes the *first* and *main* item of this study, although their *shape* is next in order and importance. Strange as the doctrine may seem, I maintain that *children should be taught* ANATOMY, in connexion with PHYSIOLOGY; that is, that they should be taught the *locations* and *functions* of the principal organs of the body. So important a study should *not* be confined to a few physicians and literati, but should be known by *all*. All need not be *profoundly* versed in it, yet all should understand it *practically*, and in the general. Thus: put chil-

dren's fingers upon your pulse, and, as they are delighted and astonished to observe its throbbing, tell them its use, namely, the action of the heart, and then explain the position and looks of the heart, and the whole doctrine of the circulation and respiration. As you may have occasion to kill a chicken for your table, or slaughter a calf or pig, on opening it, show them the position of the heart, and the manner in which it receives and ejects the blood, and give them all the information you can concerning it. Then do the same by the lungs, liver, intestines, &c.

Then ask them what has become of the great amount of *food* they have consumed; amounting, in all, to many times their own bulk. Then explain to them the office of the stomach, its position, looks, and the whole process of digestion,* and nutrition. What will delight or benefit them more? And think you that this knowledge will not make them careful in regard to injuring their health? What will more effectually promote the vigor of the constitution than a knowledge of the aws of life and health? Compared with this, all other knowledge is utter folly; and in point of utility, "is as a drop in the bucket."

Then put their hand on the back-bone, (I ought to be *learned*, and to call it the *spinal column;* though *back-bone* is just what I mean,) and, as the person moves his body, they will see the workings of the joints. (Oh, I forget to be *classical*, I should have said vertebræ; although few children or adults know what vertebræ means; but all understand what *joints* signify.

Then clinch your fist, and show the cords or tendons of the hands and wrist, and the hardness (I mean rigidity) of the muscles of the arm, and their shortening and lengthening (contraction and relaxation) as you lift things in your hands; and show them *how* it is that this shortening of a muscle moves

* The studies of Anatomy and Physiology ought never to be separated from each other. When the *location* and appearance of an organ are studied, let its *office*, and the end in the animal economy it performs, be also studied; for, the study of each will facilitate that of the other, and each impress the other. Studying Anatomy *alone*, is like cutting up a dead man to see what a live one will do. Unite the two. Teach children the location and appearance of the several parts of the body, and at the same time teach them *what each part does.*

one of the bones of the joint over which the muscle passes, &c. Then tell them that these muscles by means of which we move, labor, &c., consistute the red flesh of all animals, and are what is usually *eaten*. Then show the workings of the bones upon each other at the joints. This can be done conveniently and beautifully when cutting up (I mean dissecting; how unaccountably unclassical I am though,) a chicken for dinner, or a hog (I mean swine; for, it is very *vulgar* to say *hog*) for salting.

Then cut open the brains of animals; (brains are very good to eat, especially for those who have but few of their own,) and show them the structure of this organ of thought and feeling—this palace of the soul—its lobes, convolutions, and connexions with the nerves of the eye, ear, spinal marrow, (or medulla oblongata, as Dr Latin would have it,)* nose, &c. &c. as well as what portions of the brains of various animals are developed in accordance with their habits and characteristics. Pursue this course during childhood and youth, and every man, woman, and child would be as familiar with the names aud functions of all the organs of the body, as they are with their alphabet. These studies, besides the thrilling *interest connected* with them, will teach them how to *husband their vital resources, preserve their constitutions unimpaired through life*, and live twice as long and thrice as happily as now. For *want* of this knowledge, most children and youth, almost or quite break down their constitutions before twenty, or well nigh ruin themselves in both mind and body.

If you object that you do not *know* enough to teach all these studies, I answer, wait, and I will elsewhere tell you how, both to find the *time*, and obtain the *knowledge*, required, or else how *not to get married.*

Under the head of Locality, I cannot well forbear recommending the perusal of VOYAGES AND TRAVELS; "Stephen's Central America," is deservedly popular, but it, in common with all other travels, is sadly defective in this, that it *does not*

* I have employed some irony here and above, in order to expose what I deem the utter folly of the "*learned* world," in calling things by names which few understand. I intend to call the Phrenological organs by their English names. To write medical prescriptions in Latin, is foolish, except where all understand Latin. Away with the technicalities of science.

give the Phrenology of the present inhabitants, or of the relics observed. Add this, and the most interesting if not most instructive department of reading, would be Voyages, Travels, &c,. *by a Phrenologist*—in connexion with the manners and customs of different nations and ages. And if my life be spared, I intend eventually to travel with a view to the preparation of such works.

ORDER.

METHOD: ARRANGEMENT, SYSTEM: having a PLACE for every thing, and every thing IN its place, so that it can be found at once: system in BUSINESS, &c.

"*Order is heaven's first law.*"

ADAPTATION. SYSTEM, OR UNIFORMITY, pervades the whole physical world, and has stamped its impress upon every work of God. Order reigns supreme in the worlds on high, and in the earth below, producing *regularity* in both. It has arranged a place for every organ of the human body, and always puts every organ of the body in its own place, so that Locality may find them, or Comparison infer where they may be found. It puts the feet always at the end of the lower extremities instead of on the top of the head or the end of the arms, and the head on the top of the body instead of on the back, or ankles, or the wrists, and systematizes all the works and operations of nature. Indeed, without this principle of *order*, or *system* in nature, all creation would be one vast bedlam—one grand chaos of "confusion worse confounded," without beauty, and marred in all its other qualities, but with this arrangement in nature, harmony usurps the reign of chaos, beauty is brought forth out of deformity, and all nature moves on with a systematic regularity as beautiful in itself as it is beneficial to man. But, without this faculty of order in man, adapted to this contrivance of system in things, though this quality might have existed and beautified all nature, yet man could not have perceived this beauty, or applied this contrivance to any beneficial purpose. But this principle exists in nature, and this faculty in man, and it is therefore his duty and pleasure to exercise it; and, its cultivation should form an important part of the education of children. And yet, that cultivation is scarcely once *thought* of.

Its primary office seems to be, to keep one's *own* things in order, and, to cultivate it, let children have things of their own,

and be told and encouraged to put things in their places—to fold and lay away their garments; to put their playthings away in the places assigned them; to lay their hat or bonnet, &c., in a particular spot; to lay off their clothes at night so that they could jump into them in case of fire; to have each book in its own place, and keep it whole and clean; to keep their garments whole, (and parents should never allow their children to go dressed shabbily, or with holes in their garments,) and to *take care* of every thing.

That business man whose accounts are not kept straight, will most assuredly fail; and that farmer who keeps his fences up, and all his farming utensils in their places, will thrive. If farmer A tells his son John to yoke up the oxen and draw any thing, if John says—"Where's the chain," or "I don't know where the yoke is," that is, if John does not know, without asking or looking, where to find the chain, or yoke, or hoe, or axe, or scythe, or sickle, or rake, &c. &c., down to the hammer and nails, mark it when you will, that farmer will get behind, if not fail. But if John knows at once, just where to find whatever he wants to use, that farmer will prosper; for, this order facilitates despatch, and doubles the work done; whereas, disorder wastes every thing, and will ruin any farmer, much more a business man. Let parents note this; and, if they would see their children become prosperous and happy, *instil early into them, principles of order and despatch.*

And then again, how much more agreeably and happily that family lives in which every one knows just where to find any thing he wishes, and always returns it to its place when he has done using it. Disorder *spoils the temper*, as well as prevents success in business. Parents, see that your children are trained in harmony with these important inferences.

The Society of Friends usually have this organ large, and their women generally very large; and, they are among the most remarkably systematic and methodical people known. This doubtless contributes largely to their thrift and uniform success in business. "Go thou and do likewise;" and "teach these things to your children, and your children's children."

This organ, combining with Time, produces regularity in all the *habits* of its possessor, lays out the time *beforehand*,

giving so many hours daily to certain things, having meals punctually, retiring and rising at given periods; and being *regular* in all the habits and affairs of life. Nothing is more promotive of *health*, and *life*, and *happiness*, as well as of peace and prosperity. Mothers should begin to inculcate this in the *cradle*. Put your children to bed at a given hour—waken them at a fixed period, and they will soon awaken of themselves; give them their breakfast, or a piece, or nurse them at stated times; have them take their naps regularly at a certain hour of the day, and so have a *time* for every thing, and every thing in its time. This course will save you a vast amount of time and trouble; be of incalculable advantage to them physically and mentally; besides forming in them a *habit* of method in every thing; and save them a great deal of peevishness and bad temper. The power of habit is great indeed; far greater than is even attributed to it. A habit, indifferent in itself, may be followed so regularly, as to become really useful. What, then, may not a habit, *good* in itself, do for the physical health, and the moral and intellectual advancement, of its possessor. To every parent and teacher, then, I say, *form habits;* but form *good* ones, in your children.* Do not these remarks commend themselves to every parent and teacher, as immensely important, and deserving of being put into vigorous practice forthwith?

If you wish to *cultivate* your own faculty of Order, be systematic. Begin and arrange all your things, tools, papers, accounts, and every thing; and above all, remember and *replace* your things *after* using them, which, after all, is the main thing. And you, young men, in search of a wife, see to it that you do not marry a young lady who, on returning from a walk or ride, leaves her bonnet on the bed, gloves in a chair, parasol in the corner, &c.; or who is forever and a day in getting *ready* to go out; for this indicates either that she cannot *find* her things, or is slow, or else is more nice than wise. If this organ be small in yourself, you need a wife in whom it is large, to assist this defect, and to aid you in cultivating it; but, if it be large in yourself, you do not wish to be *continually* annoyed or tormented with its *defi-*

* I intend, ere long, to collect together and publish the *habits* of distinguished men, and recommend to my readers to observe this point.

ciency in a companion. Still, that companion should not have it *over* developed; for, "*enough* is as good as a feast," and "*too much* of a good thing, is worse than nothing."

This organ, combined with Ideality, gives *neatness* of person, and attends to the *outward* man. It cuts off a long beard, lays by a soiled linen, and keeps the clothes neat and clean; and, with Approbativeness large, patronizes the tailor and milliner, and chases the fashious. Phrenology discards the fashions, yet requires *personal neatness.**

Many are of opinion that this organ extends to the *mental* operations also; but I confess my conviction that its one specific function is *physical* system and arrangement. Still I incline to the opinion that there is also an organ of *mental* order, and arrangement of *ideas*, located by the side of that of *physical* order.

SIZE.

Cognizance of BULK, MAGNITUDE, and PROPORTION: ability to judge of SIZE, LENGTH, BREADTH, HEIGHT, DEPTH, DISTANCE, the WEIGHT of things by observing their BULK, &c. &c.: judgment of ANGLES, PERPENDICULARS, DISPROPORTION, &c.: accuracy of eye in MEASURING things, &c.

ADAPTATION.—The element of SIZE, or of relative MAGNITUDE, necessarily appertains to all physical substances. No material thing can exist without being relatively *large* or *small*, compared with other things. But for this element in nature, there could have been no difference between a *drop* of water and an *ocean* of water; between a *mountain* and a *mole-hill;* between a giant and a pigmy; and all conception of *big* and *little*, would have been inconceivable to man. And again; *with* this element in nature, though the ocean would have been larger than the rain-drop, and the mountain larger than the hillock, yet to *man*, it would all have been the same; and he could never have distinguished his fellow-men by the size of their bodies as a whole, or any feature or portion of them. Of course, all knowledge of the relative size of the phrenological organs, would have been unknown, and Phrenology a sealed book to man. But both this element in nature, and this faculty in man, exist, and are adapted to

* All who know me, will say, "Physician, heal thyself." "Brush up more, and look more trim and tidy." Yes, when I've nothing more *important* to do.

each other; so that we are able to distinguish material things by their *size* merely; study Phrenology, and apply this faculty to thousands of the operations of life. The husbandman requires it to make his fences, rows of corn, furrows, swaths, &c. straight: the mechanic, so that he can often fit and measure things by his eye, and without a rule: the tailor, to guide his shears and needle: the artist, to perceive the *proportion* of parts in drawing, chiselling, &c. Indeed there is scarcely an occupation in life in which it is not eminently useful, and in most, it is *indispensable*. Hence, the importance of its proper *cultivation* even in *children*; and yet, who ever once *thinks* of *disciplining* or *exercising* this faculty, either in children or in themselves, unless by mere *chance!*

The German teachers have an excellent method of cultivating this faculty in their pupils, which will show parents, teachers, and all who wish to improve this faculty, *how* they can do so. It is this: the teacher takes his pupils out into the fields, woods, mountains, &c., and asks them how far it is to yonder tree, or house, or stone, or any thing else. Each pupil takes the same position, and passes his opinion, which is recorded, and then the *actual* distance is *measured*, so that each one can compare his judgment with the actual distance; and thus improve and correct his judgment as to the distance, &c. Farmers can exercise this faculty in judging of the number of acres embraced in a certain enclosure: the number of bushels of grain in a certain pile, &c.; drovers, butchers, &c., in judging of the *weight* of a bullock, horse, hog, &c.; the carpenter, in erecting and building a house: landscape painters and drawers, in *foreshortening*, and giving the *perspective* to the picture; portrait painters, in making the picture the size of *life*, &c. To *improve* this faculty, *look* at things with a view to judging of, and ascertaining their qualities appertaining to this faculty.

The Study of Geometry, comes as appropriately under this faculty, as under any other, though it calls nearly all the intellectual organs into exercise. This study should unquestionably form a part of *primary* education, if not even of the *plays* of children. Let even their *playthings* be so made, that they can be put together into various *geometrical figures*, and also form the most important geometrical prob-

lems. Thus; the problem that "the squares of the sides of a rectangle triangle, are equal to the square of the hypotenuse," may easily be solved by having blocks, say an inch square, and taking an hypotenuse of any size, say three inches. This square will be filled by *nine* of the blocks, and the other two squares will be found to hold just nine blocks, but no more; so if the hypotenuse is four, or six, or twelve, or any other number of inches, it will take just as many blocks to fill the *long* side of any triangle, as to fill the other two. By playing with geometrical blocks, they would soon become as familiar with the names of hexagon, pentagon, cone, apex, cylinder, globe, segment, prism, &c., &c., and all the various shapes that can be formed from them, as with the meaning of dinner, or bread.

COLOR.

Perception, recollection, and application of colors, and delight in them; **ability to recollect and compare their tints and shades.**

Color forms a constituent element of matter, and is thrown broad-cast over all nature. It tinges and variegates the flowers of the field, and beautifies them with its ever varying shades and tints. It renders all vegetation verdant and delightful. It skirts the aurora of the rising, and the vesper of the setting, sun, with its golden hues. It crimsons the rosy cheek of health, the beauty of its color being to the human face divine one of its chief attractions. In short, color of some kind appertains to every thing made of matter, and is a necessary ingredient in matter. Without color, how dreary, how cheerless the fields of nature, the face of creation, and the human cheek! But, color exists, and man has the faculty of color by which he is capacitated to perceive and apply colors, and to derive pleasure therefrom. Indeed, from few other sources, can he derive more pleasure or profit—more elevation, refinement, or purity of mind and feeling. Thus, the study of botany—of that exhaustless and ever varying richness of coloring with which nature has adorned the flowers of the field—while it is capable of affording the richest repast of unalloyed pleasure, can also be rendered highly instructive. And I am rejoiced at the increased attention paid to this subject. Let children be encouraged to plant

and tend flowers, to make bouquets, and arrange flowers tastefully, and also to cultivate a taste for the fine arts. Let painting be encouraged. Let children be shown pictures as before urged, and let those pictures be *painted* to life. Let artists be multiplied a thousand fold, and be liberally patronized, so that they can give their entire energies to their calling. And let *all* cultivate the art of painting and drawing. All are endowed with more or less of this talent, yet the mass bury this source of exquisite pleasure in the earth, by never putting forth the least effort in behalf of its cultivation.

To cultivate this faculty, exercise it as often and as much as possible upon flowers, paintings, &c. by feasting your eyes upon them, by observing the exquisiteness with which their tints and shades are arranged and displayed, and also apply yourself to coloring or painting. I advocate the custom of wearing artificial flowers, of making wax flowers, and of coloring garments so much practised, particularly in preparing female attire. Nor should I object to men wearing "coats of many colors," or gratifying this faculty in every suitable way.

Still, I cannot recommend woman to paint her cheeks. Not that I would not have her cheeks colored, for nature has done that already. All she has to do, is *not to rub off* the paint already put on. But if, by ignorantly violating the physical laws, you have lost the rosy cheek of health and beauty, the way to restore the lost color is not by applying rouge, but by taking fresh air and exercise. If your cheeks are pallid, it is because your lungs are inactive. Your cheeks can be repainted by simply giving your lungs abundance of fresh air. Facing a stiff northwester will paint your cheeks for the time being, and facing it a good many times, will paint them so deeply and so beautifully that they will *stay* painted, as well as be rendered plump and glossy. No paint, not the extra superfine of Broadway or Prince Regent, will equal that composed of *air and exercise*. Try it, ye who would obtain, retain, or regain, the charms of beauty.

To restrain this faculty—which however is never necessary, unless this organ should become so active as to engross most of your time and feelings, so as to prevent the due exercise of the others—abstract your mind from colors and the arts, and indulge this passion as little as may be.

THE COMBINATIONS OF ORGANS REQUISITE FOR PARTICULAR OCCUPATIONS.

A WORK of this kind would be exceedingly incomplete without a section in which the organs requisite for success in particular callings shall be pointed out; so that those who desire to fit themselves for particular callings, may know what faculties to cultivate, and what to restrain. That section we therefore append.

A TEACHER, requires an active temperament, to impart life, vivacity, and quickness of mind, so that he can *excite* and *draw out* the minds of his pupils; large perceptive organs, especially the middle or literary range, to give abundance of *facts* to enable him to pour a continual stream of *information* into the minds of children; large Language, to enable him to speak freely and well; large Philoprogenitiveness, to make him fond of children, and enable him to ingratiate himself into their affections; large Benevolence, to impart real goodness, to make him seek their happiness; large Firmness, and full, but not large Self-Esteem, to enable him to act a dignified part, and to prevent his being a boy among boys; only average or full Combativeness, lest he try to *flog* learning or goodness into them; large Conscientiousness, to enable him to deal *justly* himself, and cultivate the sentiment of *right* and *truth* in them; smaller Concentrativeness, so that he can go from one scholar and thing to another in quick succession; large Friendship, to enable him to get and keep on the right side of the parents; good lungs, and a well-proportioned head; and especially large Comparison and Human Nature, the first to enable him to *explain* and expound every thing, and set it *clearly* before them by copiously illustrating every thing, and the latter to enable him to adapt himself to the ever varying characters and peculiarities of his pupils, &c.

A LAWYER, requires the mental, or mental vital temperament, to give him intensity of feeling and clearness of intellect; large Eventuality, to enable him to recall law cases and decisions, and to recollect all the *particulars* and *items* of the case; large Comparison, to enable him to *put together* different parts of the law and evidence, to criticise,

cross-question, illustrate, and adduce similar decisions and cases; large Mirthfulness, to enable him to ridicule and employ the *reductio ad absurdum* in argument; very large Combativeness, to make him *love* litigation and foment strife, instead of reconciling the parties; large Hope, to make him expect success and promise it as *certain* to his client; small Veneration and Marvellousness, and large Self-Esteem, to make him well-nigh impudent, and enable him to brow-beat and deny; large Combativeness, Destructiveness, and Mirthfulness, to make him sarcastic, cutting, and biting in his repartees; large Acquisitiveness and Self-Esteem, to make him think *his* services are very valuable, and demand large fees; large Secretiveness and small Conscientiousness, to enable him to take up on the wrong side without scruple, and wrong his opponent out of his just dues by some quirk of the law, if he possibly can, and to gloss over a bad case, tell a smooth white or black lie with a face unchanged; large Language, to give him a limber tongue; large Ideality, to enable him to supply the place of facts by ingenious suppositions; and a decidedly bad, selfish head, adapted to his calling.

A Clergyman, (as he *should* be, not as clergymen sometimes *are*,) should have the mental, or *motive mental* temperament, to give him a decided predominance of *mind* over his physical tendencies, and impart the *thorough* and *substantial* to all he says and does; a large frontal and coronal region, the former to give him intellectual capacity, and the latter to impart moral worth, high moral aims and feelings, elevation of character and blamelessness of conduct; very large Benevolence and Conscientiousness, to render him truly philanthropic and disinterested, and willing to sacrifice personal interests upon the altar of human happiness, and to excite a strong desire to make men *happier* by making them *better;* large Veneration, to make him truly godly and prayerful, so that he may excite these feelings in those around him; small Secretiveness, so that he may declare the *whole* counsel of God, without daubing with untempered mortar, or hide the truth in round-about expressions; small Acquisitiveness, so that he may care little for money, and be unable to drive a close bargain, (yet he should have a frugal wife and a generous people, so that he may not be embarrassed nor harass-

ed by pecuniary affairs;) large Adhesiveness, so that he may make all who know him *love* him, and *win* them over to the paths of truth and righteousness; only average Combativeness, so that he may be mild, not tame nor severe, but not a coward morally; large Philoprogenitiveness, to render him interested in the moral improvement of children; full or large Ideality, so that he may not offend by his coarseness, but please with his elegance of style and grace, and ease of manners and delivery; large Comparison, to render him clear and pointed, and to enable him to expound, explain, illustrate, and clear up knotty points, make himself fully understood, and carry conviction to the understandings of all; full Hope, to render him cheerful; large Language, to enable him to speak with ease and perspicuity; full Concentrativeness, so that he may impart oneness to his discourses, yet not too large, lest he become prosy and prolix; and a uniform, well-balanced head, to render him consistent in conduct, and correct in judgment, and excite the better feelings in those that come within the sphere of his influence.

A Physician, requires a strong, robust temperament, so that he can endure hardship, fatigue, and want of sleep and food, and stand all weathers and immense labor; large perceptive organs, so that he may study and apply anatomy, physiology, chemistry, and botany, with skill and success; large Benevolence, so that he may really desire to alleviate suffering; full or large Destructiveness, lest he shrink from inflicting the pain requisite to cure, amputate, or cut into the live flesh; large Constructiveness, to give him skill in the *surgical* part of his business; large Amativeness, to render him a favorite among the women, (and physicians are generally well supplied with this commodity;) large Philoprogenitiveness, so that he may get on the right side of the children; large Combativeness, to render him resolute and prompt; large Cautiousness, to render him judicious and safe; and a large head, to give him *power* of mind.

A Merchant, requires a light, sprightly, active body, so that he may move easily and be any thing but indolent; large Acquisitiveness, to render him fond of making money, bargaining, buying, selling, and handling money; large Hope, to make him sanguine of success, and dispose him to speculate

and buy largely, but not too large Hope, lest he buy more than he can pay for and so break; large Cautiousness, to render him careful and provident; large or very large perceptive organs, to enable him to judge correctly of the qualities of goods, and large Ideality added, to enable him to judge correctly in matters of *taste;* large Approbativeness, and less Self-Esteem, to render him polite, affable, courteous and familiar; small Concentrativeness, to enable him to attend correctly to a great multiplicity of business in a short time without being confused; large Adhesiveness, so that he may make *friends* of his customers, and thus *keep* them; full Constructiveness, so that he can use his hands tolerably well in packing, unpacking, wrapping up, *fixing up* things about the store, &c.; full or large Secretiveness, so that he may throw out some false colors, but the best side of his goods out, and keep many things in his business to himself; Conscientiousness variable; large in some merchants, so that they may deal fairly, charge only moderate profits, and have but one price; and small in others, so that they may set high prices, and fall, describe poor articles as good, and fair as superfine, and make money fast for a little while, only to drive away all custom and break.

Mechanics, require large Constructiveness and Imitation, to enable them to use their hands and tools with dexterity, and take pattern or make like something else; and other organs *varying*, according to the kind of mechanical business in which they engage. Thus; a Builder, whether of ships, boats, houses, wagons, sleighs, &c., &c., requires the motive vital temperament, which gives both strength and endurance and a love of physical labor, to enable him to impart strength to his works; large perceptive organs, to enable him to judge accurately of the form, size, proportion, perpendicularity, position, &c. of parts; large Order, to arrange every thing properly, and keep tools and every thing *in place;* large Calculation, to help him compute figures with ease and correctness; large Causality, to enable him to plan, adapt means to ends, create resources, contrive, make his head save his heels, invent, enable him to take the *advantage* of his work, and begin at the right end, and show him how to do things, and what will do what, with a good share of Firmness, to impart

perseverance, and full Combativeness and Destructiveness, to impart the requisite force and energy of character.

A FARMER, requires the motive, or the motive vital, or vital motive temperament, to make him fond of work, and enable him to endure it; large Constructiveness, to enable him to use his farming utensils; large Inhabitiveness, to make him *love* his farm, and be contented at home, with some Approbativeness, to make him take some pride in improving and adorning it; large Philoprogenitiveness, to make him fond of children and of feeding and rearing animals,* and improving their breed; large Adhesiveness and Friendship, to render him neighborly and obliging; a good intellect, to give him the *mind* requisite to *manage* and *arrange* matters, and dispose him to improve rainy days and odd spells in study; large Acquisitiveness, to make him frugal, industrious, and thrifty; large Order, to keep all his things in their places; and a good development of the perceptive faculties, so that he can judge accurately of land, crops, and the value and uses of things. The developments requisite for a good farmer, do not differ essentially from those requisite for the mechanic of the heavier kinds of business.

The lighter kinds of mechanical business, such as a goldsmith, tailor, engraver, artist, &c., require the *nervous* temperament, to give lightness and ease of action, and much the same developments as the mechanic and farmer require, excepting that Ideality should be large, to give *taste* and impart a polish to his productions. The vital motive temperament renders persons averse to confinement, and gives great action, but the nervous endures it better.

Painters require large Color, to enable them to judge of, mix, and apply colors, with more or less Ideality in their application. House painters should have much of the motive, or vital temperaments, and large Weight, to enable them to keep the centre of gravity. Portrait painters require the nervous, or nervous motive temperament, to impart delicacy and refinement of feeling, (I find few artists without a highly wrought temperament,) large Form, Size, Imitation and Constructiveness, to enable them to copy, draw, and pattern, and

* The lower portion of Philoprogenitiveness gives fondness for pet *animals*, the upper, for one's own children.

to transfer the likeness to canvass; large Color and Ideality, to give finish, taste, and exquisiteness to the coloring; large Language, Mirthfulness and Eventuality, to amuse their customers and give them a pleasant countenance for them to imitate; large Cautiousness, so that they may make no false touches; large Approbativeness, to give them ambition, &c.

An ENGINEER requires organs similar to a builder, with decidedly large Form, Size, and Calculation, with the motive mental temperament.

An EDITOR requires a very active, excitable temperament, so that he can *excite* and *interest* his readers, and color well; large Individuality and Eventuality, to enable him to collect and wholesale FACTS, news, incidents, phenomena, &c., &c.; large Form, to enable him to spell correctly and detect errors in the proof-sheets; very large Comparison, to enable him to illustrate and explain every thing, to criticise, pick flaws, show up opponents; large Mirthfulness, to enable him to *make fun* for his readers, ridicule what the people dislike, &c.; large Ideality, to impart good taste; large Language, to make him fluent, and less Causality, so that he will have more words and facts than ideas, (for the mass do not love to read *ideas;*) large Combativeness, to render him spirited and fond of conflict, and to impart *force* and *energy* to what he says, &c.

A PHRENOLOGIST requires a temperament of the highest order, to impart great activity, so that he can run rapidly, yet correctly, through the vast multiplicity of conditions that affect the character; great strength of organization, so that he can apply his whole energies with great power to the work; a large intellectual lobe, to give him mind, and that evenly balanced, so that he can take into account all that bears on the formation of character; great Individuality, so that he can see these conditions at one glance; great Eventuality, to remember these conditions; great Comparison, to combine them; good Language, to express them; high moral sentiments, and a well balanced but strong head.

These combinations might be extended to any length, but enough are given to show the principle aimed at, so that readers can carry them out for themselves, and then *cultivate* the organs required by the calling they intend to pursue.

GENERAL APPLICATION OF THIS WHOLE SUBJECT TO SELF-IMPROVEMENT.

We have thus far seen in what a good head and body consist, namely, in the *equal*, *harmonious*, *proportionate* exercise of all the physical, all the mental functions. We have seen that all the mental, all the physical functions are capable of being strengthened or restrained, so as to secure this balance. We have seen what is the function and the food of every faculty, by applying which any and every organ can be enlarged, and by removing which, every organ can be diminished. But we have yet to APPLY this subject to the *combinations* of faculties. As one swallow does not make a summer, nor one flower a spring, so neither the excess nor the deficiency of *single* organs does any very great injury; but, as it is generally by a *complication* of several diseases that health and life are destroyed, so it is by the combination of several excessive or defective faculties, and usually both, that sin and misery are produced. Thus, extremely large Cautiousness, properly balanced by Combativeness and Causality, will do no special harm; but very large Cautiousness, combined with small Hope and Combativeness, and perhaps excessive Approbativeness and deficient Self-Esteem, produce a most unfavorable combination, and one that should by all means be counteracted.

But, to be more specific. Suppose your Self-Esteem is not more than par, and that Cautiousness, Approbativeness, and Veneration, particularly its fore part, or deference, are large, or very large, you are of course diffident, backward, and liable to be confused; particularly if your temperament be excitable. When you attempt to speak to others, especially in public, or do any thing before others, or are among strangers, you will be thrown off your balance, and lack self-possession. Now let such bear in mind that this feeling of inferiority proceeds not from your *actual* inferiority, but from your organization. And to overcome it, bear its *cause* in mind; and cultivate the deficient faculties, as well as apply physical remedies to the cooling off of your system. Be more slow, more cool, more self-possessed, and take all pos-

sible means to counteract this diffidence, by breaking over it, not by submitting to it. And if a child be similarly organized, do not increase this diffidence by cultivating backwardness, and what you call manners, in a child, but send him out among strangers, where he will be obliged to act for himself, address others, &c.

If Hope, Acquisitiveness, and Combativeness be large, in conjunction with an active organization, remember that you are too enterprising; that you plan too largely, and undertake too much; that you count your chickens before they are hatched, and are liable to break in consequence of this visionary, chimerical spirit. Now can you not off-set this excess by pure intellect? Can you not moderate both your efforts and your undertakings? Make allowances for this tendency to excess. You cannot do more than half as much as you think you can. So hold up. Take the world easily. Be more cautious. Guard against drawbacks more. Slack all around, and do not hurry through life with such racehorse speed.

If Approbativeness, Cautiousness, and Conscientiousness be larger than their balancing organs of Self-Esteem, &c., and the temperament be susceptible, remember that the feelings of shame, mortification, self-reproach, and fear that others will criticise or laugh at you, are too active and powerful. Do not allow this class of reflections to prey upon you, but dismiss them with the reflection that they are caused by the "bumps," and not by any real occasion for them. So, if this organization be reversed, remember that you are too bold, too forward, too shameless, too apt to encounter public odium.

If Combativeness be large and sharp, especially in conjunction with an excitable temperament, remember that you blame others when there is no occasion, are too fault-finding, and go off into a blaze of wrath on a provocation quite too slight—that you are in fault quite as much as the other party. Reflections like these, will do much to cool off this fiery temper. So will making apologies afterwards to those aggrieved. Tell them you are a little sick, mentally, and that therefore they must pardon you. And especially, put in practice those directions for cooling off the physiology, and thereby the *base* of the brain, already given.

So, if Friendship and Benevolence be stronger than love of money, and your organization be fine, bear in mind, especially if Self-Esteem be weaker, that you are too easily persuaded, are apt to yield to your better feelings against your better judgment. To accommodate your friends, and to accede to their entreaties, is your blind side. Guard it. Learn to say, No. Hear what intellect says. Put your hands into your pocket fewer times, and not so deeply, as you are inclined to do. Never endorse, because your confidence in your friends is too great.

So, if Acquisitiveness be larger than Benevolence and Friendship, remember that you are too penurious. Be more generous. Pursue the policy opposite to that just advised, and this increased liberality will greatly augment your happiness.

Another highly important and generally needed direction. If Acquisitiveness be large in a person of fine organization and great activity, it is apt to produce *too much industry;* too close an application to business, especially in women whose *family* organs are large. They love their families, and are therefore anxious to see them comfortable; and, being predisposed to over-do even without motive, with this powerful stimulus, they are almost certain to work very hard, to work almost constantly, to be up early and late, to keep all the sewing in doors, to save whatever they can, and thus keep wearing continually on their health, till they induce general debility, and lose the very money earned by their over-doing, in paying doctor's bills, along with a hundred times more added to it, and all because they worked too hard. Merely as a matter of economy, work only as hard as you can endure without injury. And I often mark in the table in the first part of vol. 1, that Acquisitiveness should be restrained, when I simply mean by it that the person so marked should *work* less, and not that they are liable to cheat.

If Self-Esteem be small, and Benevolence and the social organs be large, or very large, especially in a woman, remember that you think too little of your own interest and comfort, and too much of making others happy—that you are likely to make yourself a perfect slave to your family,

and to neglect yourself till you break down and die. Counteract this slavish, self-sacrificing disposition, and remember that your *first* duty is to take care of yourself. Especially, if Firmness, and perhaps Combativeness, be too small in this combination, you must not submit so much. Have a mind and a will of your own, and then *have* that mind and will. Stand up for your rights. Do not give up to the wishes of others so easily. Brace yourself up to do what intellect tells you ought to be done. Those with this organization, lack ortitude, and suffer without repining, or even using much effort to obtain relief. Let such breast the waves of adversity, and see if they cannot drive them back.

Those whose temperament is highly wrought, and Ideality larger than intellect, should bear in mind that they are more nice than wise; are a little fastidious; are over particular about matters of taste; and, if Approbativeness be also large or very large, that they are more neat, tidy, and dressy than occasion requires.

So, on the contrary, those whose Ideality is only average or full, and organization powerful rather than delicate, should remember that they err on the opposite extreme, and that they would be better off if they were more nice, tidy, and refined. Let such cultivate taste as to appearances, expressions, and sentiments, read works of taste, cultivate a love of flowers, and be careful not to indulge in the gross or coarse.

Those who have Constructiveness, Hope, and Causality all large or very large, and not duly balanced, must beware lest they spend their all in inventions, which, after all, are likely never to be practically useful.

Those whose Hope, Mirthfulness, Friendship, Benevolence, and perhaps Approbativeness, are large or very large, in conjunction with an exalted temperament, should remember that they are predisposed to gay company, and that it will not require any great amount of temptation to lead them into the paths of dissipation. Be guarded on this point. Be merry, but touch not, taste not, handle not, any thing that will intoxicate. And be very careful what friendships you form. Those in whom Friendship and Kindness are strong, with a highly susceptible organization, and Self-Esteem only

average or less, should bear in mind that their characters are modified powerfully by their friends—that they assimilate themselves to their friends, drink in their influences, and become like them. And I warn such in particular, to form friendships with those only who will exert an excellent influence over them, and also to guard against admitting too much of this foreign influence.

If the whole intellectual lobe is less than it should be, or less active, read, think, study, and that daily and habitually. Bring those faculties into play according to the directions given in vol. ii. Especially, study Phrenology. Nothing will equally interest, expand, feed, each intellectual faculty separately, or the whole combined. But, if the intellect, as a whole, be *too* active, think, study, read less, exercise more, dismiss what called for this excessive action, and especially wash your head often in cold water. See also p. 87, vol. i.

If Language and Eventuality are both small, they should by all means be cultivated, as the *combined* deficiency of *both* is most unfortunate. See means of cultivating them already pointed out. But if they, with Individuality, be larger than Causality, remember the deficiency, and cultivate the latter by stopping to inquire into the *causes* of all you see. Especially, study the *adaptation* of things to their counterpart—of all animals to their modes of life, elements, &c.—of the various organs of the body to the functions they severally perform, and, above all, the adaptations of the phrenological faculties to the purposes they serve, as well as of the location of their organs to the functions performed.

But, if Causality be very much larger than Individuality or Eventuality, you theorize too much; and if Combativeness be full or large, and Conscientiousness and the organization be active, are apt to argue; and if Firmness be large, to shut your eyes against the light, and argue for *victory* rather than for truth. And if Self-Esteem be also large, you are a little bigoted, and catch on little things, without taking into view the general bearings of the whole subject. Don't speculate so much. Look at the whole matter just as it is. Especially, reason less and observe more, and see that you base your inferences in *facts*, rather than in mere inferential reasonings, for such conclusions are of little account.

Those who have very large Conscientiousness and smaller Self-Esteem, especially if the temperament be highly excitable, and the nervous system morbidly active, often suffer immensely from groundless conscientious scruples; blame themselves when there is no occasion, and are often melancholy or desponding as to religious matters. Let such remember, especially if Hope be small, that they are not as bad as they think they are—that these feelings result from their morbid organization, and not from their actual sinfulness.

The reader will see that we can easily enlarge the application of these beautiful principles of self-improvement to hundreds of pages; but sufficient illustrations have now been given to enable the reader to carry them out in their other applications, till he can apply them to whatever defects or excesses he may be afflicted with. With that clear analysis of the several faculties already given, to study out the means of stimulating or guarding their combinations, will not be difficult. And I therefore close this department of our subject by simply adding, that much of the mental as well as the physical disorders, to which man is subject, is caused by a disordered physiology. Rectify that first, then the faculties and all the results promised in these pages, will be your reward for thus yielding obedience to the laws of your being.

PROF. GOURAUD'S MNEMOTECHNIC SYSTEM.

I CLOSE both this volume and the work, with a few remarks on MNEMONICS, which attempts to improve the memory by *artificial associations*. As this means of improving the memory has recently made so much stir in this country, especially under Prof. Gouraud, it deserves notice in this connection. This system is selected as the basis of our remarks, because it is, beyond question, incomparably superior to all others ever propounded. It proceeds upon two fundamental principles; first, of representing figures by certain *letters*, by the combination of which certain *words* are formed; and, secondly, of associating what is desired to be remembered with these words, the translation of which back into figures gives

the desired results. In this arrangement, the *vowel* sounds count nothing, and hence they can be combined with whatever consonants will form the word desired. In applying it, three things are to be done: first, to remember, by an effort of *natural* memory, the thing or event desired to be mnemonized; secondly, this is then to be associated with, or hitched on to, a particular *word* or *series* of words; and, thirdly, this word or series of words is to be *translated into figures*, which translation will give, in figures, the date or number desired. For example:—The death of Abraham is associated in a sentence with the word *divinity*, the translation of which gives 1821—the period of his death. A sentence is formed on the battle of Marathon, with which the word *repose* is associated, which, when translated, gives 490—the year in which that battle was fought. This principle is applied to the ages and deaths of men, to latitudes, longitudes, altitudes, distances, chronology, astronomy, the ages and reigns of kings, specific gravities, nomenclatures, phrenology, and every thing that involves *numbers*, or is expressed by the use of *figures*.

This general principle is facilitated by a great many beautiful and ingenious contrivances. Thus, to remember the latitude and longitude, or the population, of Washington, an association is formed of this city with the "father of his country," of whom some sentiment is uttered, one important word of which translated, gives the result desired. That is, what is to be remembered is *associated* with something analogous in sound, with which the word to be translated is also associated. Rome is associated with *rum*, and on rum a sentence is constructed which contains the words *hard tone*, which, translated, gives the latitude and longitude of this renowned city. Combativeness, No. 6, in our classification, is associated with the renowned Horatii and Curatii, who decided an important battle by individual *combat;* Hope, No. 16, is associated with Louis XVI.; Causality, No. 36, with "thirty-six people at least die every minute of their sickness, without knowing the CAUSE," &c.

A similar principle, extended in its application by a most ingenious table to a *series* of dates, ages, facts, &c., is applied to remembering the reigns of kings and queens of a nation,

say of England, or whatever is wished to be remembered; and the same table slightly modified by taking out some things and putting in others, is applied to astronomy, to the nomenclatures of chemistry, and all the sciences, and the professor *promises* to apply it to the study of the languages, by which he says complete mastery of any language can be made in *eleven lessons*. Whether it will prove to be a better method of teaching and learning languages than the clumsy, awkward, seven years' cruise now employed, remains to be developed; but, if it should finally prove to be better than *nature's* method—that of learning a language by *talking it and hearing it talked*, it must indeed be pretty good—a decided *improvement*.

That his system imparts a most extraordinary power, not of *remembering*, for it is not the object of this system to *remember* any thing, but of re-producing, or rather of *translating* dates, figures, &c., &c., and that with great facility and correctness, is unquestionable. The editor has seen a pupil call off, with considerable rapidity, a row of 154 figures; has seen another put this row on a black board as fast as he could write them, and seen several pupils answer, off-hand, what figure was the 57th, or the 130th, or the 13th, or any other one called for by the spectators, without any reference to the printed list or the black board, and heard them answer immediately and correctly the date of any event mentioned in a page of dates; and so of other things. Some of the *results* attained by it, are certainly remarkable, still, it is one thing to have all this figured out beforehand—all the associations prepared by the master of the system, and all the formulas furnished at hand ready to learn—and quite another thing to *construct our own* formulas, and make our *own* associations. Thus, if we wish to remember the date of the battle of Yorktown, or the landing of the Pilgrims, we must hunt up some words, which, when translated into figures, will express the date of the event required to be remembered, and then, after associating the word with the event, must impress this word on the memory, so that, by recalling the word, we may be able to spell out from it the date required. This, few will trouble themselves to do. If his system comes into general use, then I am not infallible as a prophet.

Still, it will be more valued and applied in other countries than in the United States.

But we must not go farther in giving an idea of his system, lest we trespass upon his copy-right, for he has placed two vigilant sentinels on every leaf of his principles or "formulas;" the one running thus, "Entered according to Act of Congress," &c., and the other thus, "The republication of any of these formulas, without written permission from the author, is strictly prohibited; and any violation of the copy-right will subject the parties to the penalties of the law:" nor did the author dare to say thus much till he had obtained verbal permission to go "thus far, but no farther."

Instead of proceeding to give his individual *opinion* touching the merits of this system, the author prefers to present a few *fundamental principles* by which readers will be enabled to draw conclusions *understandingly* for themselves; he not wishing to think for them, but simply wishing to set *them* to doing up their *own* thinking. Indeed, this notice of the Professor's system is inserted here mainly for the purpose of presenting *those first principles*, that bear on the improvement of the memory.

In his introductory remarks to his class, the Professor assumed and proceeded upon two principles which Phrenologists regard as fallacious—but which are each fundamental in his system—the first of which was, that, while most of the other mental faculties, such as Judgment, Conscientiousness, Firmness, &c., were *not improveable*, to any marked extent, yet that the faculty of *Memory was* improveable, and to a very *great* extent. The Professor's error is this. *All* the faculties are *equally* capable of improvement, and by *one and the same means only;* and that is, by *augmenting the tone and vigor of the physical organs* of Memory, Judgment, Conscience, &c. The organs of the feelings are governed by the same law with those of the intellect; namely, that the *improvement of either* can be caused solely by increasing the facility and power of action *in the other*. ALL MENTAL, ALL MORAL IMPROVEMENT, MUST HAVE A PHYSICAL CAUSE—must proceed from, and be caused by, the *improved condition of the brain*. Judgment, moral feeling, firmness of purpose, and every other faculty, can be improved by augmenting the

power of their respective organs, *but by no other means:* and Memory can also be improved, but it must be *by the same means;* it can be improved by no other.

It has already been *demonstrated* in both volumes of this work—is even woven into its very texture, and runs through all its frame-work, that all improvement of *mind* must be made by improving the power and activity of the *brain.* See especially p. 12 of vol. ii., and also p. 86 of vol. i.

Does, then, this system of mnemonics, does any, or *can* any system, improve the *activity* and *power* of the ORGANS of memory, that is, of intellect? This can be done in two ways only; first, by improving the general tone and energy of the body; and secondly, by augmenting the action and power of the intellectual organs, by calling them into action. Does it, then, improve the health, or increase the physical energies? Of course not. Does it then *augment the exercise* of memory? On the answer to this last question, depends the utility or the injurious tendency of his system; and, in order that no misrepresentation may creep into this most important answer, we will allow the Professor to speak for himself. In his circular, by which he announces his courses, he thus answers the question:—

"Professor Gouraud will further prove to his auditors, upon their own testimony, that the learning of any of the above series of facts composing the programme of his lectures, will not require any serious *effort of mind;* and that the committing to memory of some of the most difficult or lengthy problems of the lecture programme can be effected with the mere attention of a careful perusal.—ATTENTION . . . . this is all that will be required of every one, and a few leisure hours during a couple of weeks.

This is clear, explicit, and substantially correct. It is reiterated for the hundredth time by the Professor in his lectures. Indeed, he has framed his whole system for the *express purpose* of *relieving* natural memory of its usual exercise. In this, he places its *entire excellence.* This is its *beginning, end, warp, and woof.* In this one point consists every item of excellence claimed for it by the Professor, and to this sole end does every part and parcel of it tend—both as to its leading principles and its specific contrivances. Beyond all question, the very nature and structure, design and end of this system, is to render memory *purely mechanical*

—as much so as when two rows of figures are multiplied together solely by *looking* upon the multiplication table, and *seeing* (not using the *head*, but the *eye only*,) *it multiplied*, worked out for you in that table, and then barely *setting down* the quotient, would be mechanical; thus precluding the exercise of natural memory; whereas this *exercise* of memory has been shown to be the first, the second, the *last*, and *all* the conditions of its improvement. If, therefore, it be desirable to relieve natural memory of exercise as far as possible, and give it nothing to do, then is his system invaluable; but, by as much as it is not merely injurious, but in the highest degree *ruinous* to natural memory thus to compel it to lie almost *completely dormant*, by so much is his system utterly ruinous to one of the most valuable, rather invaluable, elements of our nature. Nor do I see any other view that Phrenology can possibly take of this matter. If others see with other eyes, the columns of the Phrenological Journal are open to the full discussion of a question so inconceivably momentous. If these remarks be correct, those who adopt his system must experience incalculable evil; if they be fallacious, let their fallacy be shown, and the Professor is especially invited to defend his system against these apparently, if not really ruinous tendencies.

And then again, of what use is it, not to have a particular event *incorporated with* the mind, so as to form a *part* of it, but simply to have it *laid by* as on a shelf, so that the mind can reach and take it down, and lay it back again when it has done using it! This system makes the memory a perfect *machine*, and the things produced, mere mechanical results. As, if you had a fine machine, capable of producing many valuable fabrics, and should put corn into one hopper, and hoist the gate, and grind out corn meal; put wheat into another, hoist another gate, and grind out fine flour; and so of other grains: or, put cotton into one part of it, and wool into another, and set it a-going, and out comes cotton or woollen cloth all made up ready for wear. If it be desirable to convert memory into a *mere* machine, however complete, then is Gouraud's system valuable; otherwise it is injurious. That it naturally and *necessarily weakens natural* memory, no one, not even the talented Professor himself, will probably deny;

so that if *artificial, man-made* memory be better than natural memory—that made by the great Architect of mind—then is the Professor's system entitled to notice; otherwise it is not. Indeed, he himself asserts and re-asserts a hundred times in his course, that *natural* memory *cannot possibly* retain a hundredth or a thousandth part as much as can his *machine* memory, and that, therefore, his system is inconceivably superior to natural memory, or, what amounts to the same thing, that he has made "*most astonishing*" (a word that he uses every five minutes, in describing the incomparable power of his system) improvements on the workmanship of the Maker of man! This is precisely the issue to which the Professor himself brings the matter. As if mankind had no legs, but only stumps, and *therefore* that his "*most astonishing* invention" of *wooden* legs, was the "greatest discovery the world ever witnessed"—a remark the distinguished Professor frequently makes.

The other fatal fallacy into which the great Professor has fallen, is that *natural* memory is *feeble*. He asserts and re-asserts, that natural memory *cannot possibly* learn so as to retain his formula, containing 154 figures, which, aided by his system, *any* of his pupils can learn in a mere fraction of an hour, so that they can *never* forget it; and that no one, aided by natural memory alone, can retain more than a score or two of dates, while his system enables his pupil to remember and recall all the dates they please, and with *perfect certainty*, to the number of tens of thousands.

But, with all due deference to the learned Professor's superior attainments and judgment, I take the liberty of differing from him on this essential point. While he bases his whole system on the supposition, that natural memory is poor, *very* poor, unfit to be trusted even with trifles; unable even to limp along without his staff of artificial memory, *Phrenology* maintains that *natural* memory is quite good enough, and that, too, by virtue of its own *intrinsic power*, not requiring the least aid from *any* foreign source whatever. In this work it has been fully shown, that, by learning the functions and food or objects of the several intellectual faculties, and then feeding them, by giving them all the work they can well do, and strengthening them by habitual *exercise* upon their

legitimate objects, while it is the *only* way to augment their power, *can and will* augment natural memory beyond all conception; so that, instead of its being capable of retaining but a *few* dates, or numbers, &c., a few hundred at farthest, as Professor G. asserts, its powers are *illimitable*, and its capacity adequate to recalling *whatever* facts, dates, names, numbers, *any thing and every thing* with which it can possibly be charged—that its power might be so augmented as to be able, at any time, to recall *any* thing and *every* thing that ever entered it.

Let children be educated upon the principles presented in this volume, (their having a good physiological condition of course being presupposed,) and middle age, or even old age, will be able to recall any event, any number and complication of figures, any and every thing that ever entered their minds, any of the way along up from the cradle, till decrepit old age finally weakens and at last obliterates the memory, along with all the powers of both body and mind, but not till all the other mental faculties, reason alone excepted, have fallen a prey to devouring age. Unlike his system, which must necessarily become confused by a few hundred of his artificial formulas, every new truth or fact lodged within the vessel of natural memory, instead of filling it up so that it can contain one the less by every one already lodged there, it *expands* by every new exercise of memory. Giving it *one* thing to be remembered, necessarily *exercises* memory, and this exercise, consequently *enlarges* it, and of course renders its *second* exercise the more easy; and this additional exercise doubly augments its power, the exercise of which increased power, only adds strength to strength in the expanding ratio of a circle caused by throwing a pebble upon the glassy surface of the unruffled lake. Every drop lodged in the vessel of memory, *enlarges the vessel*,* instead of tending to fill it up, and thus prepares the way for *two more*, and these two render it capable of receiving four more; and these four, eight more; these eight, sixteen; these, thirty-two; these,

* Illustration. If you ever wish an errand done, give it to those who have a great many to do; if you care little whether it is done or not, give it to the man who has few errands to do, and exercises his memory but little.

sixty-four, and so on, doubling by every additional exercise of memory. This is the law. This law Gouraud's system violates, and that violation must punish every one of his disciples.

As two wrongs can never make one right, nor two errors ever constitute a truth, so the Professor's *two-fold* error, (the one that natural memory is extremely feeble, and the other, that it can be "most astonishingly improved" by—not its *exercise*, oh no, that, forsooth, has nothing whatever to do with it—but by introducing within it "*Professor-Francis-Fauvel-Gouraud's-Phreno-Mnemotechnic-system*" machine, just as you would put a grain-cleaner or a bolt into a grist-mill, or some "most astonishing and immensely powerful invention," into a cotton factory!) cannot be productive of any very "immense benefit," but *might* possibly do no little damage to the remembering apparatus invented by the great Architect of the Universe, and furnished to every human being "without money and without price." As if Professor Gouraud, or Robert Fulton, or some great inventor, had actually invented a *machine to eat with*, or to walk with, or with which to digest, or propel the blood, or breathe, or love, or reason, or worship, better than the organs and faculties invented for these respective purposes by the God that made us! so that, by *laying aside* our mouths, stomachs, muscles, eyes, lungs, Adhesiveness, Causality, Veneration, &c., and using his *new*, *superior*, *magnifique*, and *all-powerful eater*, *digester*, *mover*, *lover*, *worshipper*, *mnemonizer*, &c., &c., to the whole of man's powers, we could attain results "infinitely superior to those we now attain"! for no one can listen five minutes to the Professor without hearing him say, both in effect and in so many words, that his system is infinitely superior to natural memory. This *depreciation* of *natural* memory, *of itself*, is sufficient to condemn his system. If he claimed that his system *aided* natural memory, *worked with* it, and tended to *strengthen* it, then might it merit attention; but, when he *pits it against* natural memory—tramples natural memory into the very dust, and then crowns his magnificent system, and places it on the *ruins* of natural memory—*Phrenologists* will not be doubtful as to its merits or demerits, nor liable to be taken in by its meteoric brilliancy.

If it be answered that "learning and practising his system requires considerable *exercise* of memory, by which natural memory will be improved," I reply, Then take a chip and bite away upon it, because this marvellous "*invention*" will exercise and strengthen your masticating muscles. Shoulder a heavy log and carry it up stairs and throw it out of the window, and continue to do this all your life-time, because, forsooth, the *exercise* of your muscles will *strengthen* them. I grant, that if you had nothing but gruel to eat, it might be well to chew the chip three times a day. If there were no work to be done, carry the log up stairs and throw it down through the window by the hour together, rather than allow your muscles to lay dormant. But, as it is more pleasant to chew crusts of bread than chips, and to labor at what will do somebody some good, so it is best to exercise the memory *directly* upon what you wish to remember.

To learn and practise his system does not certainly require any very great effort of the memory; but the natural, the necessary, and the inevitable tendency of the system is to *supersede* the exercise of the natural memory; and what trifling *exercise* of memory is required by it, can be put forth quite as agreeably and profitably upon other things as upon his system. Considered which ever way it may be, its legitimate and uniform operation must be to *weaken* natural memory *by restricting its use*. And I am constrained to say, that no gift in the universe could tempt me to adopt his system—that is, to exchange my *natural* memory for his purely *artificial* system. This is my deliberate conviction, formed by listening to his whole Course, and rendered complete by those fundamental principles already stated.

An admirable *comment* on the Professor's system is, that in Brooklyn, when speaking of those who had wonderful memories, *he arranged their names on a piece of paper, which he held in his hand*, and to which *he invariably resorted* whenever he introduced a new person or subject. This was less apparent in his subsequent lectures, because, doubtless, they consisted merely in *familiar explanations* of that with which he could not avoid being as conversant as with his alphabet. Though he has rendered it useful in lectures on Astronomy, yet I do not see how it could possibly be em-

ployed, say by myself, in lecturing on Phrenology, in introducing subjects, or remarks, or facts, as previously arranged; nor do I see how it could be employed in speaking, or conversation, or composition, except where *figures* are concerned. However, we are *promised* some *astounding* additional applications of his system in the fall—till when, gentle reader, he exhorts you to wait *patiently—very* patiently, as if there was real danger of our starving without them!

In conclusion. I make this exposition of the Professor's system with great reluctance. As a man, I like him; and if I could, conscientiously, recommend his system, I would do so most cordially, from the *personal* prepossessions I feel in his favor. But, mine is the unpleasant task of sacrificing whatever is personal, upon the altar of the public good. Phrenology occupies a station too responsible to be governed by any personal motives. It stands as a sentinel upon the watch tower of *mind*, and ever faithful to its trust, may it survey the whole field of intellectual and moral inquiry, descry danger and expose it, and be a beacon light—guided by which the human mind, en masse, may see from afar, and come forth from the ends of the earth, out of the quagmires of ignorance, superstition, sin, and suffering, into which it has either wandered or been cast, and sit down quietly to enjoy those delicious fruits of cultivated intellect and pure morals, which this tree of Phrenological Science showers down in such rich profusion, such endless variety, upon all who will but come and sit under its shadow and partake thereof.

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INCLUDING

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FOR LIVING TOGETHER

AFFECTIONATELY AND HAPPILY.

BY O. S. FOWLER,

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PREFACE TO THE FIRST EDITION.

Although the Author is fully convinced, that the premature publication of this work will not do honor to himself or justice to the subject, yet he cannot longer resist the importunities of those who have earnestly solicited its publication in a cheap and abbreviated form. It will soon be revised, enlarged, and incorporated into the American Phrenological Journal. (See Prospectus of that work.)

It expounds *scientifically* the laws of man's social and matrimonial constitution; and thereby exposes some of the evils caused by their violation: shows *what* organizations and phrenological developments naturally assimilate and harmonize with each other; that is, with whom given individuals *can*, and with whom they *cannot*, so unite as to live affectionately and happily: explains, in order to diminish or remove, occasions of discord between husbands and wives, by showing them *how* to adapt themselves to the phrenological developments of each other, and thus how to strengthen the ties of connubial love: and conducts ALL who follow its principles to a happy *union for life* with a *congenial* spirit. Some of its positions are new, others startling, and ALL *vitally* important to the virtue and well-being of man. Read attentively, ponder deeply, and act accordingly.

PREFACE TO THE SECOND EDITION.

Though the first edition of this work was all written in the business intervals of *one week*, and therefore, necessarily imperfect, yet an edition of 5000 copies sold in *three months*. This, together with the almost unqualified commendation every where bestowed upon it, shows that the intrinsic merit of its *matter*—for which the reader is indebted to Phrenology—outweighed the minor defects of its composition. Only one point has been criticised, namely, that *love constitutes matrimony*; which, a little farther explanation and qualification would, doubtless, have rendered unexceptionable. But the argument on which it is based, is *invulnerable*, namely, that matrimony consists in *mutual* LOVE, and *not* in legal enactments; and that making it consist in its man-made *ceremony*, strips it of all those high and holy sanctions with which basing it in mutual *love* invests it; because the latter makes its origin *divine*,—the former, *human*. If legal *enactments* make and break marriage, it is *easily* broken and modified—and a very different thing one inch *east* of the line separating New York from Vermont, but quite another thing an inch *west* of that line.

But if marriage consist in mutual *love*, a feeling implanted by *God*, its origin is divine, and its obligations infinitely more sacred and binding than they can be made by all the legal injunctions and penalties that can possibly be thrown around it. Let this portion be read and pondered, and also the one entitled "*Marry your* FIRST *Love*," which assigns the cause, and points out the only remedy, of licentiousness. As long as the main cause of this vice exists, and is aggravated by purse-proud, high-born, aristocratic parents and friends, and even by the virtuous and religious, just so long, and exactly in the same ratio, will this blighting Sirocco blast the fairest flowers of female innocence

and loveliness, and blight our noblest specimens of manliness. No sin of our land is greater. Reform in no other department of vice is equally demanded, and the Author wishes this work to contribute its share towards pointing out the cause and remedy of this evil, and thereby promote *moral purity*. Those who concur in this opinion will, of course, aid in extending its circulation,—to facilitate which its price is put low, —but those whom it rebukes, will of course rebuke it; but it will be like iron cutting steel. Its main positions are *immutable*, because founded in the *nature of man*. Let time be my judge, and common sense my jury.

Its directions to the married, if followed, will enable even those husbands and wives who disagree, to adapt themselves to each other as far as to prevent discord, if not to secure harmony of feeling and concert of action.

PREFACE TO THE THIRD EDITION.

The second edition of 10,000 copies of this work was exhausted in *four months*, and the third edition, containing nearly three times as much matter as the first, and greatly improved in regard to style and arrangement, is now offered to the public. An important chapter has been added on FEMALE EDUCATION, and another on "Single-Blessedness;" and that on "Directions to the married," has been enlarged so as to present the duty and means of making families happy, and neighborhoods agreeable.

Thus improved, it is sent forth to be an agreeable and healthful intellectual repast to the reader,—a beacon light to guard the unmarried against making matrimonial ship-wreck upon the rocks and shoals of discordant and unsuitable marriages; and a pilot to guide them into the haven of matrimonial felicity, as well as an olive-branch of peace to discordant husbands and wives.

Instead of encountering that deadly opposition which the Author expected it would excite, not only has its reception been most cordial, but hundreds have expressed the most heart-felt gratitude for the pleasure and profit of its perusal. To have thus laid my fellow-men under a contribution of gratitude by *benefiting* them, is the highest object of the labors and efforts of my life. It was written *to do good*, and its success in this respect gives me unspeakable pleasure. May it continue to throw a fresh stream of benign, purifying, and reforming influences over the *marriage* relations of mankind, till all are brought to drink deep, and drink through a long and happy life of *reciprocal love*, at this fountain of connubial bliss.

THE AUTHOR.

NEW YORK, 131 NASSAU-ST.
July, 1842.

PHRENOLOGY

APPLIED TO MATRIMONY.

MAN is eminently a SOCIAL being. This is evinced by his phrenological developments, and by his disposition to congregate and form friendships. His social affections even lie at the very *basis* of his virtue and happiness, or vice and misery. Parental and connubial love are among the highest species of enjoyment belonging to his nature; while blighted affections and family dissensions bear the most bitter fruits he *can* taste—the former, placing its happy possessor above the reach of trouble; and the latter, being the canker-worm of his every pleasure. No element of his character is more conducive to virtue or happiness, and the destruction of none would leave him more utterly desolate and wretched.

The domestic relations, how beautiful, how perfect throughout! The family group, gathered around their own fire-side, how comfortable, how happy! Husbands and wives quaffing the unalloyed sweets of connubial love—parents protecting their children, and children nestling under the kind wings of parental fondness—the former providing for the latter, and the latter serving the former, and waiting upon one another—the elder children serving the younger, and the younger clinging affectionately around the elder—the whole family commingling their joys and sorrows; bound together by the strongest and most tender ties of our nature; bestowing and receiving the caresses of affection, and reciprocating a *continual succession* of kind offices. Oh! if there be a green spot on our barren earth—a pleasing picture upon which the fatigued eye rests with delight—a redeeming trait in fallen man—it is the *happy family*—it is domestic bliss. What other class of faculties

exerts a greater influence upon his present or future happiness or destinies than his social? From what other fountain of his nature gushes forth a deeper, broader, or more perpetual *stream* of happiness or misery? And, since the obedience or violation of those laws which govern these social relations CAUSE all this enjoyment or suffering, a *knowledge* of these laws is ALL IMPORTANT, especially to *young people;* for, by obeying them, they will enjoy all the blessings flowing from their obedience, and avoid the penalties attached to their infraction. Phrenology beautifully and clearly unfolds and expounds these laws, and conducts the inquirer in the paths of their obedience to the fruits they bear.

But, in order fully to appreciate the vast power of the social faculties, or understand those laws which govern their action, by obeying which their exercise will be rendered always pleasurable, we must briefly *analyze* them. They are—

AMATIVENESS:

The reciprocal attachment and love of the sexes for each other.

SOME means for multiplying our race, is necessary to prevent its extinction by death. Propagation and death appertain to man's earthly existence. If the Deity had seen fit to bring every member of the human family into being by a direct act of creative power, without the agency of parents, the present wise and benevolent arrangements of husbands and wives, parents and children, friends and neighbors, would have been superseded, and all opportunities for exercising parental and connubial love, in which so much enjoyment is taken, cut off. But, the domestic feelings and relations, as now arranged, must strike every philosophical observer as inimitably beautiful and perfect—as the offspring of infinite Wisdom and Goodness combined. Amativeness and its combinations constitute their origin, counterpart, and main medium of manifestation. Its primary function is *connubial love.* From it, mainly, spring those feelings which exist between the sexes as such, and result in marriage and offspring. Combined with the higher sentiments, it gives rise to all those reciprocal kind feelings and nameless courtesies which each sex manifests towards the other; refining and elevating both, promoting gentility and politeness, and greatly increasing social and general happiness. So far from being in the least gross or indelicate, its proper exercise is pure, chaste,

virtuous, and even an ingredient in good manners. It is this which renders men always more polite towards women than to one another, and more refined in their society, and which makes women more kind, grateful, genteel, and tender towards men than women. It makes mothers love their sons more than their daughters, and fathers more attached to their daughters. Man's endearing recollections of his mother or wife, form his most powerful incentives to virtue, study, and good deeds, as well as restraints upon his vicious inclinations; and, in proportion as a young man is dutiful and affectionate to his *mother*, will he be fond of his *wife;* for, this faculty is the parent of both.

Those in whom it is large and active, are alive to the personal charms and mental accomplishments of the other sex; ardent admirers of their beautiful forms, graceful movements, elegant manners, soft and winning tones, looks, accents, &c.; seek and enjoy their society; easily reciprocate fond looks and feelings with them; create favorable impressions, and kindle in them emotions of friendship or the passion of love; and, with Adhesiveness (or Friendship)* large, are inclined to marry, and capable of the most devoted connubial love.

Those in whom it is deficient, are proportionally cold-hearted, distant, and ill at ease in the society of the other sex; and less tender and affectionate, less soft and winning in their manners, less susceptible of connubial love, less inclined to marry, &c.

Its combinations, which so modify its action as actually to change its character from the best of feelings to the worst of passions, will be given after the other social faculties have been analyzed. They are given in full in "Fowler's Phrenology."

Amativeness, is supposed to be sub-divided; the lower and inner portion manifesting the mere animal passion, or physical love; the upper and outer portion, next to the ears, giving a disposition to caress, accompanied with pure Platonic affection.

* Phrenology has suffered somewhat from the attempt of its founders to put it on a *scientific* footing, and especially in giving *learned* names to the organs, instead of plain, English names, expressive of the *function* of the faculties. In order to make himself more fully understood by all, the author will use the term Friendship, instead of Adhesiveness; Parental Love, instead of Philoprogenitiveness; Resistance, instead of Combativeness; Appetite, instead of Alimentiveness; Belief, instead of Marvellousness; Observation, instead of Individuality; and so with others the names of which do not already express the function performed by the organ.

PHILOPROGENITIVENESS:

Parental love: attachment to ONE'S OWN children: love of children generally.

If man had been brought forth, like the fabled Minerva from the brain of Jupiter, in the full possession of all his physical and mental powers, capable, from the first, of taking abundant care of himself, without requiring parents to supply a single want, this faculty would have been out of place; for then it would have nothing to do. But the FACT is far otherwise. Man enters the world in a condition utterly helpless. Infants require a *great amount* of care and nursing. This infantile condition of man has its counterpart in this faculty. Without its stimulus to provide for and watch over infancy, every infant must inevitably perish, and our race soon become extinct. No other faculty can fill its place, or accomplish its end. Infants cannot be regarded as friends, so that Adhesiveness cannot help them. Though Causality might *devise* ways and means for their relief and comfort, yet it would not execute them; and, though Benevolence might do something, yet it would be far too little for their physical salvation, or for their moral and intellectual cultivation; for, how many are there who are kind to adults, but unwilling to take care of children, and even unkind to them?

These vexatious and expensive little creatures, are far more likely to array Combativeness, Destructiveness, Acquisitiveness, Self-Esteem, &c., *against* them, than Benevolence, or any other faculty, in their behalf. If parents were not endowed with a faculty *expressly* adapted to the nursing and training of children, their burden would be intolerable; yet this faculty not only casts into the shade all the toil, trouble, and expense they cause, but even lacerates the parental heart with the keenest pangs when death tears parents and children asunder. It renders children the richest treasure that parents possess; their greatest delight; and an object for which they willingly labor, sacrifice, and suffer more than for all others What sweetens parental toil by day, and watchfulness by night? *Parental Love.* What parent will sell his child for gold? But *why* not? Because lacerated Parental Love causes far greater pain than gratified Acquisitiveness gives pleasure. What loss, save that of companions, equals that of children? None: not all others combined. But *why?* Let the amount of brain allotted to this faculty, especially in *mothers*, answer.

Its primary, distinctive function is, PARENTAL LOVE—attachment to ONE'S OWN children: and the more helpless the child, the more vigorous its action. It also extends to grand-children, and the children of others; yet its power is far less towards them, than towards one's *own* children. None but *parents* can ever know the genuine feelings of a parent's heart. There is something peculiarly endearing in the thought that our offspring are bone of *our* bone, and flesh of *our* flesh;* and this feeling is still heightened by their being born of a wife, or begotten by a husband, whom we dearly *love*. Hence, children are regarded as "the dear pledges of connubial love;" because Parental Love is located by the side of Connubial Love; so that the exercise of either, naturally excites that of the other.

This train of remark renders it self-evident, that husbands and wives, having children, should never be *divorced;* for, then, this parental feeling must be lacerated, at least in *one* parent. For parents to dislike each other, and yet love their mutual children, must make *both* unhappy. On no account, therefore, should husbands and wives, who do not love each other, become parents; yet those who do love each other, will find their enjoyments greatly augmented thereby.

The duties and relations of *mothers* to their children, require a much stronger development of this faculty in woman than in man.

* This analysis renders the inference clear and forcible, that *parents* should NURSE and EDUCATE their OWN children. What end in life is more important? Is it not infinitely more so than making of money, or acquiring fame, or office? If parents cannot do all they desire, and yet find time to care for and educate their children, let them hire the *other* things done, while *they themselves*, not over-see, but actually *train* and *educate* their *own* children. If they do not *know* enough, or if they cannot afford the *time*, they are bound, by the most sacred obligations of our nature, not to *become* parents. Getting children nursed out; sending them to school just to be *rid* of them; employing "wet nurses," and pretending to be too great a *lady* to nurse or tend one's own children, is a breach of nature's laws, and will inevitably incur the consequent penalties. Strange! that mothers will ruin their children, and violate their natures, just to be *fashionable*. Let those who cannot hire their children taken care of and educated, count this their gain; and let those who employ low, ignorant, or vicious nurses—a practice as common as it is reprehensible—bear in mind the principle brought to view in the text, and also remember that these grovelling and often immoral associations are sure to pollute their children; besides, their intellects being often too feeble to excite or discipline the intellectual faculties of the young. But more of this in my work on "Phrenology applied to Education and Self-Improvement," in which mothers are presented with a recipe for finding time to educate their own children.

Accordingly, it is much larger in females than in males. This increased size of the organ, and power of the feeling in woman, and their adaptation to the far greater demand made upon her by her offspring, not only evince the truth of Phrenology, by showing it to harmonize with nature, but show that upon *her* devolve more of the *nursing*, *training*, and EARLY education of children, than upon man. They peculiarly adapt woman to develope the minds, and train the feelings of children; and hence teachers of small scholars should always be *females*. Woman's delicacy of feeling and quickness of perception; her tenderness and willingness to do and to suffer; her intuitive knowledge of their little wants; her gentleness and playfulness, peculiarly adapt her to expand and mature the tender germ of infant intellect; to train the feelings, and to instil into their susceptible hearts the first principles of moral rectitude and sense of character; to purify and elevate their feelings, and implant a disgust for vice and immorality; to cultivate benevolence and piety, and all the moral virtues; to develope the affections, and to start the immortal traveller in the paths of virtue and intelligence the goal of their terrestrial and celestial enjoyments.

The great development of this organ in woman, is a beautiful instance of Divine Wisdom and Benevolence, in thus rendering her principal *duty*, her greatest *pleasure*. But this delightful task, conceded by all to woman during *infancy*, is *too soon* wrested from her hands. *Mothers* should be their children's *chief* instructors. Happy would it be for families, happy for society, if woman were to devote herself more exclusively to these duties. To you, young ladies—ye future mothers of our race! do we look for the *faithful* performance of this momentous duty. In more respects than one, *you* are to form the intellectual and moral character of our race, and should prepare yourselves accordingly. Is it right, then—does it comport with this great end of your being—that your time should be spent in following the fashions, in acquiring "the *graces*" (as this fashionable foolery is called,) or in fashionable boarding-schools, where not a thing is thought of appertaining to a *preparation* for becoming wives and mothers? Before you "set your caps" for a husband; before you think of bestowing or receiving a single attention from a gentleman, see to it, I beseech of you, for his sake, for your own sake, for the sake of your offspring, that you fit yourselves to develope all the *physical*, the *moral*, and the *intellectual* capacities of children.

This powerful development in woman renders it evident, that the *primary* object of female education should be to *fit young ladies* for the *station* of *wives* and *mothers*, and to act well their parts in that capacity. But more will be seen, in reference to female education, in another portion of the work.

ADHESIVENESS:

Friendship: the Social feeling: love of Society: desire and ability to form attachments, congregate, associate, visit and entertain friends, &c.

If man had been created a lonely, unsocial, solitary being, nearly half his faculties, having nothing to excite them to action, would have lain dormant, and the balance have been but feebly exercised The activity of every faculty in one, naturally excites the same faculty in those around him. Hence, without the element of Friendship, to bring mankind together into associations, neighborhoods, families, &c., they could have had no opportunity for the exercise of Language, Ambition, Imitation, and many other faculties, and little for that of Kindness, Justice, &c.; and all the remainder would have been far less efficient and pleasurable than now. Without this arrangement, co-partnerships, and those public and private works which require the combined labor and resources of more than one individual for their completion, would have remained unknown, and the selfish propensities have rendered all men Ishmaelites; turning every man's hand against his neighbor, rendering each most hateful to all; kindling rising jealousies, animosities, &c., into burning flames, and for ever blotting out the pleasant smile of glowing friendship—the cordial greeting of old associates—the hearty shake of the hand, and that silent flow of perpetual happiness which springs from being in the company of those we like.

This faculty casts into the shade the modern ceremony of formal *introductions*, and waiting for the last call to be returned, or letter answered. It should be in *constant* action, and therefore, lonely travellers should wile away their tedious hours by opening at once the portals of their hearts, engaging freely in conversation, and "scraping acquaintance" at first sight. Still, *intimate* friendships should be formed *judiciously*; for, it is a most powerful means of intellectual and moral elevation or degradation. Young people in particular, (though they should form speaking acquaintances and passing friendship readily, to which they are strongly predisposed,)

should, nevertheless, be careful how they make confidants and *bosom* friends.

The *young* form attachments much more readily than those who are older, partly because the latter become hardened by frequent disappointments in finding supposed friends unfaithful, and partly because they have been longer separated from the friends of their youth. This blunting of the fine, glowing feelings of friendship, is certainly most unfortunate. Friendship should be regarded as *most sacred*, and never to be trifled with. Do almost any thing else sooner than violate this feeling; and let friends bear and forbear much, at least, until they are *certain* that a supposed injury or unjust remark was *premeditated;* and then, when friendship is thus violated, think no more of your former friend, not even enough to hate him. Dwell not upon the injuries done to you, but banish them as you do him from your mind, and let him be to you as though you had never known him; for, *dwelling* upon broken faith only still farther lacerates and blunts or sears the feeling of genuine friendship. Never *form* friendships where there is any danger of their being broken, and never break them unless the occasion is most aggravating and intentionally given; but rather let friends try to make up little differences as soon as possible.*

These remarks apply with redoubled power to members of the *same family.* Let parents cultivate affection for one another in their children, and let brothers and sisters separate as little as possible, correspond much, and never allow a breach to be made in their attachments. Add continually new fuel to the old fire of family friendship. Let the right of *hospitality* be extended more often than it now is, and let friends entertain friends around the family board as often as possible, instead of allowing them to eat their unsocial fare at the public hotel. We have too little of the good old Yankee custom of "*cousining,*" and of English hospitality, and spend far too little time in making and receiving *social visits.* Still, those *formal, polite* calls are perfect nuisances—are to friendship what the smut is to the grain—poisonous. True friendship knows no *formality.*

* I have seen a young man rendered crazy, and thrown into a perfect phrenzy of excitement, by being imposed upon by a supposed friend, one too of his own sex. He appeared very much like those who have been recently disappointed in love.

UNION FOR LIFE.

There is little doubt of the existence of another faculty, located between Adhesiveness and Amativeness, which disposes husbands and wives in whom it is large and active, to be *always together*. They cannot endure the absence of their companion, even for an hour, and feel as though the time spent away from them, was so much of their existence lost. It is developed before Amativeness appears, and hence this Union is often formed in childhood. It purifies and refines the sentiment of love; desires to caress and be caressed; and is the soul and centre of connubial love; creating that union, that *oneness* of feeling, that harmony of spirit, and that *flowing together* of soul, which characterize true conjugal affection. It is very reluctant to fasten upon more than one, and that is the FIRST love.

I have seen several striking proofs and illustrations of the existence of this faculty, and the location of its organ. I know a lady in whom both are marked, who, whenever her husband is about to leave her for a few days, feels an acute *pain* in that organ. When she pointed out the location of this pain, and stated that it always accompanied the absence of her husband, I saw that it belonged to neither Adhesiveness nor Amativeness, but was located *between* the two. As the intensity of the pain rendered this matter certain, I surmised the existence of another organ, and, two years afterwards, found it confirmed by observations made in France.

It is much larger and more active in woman than in man, and which causes and accounts for the far greater power and intensity of woman's love than that of man.

INHABITIVENESS:

Or love of HOME, and the possession of both childhood and after life: attachment to the PLACE where one lives, or has lived: unwillingness to change it: desire to locate, and remain permanently, in one habitation, and to own and improve a homestead: Patriotism.

"*Home, home! sweet, sweet home! There's no place like home.*"

The advantages of having a permanent HOME, and the evils and losses consequent upon *changing* it,* are each very great. "Three

* It is estimated, that the expenses of moving on the first of May, in the city of New York alone, exceeds $25,000.

moves," it is said, "are as bad as a fire." Those who have homes of their own, be they ever so homely, are comparatively rich. They feel that no crusty landlord can turn them homeless into the streets, or sell their furniture at auction for rent. Rent-days come and go unheeded, and the domestic affections have full scope for delightful exercise. Every married man is bound by this *inhabitive* law of his nature, as well as in duty to his family, to *own* a house and garden spot; and every wife is bound by the same law and duty, to render that home as agreeable as possible. The prevalent practice of *renting* houses, violates this law and arrangement of man's domestic nature, and must necessarily produce evil to both owner and tenant. This is established by facts as well as theory; for, what observer is not at once struck with the general fact, that landlords improve their houses only to raise their rents, and charge enormously for every additional convenience; and tenants will not make improvements, because they intend soon to "*move*;" besides, often wantonly damaging their dwellings. All permanent improvements, such as fertilizing or beautifying a garden, rearing fruit of various kinds, setting out trees, shrubbery, &c., raising stock, and getting *conveniences* and *comforts* for a family around you, require a succession of years; and, therefore, tenants are compelled to do without them. If they wish fruits or vegetables, instead of plucking the fully ripe cherry, the delicious peach or pear, and the ever varying fruits of the seasons, and setting down quietly to enjoy them "under their own vine and fig tree," by which their relish would be doubled, they are obliged to take their hard-earned money, pay a four-fold price in market, and, after all, take up with articles that are green, wilted, or stale; it being the universal custom to pluck fruit for market *before it is ripe*, so that it may keep the longer, and not spoil by being transported. Who has not tasted the difference in catables fresh from the garden, compared with those purchased in the market? Again: market men, being generally too poor to own land, are obliged to demand high prices in order to cover exorbitant rents, which furnishes an excuse for those who raise things for market on their own land, to do the same. This, together with the markets being forestalled by hucksters and speculators, increases the price of provisions so enormously, that one dollar earned by those who *own* a house and bit of land, brings more than five, if not than ten, earned by city tenants. What consummate folly, then, to emigrate from the country to cities, because

a dollar a week more wages may be given, when the increased expenses of rent, fuel, food, &c. are perhaps five times more than the additional earnings. This reveals one cause of the greater degree of poverty, privation, and suffering in the city than in the country.

Again, city tenants usually buy a small quantity at a time, such as a pound of meat, half a pound of sugar, a pint of milk or molasses, a cent bunch of onions or radishes, an ounce of tea, a pound of flour, &c., and hence are obliged to pay double price, or at least all the difference between the wholesale and the retail prices, besides the increased price of articles in the city above those of the country; while those who *own* land, usually raise, or else lay in, their year's supply of provisions at the time of their production, and at a comparatively trifling cost. To this *renting* system *mainly* do we owe the exorbitant, but merely nominal, prices of "city property," the rents and the rise of the property *combining* to increase them; whereas, were there but few tenants, the city prices would sink far below those demanded for country property, from which a living could be obtained. It is one of the most efficient causes of "hard times" and distressing poverty. For a small room, too contracted to yield scarcely a comfort, and often in the basement or attic, many tenants are compelled to pay their hard-earned dollar every Saturday night, or be turned into the streets. It has infused its baneful influences into nearly all the arrangements and relations of life. Indeed, so great and multifarious have its evils become, that they will compel men ere long to abandon it, and *buy* a poorer house in preference to *renting* an expensive one. Rents will then fall, and landlords be losers. To own the house you live in, is enough; owning more, will injure all concerned.

This facility and its combinations, plainly indicate that the prevalent practice of *boarding*, is not the most profitable or agreeable. Those generally take boarders who are too poor to take care of them, so that the fare in a boarding-house is far inferior to that in the family. And then, too, the *social* feelings cannot find gratification or reciprocation. Boarders frequently waste more than is necessary, so that boarding creates a selfish feeling, where all should be harmony and friendship. And, then, to be sick in a boarding-house or tavern! Let those who know its horrors, bear witness. To be sick at *home*, with all the attentions that affection can bestow, is bad enough; but to be *sick* among *strangers*, and have only such attention as *money* can procure, is the climax of

wretchedness. Let young men whose circumstances compel them to board, choose some *good* family, and identify themselves with it, and cultivate the *social affections*, and then change the boarding-house for a home as soon as possible. Nor should young men leave their father's house as soon as they generally do, but, in most cases, they should stay *at home* till they get homes of their own.

I have always observed, that children who have lived in one dwelling, and especially on a farm, till they were fifteen, have this organ large; whereas it is small in those who have lived in *different* places during childhood. This shows the importance of cultivating it in children, and says to parents, in the language of nature, —"Make as few moves as possible, and generally keep your children *at home*."

It is also large in most farmers, and, with Approbativeness large, gives a kind of pride in having a *nice* farm, house, furniture, garden, &c., together with a disposition to *improve* one's residence. The lower portion of Parental Love, is supposed to create a fondness for pets, stock, and young and tender of animals, with a disposition to improve their breed; and the union of the two, increases the charms of husbandry and farming. No life is equally independent, or free from care, or healthy, or more favorable either to virtue or to intellectual pursuits. If our farmers, instead of laboring with all their might to become *rich*, would labor just enough to earn a livelihood, and devote the balance of their time to reading and study, no class of people on earth would be equally happy, or moral, or talented; and to leave the farm for the city or counting-room, evinces a species of folly bordering on derangement, or else sheer *ignorance* of the road to happiness. The best heads I have examined, are or have been farmers; and a majority of our great and good men, will be found to have once followed the plough, and reaped the harvest.

This organ, also, is supposed to be double; the inner portion creating attachment to the home of childhood, to the *family* domicil, to the stones, trees, and place of youth, and delighting to revisit them; the outer, creating patriotism, and love of the more recent homested, with unwillingness to "*move*."

THE COMBINATIONS OF THE SOCIAL FACULTIES.

Though the individual action of these social faculties, is powerful, and productive of intense enjoyment or suffering, still their *combinations* are much *more* so; and also account for the infinite diversity of tastes in the selection of friends and companions, and in the management of children. I will give enough of them here to present to view the general doctrine and law of the combinations, and for additional ones, refer readers to my work on Phrenology.

Thus, those who have large Amativeness, combined with large Adhesiveness, not only love the other sex as such, but contract a strong *friendship* for them, and make them their warmest and most confidential *friends;* and, with the addition of large "Union for Life," experience that *love* for some congenial spirit, some kindred soul, which makes "of twain one flesh," and perfectly "unites two willing hearts," and are tender and affectionate as companions; will mingle pure friendship with devoted love; "cannot flourish alone," but will be inclined to love and marry young; will invest the beloved one with almost angelic purity and perfection; magnify their mental and moral charms, and overlook their defects; feel happy in their company, but miserable without it; freely unbosom every feeling; communicate and share every pain and pleasure; and have the whole current of the other faculties enlisted in their behalf, with large Ideality: and the mental Temperament added, will experience a purity, a devotion, a fervor, an elevation, an intensity, and even *ecstacy* of love well nigh romantic, especially the *first* love; fasten upon *mental* and *moral*, instead of *personal* charms, or, rather, blend the two; can fall in love only with one who combines good looks with refinement, good manners, and much delicacy of feeling; will be soon disgusted with what is improper, not in good taste, coarse, or vulgar in the person, dress, manners, conversation, &c. of the other sex, but exceedingly pleased with the opposite qualities; will express love in a refined, delicate, and acceptable manner; be fond of poetry, love-tales, romances, and the sentimental; but with Ideality moderate or small, will be the reverse: with Parental Love also large, will be eminently qualified to enjoy the domestic relations of companions and parents; be as happy in the family relations as they can be in any other, and stay from home only when compelled to: with Inhabitiveness also

large, will travel half the night to be at home the other half; sleep poorly from home; and remove only when they cannot well avoid it: with large Firmness and Conscientiousness added to this combination, will be constant, and keep the marriage relations inviolate, regarding them as the most sacred feelings of our nature: with large Combativeness added, will defend the object loved with much spirit, and indignantly resent scandals or indignities offered them: with large Approbativeness added, will hear them praised with delight, and greatly enjoy their approval; but be cut to the heart by their reproaches; and if moderate or small Self-Esteem, and large Ideality, and only average or full Conscientiousaess and Causality, be added, will be too ready to follow the fashions demanded by the other sex, and too sensitive to their censure: (a combination too common in woman:) with large Secretiveness and Cautiousness, will *feel* much more affection than is expressed, appearing indifferent, especially at first, or till the other party is committed; and perhaps not bring matters to a direct issue till too late; but with Secretiveness only moderate or small, will throw wide open the portals of the heart; freely showing in every look, word, and action, all the love felt: with Firmness, Self-Esteem, and Friendship, all large, will not be subdued by love, however powerful, nor be humble or servile in this matter; and bear its interruption with fortitude; but will be the reverse when Self-Esteem, Firmness, and Combativeness, are only moderate, or average: with Causality and the head only moderate or average in size, the vital or mental temperament predominant, and Adhesiveness, Approbativeness, and Ideality large or very large, will prefer the company of the fashionable, dressy, gay, superficial, witty, showy, &c. of the other sex, and love to talk small talk with them, and love and marry those of this class: with the moral faculties predominant, will choose the virtuous, moral, devout, and religious for friends and companions: with the intellectual organs large or very large, can admire and love only those who are intellectual, sensible, and literary, and will almost adore them; but be disgusted with the opposite class: with the vital or vital-motive temperament predominant, Ideality large or very large, and Causality and Conscientiousness only average or moderate, will be less particular as to their moral than their personal charms; will love the pretty face and figure last seen; and have an attachment by no means exclusive; courting many, rather than being satisfied with individual attachment, and inclined to the

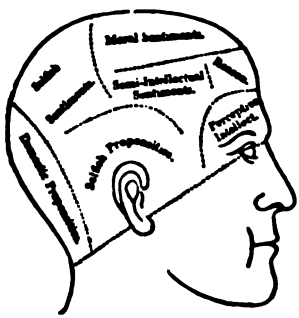
merely animal gratification of Amativeness; and with large Language and Mirthfulness added, will delight to joke with and about the other sex; often be indelicate, fond of hearing if not of relating improper anecdotes about them, and of seeing vulgar prints, &c.; and, with large Tune also added, be prone to sing objectionable songs, if not to revelry and profligacy; and extremely liable to pervert Amativeness: and, with large Acquisitiveness added, will marry for money quite as soon as for true love, especially after the first attachment has been interrupted, &c.

But those in whom Amativeness is only moderate or small, the mental temperament predominant, and the moral faculties more active than the propensities, will not love or marry young, and have more friendship and pure, Platonic affection than animal feeling, &c.

These combinations are given mainly as a sample of the others, and also to illustrate the law of love, and account for different matrimonial tastes. Additional ones will be found in the author's work on Phrenology.

LOCATION OF THE SOCIAL ORGANS.

These social organs are located together, in a kind of *family group*, in the back and lower portion of the head, behind the ears, as seen in cut No. 2. They predominate in the cut of the "affec-



No. 2.

The Affectionate Female.
No. 3

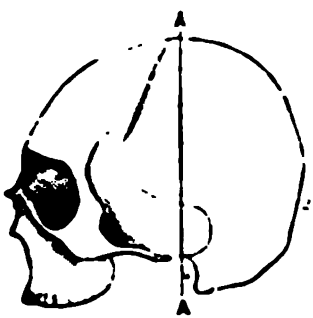
tionate female," No. 3. This is the usual form of the female head, and the social faculties constitute the predominant quality of the female character; though Amativeness is usually smaller in women than in men. These organs, when very large and active, elongate the head backwards, behind the ears, as in cut No. 3, and their activity causes the head to recline directly back towards the spine. Those who have a slim neck, and a head projecting behind the ears, but narrow at its junction with the back of the neck, as in cut No. 3, are susceptible of much purity and tenderness of love, which will be founded in friendship and union of soul more than in animal passion: but those whose heads are broad between the ears and at their union with the back of the neck, and the back parts of whose heads do not project much behind the neck, or are nearly on a line with it, as in cut No. 4, will have more animal passion than pure affection. Though a full development of Amativeness is important in a companion, yet large Friendship and high moral faculties are quite as much so.

In this family group, there may be two or more additional organs, one of which is doubtless located between Friendship and the upper part of Parental Love, and creates attachment to *keepsakes*, or gifts presented by *friends*, to old household furniture which has descended from parents, to children; also, to things long used. Another is probably located at the sides of Parental Love, which experiences the emotion of FILIAL LOVE, causing children to love, obey, and wait upon their parents; to sit at the feet of age and experience, and learn lessons of wisdom, or listen to their stories; follow their counsels, especially those of parents; and to cherish for parents that filial affection which delights to serve, nurse, love, and support them, and weeps over their departed spirits.

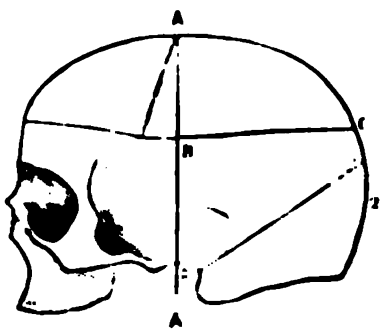
Let parents assiduously endeavor to cultivate filial affection in the bosoms of their children, and avoid every thing calculated to wound or weaken it; and let children love their parents, and cherish a disposition to serve them, so that when they become feeble or helpless, *Filial* Love may delight to *return* those unnumbered attentions received in childhood at the hands of *Parental* Love. How wise, how admirable, this Parental Love! How beautiful, how perfect, this Filial Attachment! The former, giving the highest pleasure in nursing and providing for their children; and the latter, giving these same children equal pleasure in bestowing the very same kind of attentions upon the very same parents: the former, softening the pillow of infancy, and supplying its wants; the latter, softening the

pillow of age, and alleviating the infirmities of dotage, and kindly proffering those attentions which Filial Love alone can bestow! What quality in youth is more praise-worthy; what recommendation for virtue or goodness more unequivocal, than obedience and devoted attachment to parents? How can vice or immorality dwell in a bosom filled with love and devotedness to an aged or needy parent? What is more meritorious, or what yields a richer harvest of happiness, than toiling to support an infirm parent?

But, on the other hand, how ungrateful, how utterly depraved, how superlatively wicked, must those be who neglect this pleasing duty of taking care of them, or who let them want; or, above all, who desire their death, or hasten it by neglect or abuse, in order the sooner to inherit their patrimony! Give me the glorious privilege of cherishing my dearly beloved parents—of listening to their advice, and being guided by their counsels; and, at last, when their days are all numbered, let them breathe their last breath in my arms, as is my desire to do in those of my children, to be gathered unto our fathers in the family sepurchre! Let my bones repose by the side of those of my ancestors, and let those of my descendants rest in peace by the side of my own; and let this *family feeling* be cherished from generation to generation!



No. 4.



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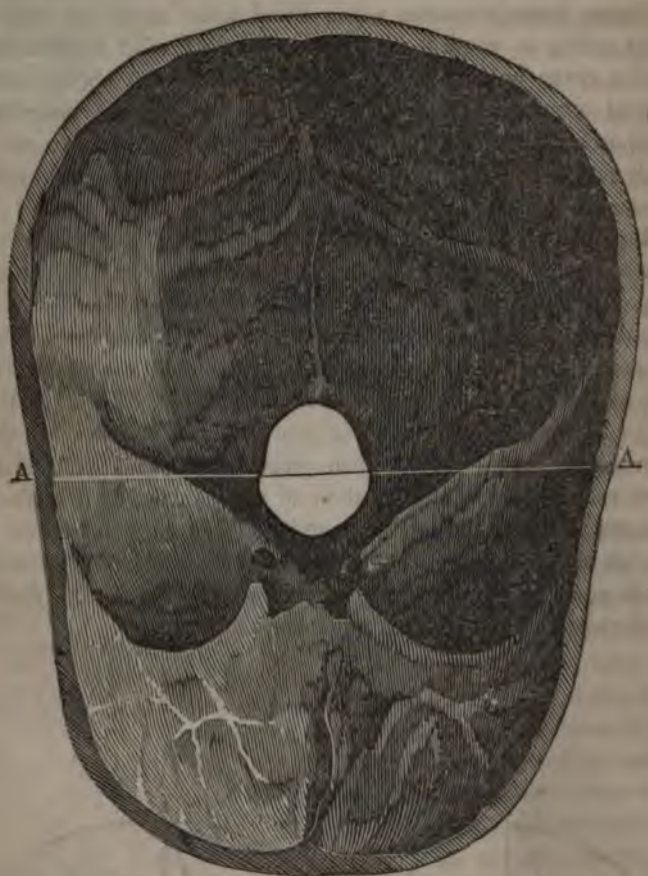

No. 6.—*Internal View of the Skull of the Fond Mother.*

EXPLANATION OF THE CUTS.

These cuts show the *position* of the Social Organs, and the AMOUNT OF BRAIN allotted them. Cut No. 3, shows the great projection of the Social Organs *behind* the ears; and that large portion of the brain inclosed by the lines A. B. C., in cut No. 5, is mostly occupied by the Social Organs. Cut No. 6, was also drawn from the same skull, and shows how large a portion of the BASE of the skull is occupied by these Social Organs; namely, all that part *behind* the line A. A., or the *upper* portion of the cut. Cut No. 5, shows the *depth* of the Social Organs, while cut No. 6, shows their basilar *surface.*

AMOUNT OF BRAIN ALLOTTED TO THE SOCIAL ORGANS.

Nothing exhibits the power and energy of these social faculties, or the importance of their proper exercise, in a more striking light than the *great amount of brain allotted to their organs*,—which averages from one-twelfth to one-sixth of the whole. The accompanying cuts of "a fond mother," Nos. 5 and 6, exhibit this point in its true light. In her, these feelings were too strong, especially Parental Love; and, in harmony with this development, her excessive fondness spoiled all her children by extra attention and nursing, by indulging them in idle habits, and rendering them helpless by doing every thing for them. Nearly all the brain behind the line A. A., belongs to the domestic group, which, it will be seen, engrosses nearly a third of the entire brain. The cut of the perfect female head, (to be inserted hereafter,) will show about how much brain *should* be allotted to the social organs. Do not, on any account, marry one the back of whose head resembles cut No. 4; nor is an excess of affection, as represented in cuts Nos. 3 and 5, advisable; for one may have too much even of affection. Still, an ample development behind the ears, is a primary and most important requisite in a companion and parent. Those in whom it is deficient, will never enjoy a family, nor render it happy.

It is a well established principle of Phrenology that, activity and other things being equal, the larger the amount of brain called into action, the greater will be the enjoyment or suffering experienced. This, in part, explains and imparts the immense power of the social feelings over the happiness and misery of mankind. And this power is greatly augmented by their *location*, or physiological relation to the other portions of the brain,—it being directly calculated to throw much of the latter into a state analogous to their own. Hence, the natural action of the social feelings, tends to quiet all the others, which is highly promotive of virtue and enjoyment; but, their fevered or inflamed condition, tends to inflame the whole brain, especially the *animal propensities*, among which they are located, which causes vice and misery. This inflammation renders those recently disappointed in love, irritable, fault-finding, and displeased with every thing and every body, and unfit for study or the advantageous exercise of intellect; because their whole brain and

mind are thrown into violent commotion, and all their animal propensities highly excited. Nothing excites Combativeness and Destructiveness to so high a pitch of indignation, if not revenge, as to be cut out, or "get the mitten," or be "crossed in love," or have a supposed friend prove untrue; or lose a child, companion, or friend; or any other interruption of the social feelings.

Why are more duels fought, and more animosities engendered, by interruptions in love and consequent jealousy, than by any other cause? Let the juxtaposition of the organs of Love and Resistance, answer. Even the moral and religious organs are greatly disturbed thereby. On the other hand, doubtless many readers can bear experimental witness to that peace of mind, that delightful composure, that happy state of feeling which follows marriage, or the final and favorable adjustment of reciprocated love. These, and kindred states of mind are caused, and beautifully accounted for, by this principle.

And what is more, the facility and power with which these faculties *combine*, individually and collectively, with each and all the other faculties, is greater than that with which any other class combines with any other class. This greatly augments their power of exciting all the other faculties to the highest pitch of pleasurable or painful action, accordingly as they are properly or improperly placed; so that their condition reciprocally affects, if it does not go far actually to control, that of the balance of the brain, and with it, the state of the mind; and they proportionally hold the keys of our happiness or misery.

To illustrate: Though the meal eaten alone may gratify Appetite, yet, even the pleasures of the palate are greatly augmented by the exquisite satisfaction derived from eating at our own table, surrounded by our family and friends. This increased enjoyment promotes digestion and health, which redoubles all our enjoyments, besides prolonging life.*

* An extensive census, taken in England, for the purpose of comparing the ages of a specified number of married persons of both sexes, with the same number of those who were single, shows, that seventy-eight married men attain the age of forty, where forty-one bachelors attain the same age. As age advances, the difference is still more striking. At sixty, there are ninety-eight *married* men alive, to only twenty-two *unmarried*, or 4 1-2 to one. At seventy, there are only eleven bachelors alive, to twenty-seven married men, or nearly three to one; and at ninety, there are nine married men to three bachelors. Nearly the same rule holds good with regard to the female sex. Married women, at the

Combativeness, or the element of resistance, is called into more powerful action, by indignities offered to one's *family*, than by being cheated, or reproached, or by any other imposition that *can* be practiced upon one's self. What husband or father will not resent an indignity offered to a *wife* or *daughter* sooner and more powerfully than one offered to himself? Our heroic forefathers, actuated by love, neither of blood nor gain, nor glory, but mainly by love of their *families*, and to protect their *fire-sides*, braved every danger, endured every privation, and conquered the conquerors of the world. To this combination mainly, do we owe our ever glorious Independence. This principle holds equally true of Destructiveness and Secretiveness.

Marriage doubles and quadruples the energy of Acquisitiveness. Many young men, who, before becoming husbands and fathers, were prodigal of their time, and lavish of their money, spending much of both in what injured instead of benefiting them, after marriage, save every farthing, and practice rigid economy, besides converting every hour to some useful purpose. The best recipe for becoming wealthy is to *marry*, not a *rich*, but a *frugal*, companion. Marriage renders a *home* necessary, and greatly increases efforts to provide one; which serves as a depository of many useful articles that would otherwise be lost.

Cautiousness is agreeably and continually excited by the *cares* of a family, by watching over them, and providing for their present and prospective wants; while Self-Esteem affords parents as much patriarchial pleasure in governing their household, as it does a king in ruling his kingdom. The agreeable exercise of Acquisitiveness greatly increases this delight in those who have it to say that they *own* a house and land enough to live upon; so that they are independent; can defy the banks and hard times; and owe no man any thing.

Approbativeness, or love of the good opinion of others, in the unmarried, is confined mainly to *themselves;* that of parents, reverts to their children. The single lady is pleased with marks of com-

age of thirty, on an average, may expect to live thirty-six years longer, but the unmarried, only thirty, (that is, one fifth less.) Of those who attain the age of forty-five, there are seventy-two married women alive for fifty-two single ladies,—the difference being nearly one third. Beyond all doubt, there is something in marriage highly calculated, in itself, both to *prolong* life, and to render that life more peaceful and happy.

mendation bestowed upon her dress, appearance, attainments, and things appertaining to *herself;* while the mother is doubly delighted with praises bestowed upon her darling *child*, taking more pride in adorning its person and improving its mind, than she ever took in regard to herself. Praises bestowed upon it, sound more sweetly in her ear, and awaken more thrilling emotion in her bosom, than those bestowed upon herself ever had the power of doing; because the latter strike but the single chord of Approbativeness, while praises bestowed upon the *child*, sweep harmoniously the *two* chords of Approbativeness and Parental Love *combined*, thereby more than doubling her pleasure, and opening the shortest and surest way of access to the good will of parents. What but this powerful combination, uncontrolled, could produce that excessive and almost sickening parental vanity which many parents lavish upon their children, or account for their conceit that *their* children excel those of most others, of which the majority of parents are guilty?

The family affords Conscientiousness ample scope for delightful exercise in dealing out even-handed *justice* to all; and, combined with Combativeness, of defending the injured and righting the wronged; and in implanting in the tender minds of their children lessons of *duty*, and the principles of *right;* while Hope feasts itself upon the promises their expanding intellects afford of dawning talents, virtue, and honor; transporting Parental Love in view of the brightening prospects of their coming prosperity, as well as of the enjoyments yet to be realized in the family circle.

To him who delights in prayer and praise to God, the exercise of Veneration may yield a rich harvest of pure and exalted pleasure; but it is when offering up the morning and evening sacrifice of prayer and thanksgiving around the FAMILY altar—when praying *with* the family for blessings *upon* the family, that this faculty is kindled up to its most devout and fervent action; melting the heart, purifying the soul, and reforming the conduct. How much more gratifying to "go up to the house of God *in company*," than alone? This increase of pleasure has its origin in the *combination* of Veneration and these Social Faculties. Marvellousness, also, delights to commit and commend these objects of affection to the merciful protection, and gracious guidance, of an all-wise and overruling Providence.

Though the exercise of Benevolence towards strangers, or even brutes, gives a great amount of real pleasure, yet we feel double gratification in conferring favors upon those we love. The family presents many an opportunity for doing little acts of kindness where the world at large affords one. Indeed, it enables us to be doing and receiving an almost continual *succession* of kind offices, perhaps trifling in themselves, but great in their aggregate, and highly promotive of reciprocal good feeling. Children can gratify Imitation by taking pattern from their beloved and venerated parents, while the wife can indulge her Ideality and Order in keeping the house and children neat, tidy, and clean, and in cultivating vines, flowers, &c.* The family also affords her an admirable opportunity to exercise her Constructiveness—which is called into action in nearly every thing done with the hands—in making and repairing garments and conveniences for those she loves, and at the same time to endear herself to her husband by gratifying his Acquisitiveness in saving many a tailor's bill, &c. while he will find his Constructiveness agreeably exercised in "fixing up things, and making conveniences about the house, repairing a door, inserting a broken glass, &c. &c., as well as in the daily labor of his hands in their support.

With all the freedom allowable in the *family* circle, Mirthfulness can let fly its sprightly jokes, its agreeable sallies of wit, and its tart repartees, without the least fear of giving offence, or any of that studied guardedness or artificial precision required among others. The Language and Eventuality of parents and grand-parents, find frequent and delightful exercise in recounting to their young and eager listeners the incidents of by-gone days, and the history and genealogy of their ancestors, and in telling or reading to them stories calculated to strengthen their memories and improve their morals; who, in return, also indulge *their* Language, in their incessant prattle and childish sports.

It is in the family circle, also, that Tune can exert its powerful

* Every good wife will gladly improve every opportunity to adorn her house, especially with *natural* charms, and render it as pleasant and agreeable as possible. This seems to be one important and leading duty, or rather pleasure, of a wife and mother, and yet, one that is too much neglected. Let every wife have her flower garden, her arbor, her plants, and shrubbery, and by throwing those little charms and niceties around "*home*" which the hand and the taste of *woman alone* can impart, give to it a peculiar and pleasant attraction. But more on this point elsewhere.

charms by striking up the cheerful lay, and giving expression to buoyant, elastic feelings in unreserved strains of thrilling melody and pathos. How exalted a source of pleasure is music! How powerful an instrument of good or evil—of moral purity or debasement, and of subduing unruly passions and harmonizing all the discordant faculties! To enliven and cheerfulize *home;* to throw a charm around the *fire-side;* to dispel the vexations and disappointments of unpropitious business, and make a *family* happy, is its *peculiar* prerogative. What will quell the turbulent temper of a child, or assuage the irritability of a husband, or sooth his depressed spirits as he returns home disappointed, or weary, or angry, from the business of the day, as soon as to hear his wife or daughter strike up a cheerful lay, or play a favorite tune? Its power in this respect is underrated, and too seldom applied, yet modern music is too artificial and scientific to awaken or divert the feelings.*

How vast the sum total of that quiet stream of the purest, sweetest enjoyments flowing almost continually from the affectionate and happy family circle, with their comfortable fire blazing before them, and the means at hand of gratifying every returning want! including their agreeable conversation, pouring incessantly from every mouth, the pleasant chit-chat of the table and parlor, and that ceaseless prattle provoked by the domestic feelings and family arrangements! Here, also, Order has a wide field for delightful exercise by having a place for every thing, and every thing in its place, so as to be forthcoming at a moment's call; and Time, by having a time for every thing, and every thing in its season; meals punctually, and all at their meals at the same time, &c. Here, too, Causality and the Social Faculties combine with Benevolence, in giving advice, and contriving and arranging matters for their comfort: with Language and Comparison, in explaining their conclusions, and in asking and answering questions: with Acquisitiveness, in devising and executing ways and means of augmenting their estate: with Cautiousness, in foreseeing danger and providing against it, and securing their good: and so of their other combinations. In short, what motive equals that of a needy or dependant family for putting the Causality of parents upon the rack to invent a con-

* See the author's analysis of Tune, and criticisms on modern, fashionable music, in his work on 'Phrenology applied to Education and Self-Improvement.' Published in connexion with the Phrenological Journal.

stant succession of devices for their relief,—to sharpen up and call forth every power of the intellect, every energy of the body, every capacity of man, as well as to stir up every fountain of feeling in his soul?

But this delightful picture is often reversed; and then, how changed the scene! how heaven-wide the contrast! When Combativeness, instead of *defending* the family group, is arrayed *against* it, and, calling Self-Esteem to its assistance, tyranizes over it, and rules with a rod of iron—when contention supplants protection, and angry looks dispel the smiles of affection; when Approbativeness, instead of being gratified by commendation, is mortified by having their faults or follies exposed, or wounded by reproach; when Conscientiousness is offended by their unprincipled immoralities; when Veneration turns its back upon the Social group, refusing to unite in devotional exercises; when a want of order or punctuality in either, incenses the Combativeness of the others; when Language, instead of engaging in agreeable conversation, is employed to mortify Approbativeness by administering reproaches or hurling reproof; and when miserly Acquisitiveness, instead of making money to procure comforts for the family, arrays Combativeness against the family because they are *expensive;* in short, when the other faculties, instead of *uniting* with the Social to make home a paradise and the family happy, are brought into COLLISION with them, and make home a pandemonium—a real family *Hades*—their sufferings are intolerable, and their warfare is perpetual; because the family relations *bring* them and *keep* them in *constant contact*, and that the most direct and powerful. Then it is that the stream of life is poisoned at its *fountain-head*, and made to send forth bitter waters, and that *continually*. The very quintessence of misery consists in this collision, this warring of the faculties. As in the case of magnetic bodies, the nearer their contact the more powerful their attraction or repulsion, so the family relations bring every point in the character of each into direct unison with, or opposition to, those of the others.

With great *emphasis*, therefore, I repeat this main proposition, that the influences of the domestic *organs* on the rest of the brain, and of the social *faculties* on the other mental powers, are so direct and reciprocal that their proper or improper exercise—their peaceful or disturbed action—throws the whole brain and mind into a similar condition, forming a kind of *centre* of virtue and happiness,

or vice and misery. Is a man but happy in the *domestic* relations, he is happy every where, in spite of all the evils that *can* assail him. What though the storms of adversity beat violently from every quarter upon his devoted head, and misfortunes thicken upon him; what though every wind wafts tidings of evil; though scandal and reproach assail him without and sickness within; though riches take to themselves wings and fly away, and all his plans and prospects prove abortive: if he but live affectionately with his wife, and sees his children growing up, to love and bless him; his lot is fortunate, and his joys are beyond the reach of misfortune The arrows of affliction drop harmless at his feet, and his burdens become his pleasures, because borne *with* and *for* those he loves.

But, let a man be *miserable* at home; let his wife prove unfaithful or a termigant, and his children become a disgrace to him; and no matter if every breeze is wafting to him the wealth of the Indies; no matter if the trumpet of fame is sounding his name throughout christendom; if the sunshine of prosperity beams with full effulgence on his pathway, and success every where attends him; so that he has at command every thing that heart can wish; still, *still*, a canker worm is preying on his vitals—he is *most wretched*. All his joys are rotten at their core, and his life is the very dregs of bitterness. It is in the power neither of poverty, nor reproach, nor misfortune to blast, nor even to embitter the fruits of domestic felicity; while it *is* in the power of domestic *discord* or unhappiness to poison every sweet that riches, or fame, or learning can bestow, and to mar every other enjoyment of life; even the consolations of religion not excepted. Let the blasting winds of adversity blow upon me a perfect hurricane of trouble; let my fellow men all cheat, and scorn, and reject me; let the afflictions even of Job be repeated upon me—only let me live in the bosom of my family, and let my wife and children be spared always to greet me with the smiles of love and the kisses of affection, and my cup of pleasure is full.

And if these things be true of *man*, how much more so of WOMAN, whose home is the family, whose heart is tenderness, and whose very *being* is connubial and maternal love; but whose *blighted* affections occasion the most bitter agony experienced beneath the sun! Indeed, words cannot express the amount either of happiness, aye, of perpetual *bliss*, which the social affections are capable of pouring into the human bosom, and that *perennially*, or the amount

of sighs, and woes, and the most bitter sorrow, with which they have the power to curse man, besides blasting every other fruit of pleasure growing upon his nature. None but those who have *tasted* either, ever *can* know the full force of these remarks.

In proportion, therefore, to the power of these social faculties over the weal or woe of man, is the importance of understanding and obeying the laws of their action; that is, of properly *placing* and *regulating* them. If their exercise were productive of *good only*, it would be entirely proper for young people to fall in love and marry as they now do—any how, just as it happens—and for parents to make *pecuniary* matches; but, since man is placed in this world to *enjoy* life, and since pleasure is certainly more agreeable than pain, it becomes all candidates for marriage—nay, it is their most imperious *duty* to themselves, their fellow men, and their God, so to place and exercise their social feelings as to secure all the enjoyments they are designed to impart. But many experience all the curses they are capable of inflicting—curses proportionate to the blessings they are capable of conferring. *Why* is this? Is it *unavoidable?* This would indeed be charging *God* foolishly, and blaming him for *our own* folly or sinfulness. Cannot *all* be happy in the domestic relations? Is not happiness here, like happiness every where else, the result of the action of certain *fixed* and *invariable* LAWS? And is not this equally the case in regard to domestic *misery?* By applying to yourself causes productive of happiness, you will be *very* happy; but, apply *opposite* causes, and you have opposite results. And these causes are mostly *in your own hands*, so that *all* have it in their power to say whether they will *enjoy* domestic life, or *endure* it, or have a *bitter*-sweet.

The question, then, returns with redoubled force: HOW can we so place and regulate our social faculties as to secure all the blessings they are designed and adapted to yield? and how avoid all the evils they are capable of inflicting? Phrenology kindly replies. Most beautifully and clearly does it unfold the laws of man's social nature, on the observance or violation of which these momentous results depend. It even goes farther: it shows us how to *obey* them, and thereby how to secure the blessings to be derived from them: besides distinctly pointing out the *causes* of most of that domestic discord and wretchedness which curse mankind. Mark well its answer: observe and follow its directions, and you will drink in, without alloy, all the benefits designed by nature to flow from married life.

But, in order to marry so as to be happy in the domestic relations, we must *first* understand the *precise thing to be done*, and then the *means* of doing it. That thing is, to secure *Connubial* LOVE, which consists in the *reciprocal* exercise of the social faculties of two persons of opposite sexes, in harmony with all their other faculties. *Union of soul, harmony* of views and sentiments, perfect *congeniality* of tastes and feelings, and a *blending* of the natures of both, so as to make "of twain *one* flesh," is the *end* to be obtained. This is LOVE—that wonderful element of our nature which made Eleanor of Castile jeopardize her *own* life to save that of her beloved husband, Edward the First, and suck the poison from his otherwise fatal wound—which induced Gertrude Van der Wart to bid defiance to the ribbaldry of the soldiers, and stand resolutely by the side of her racked and mangled husband during the whole of an awfully tempestuous night, soothing him by her sympathies, and sustaining him by her fortitude till the cruel rack ended his life and sufferings together—and which makes *every* fond wife and devoted husband willing, and even glad, to sacrifice their own ease and happiness upon the altar of love, and rejoice in enduring toil, suffering, and self-denial, to relieve the sufferings or promote the happiness of their dearly beloved companion.*

Having seen precisely *what requires to be done* in order to enjoy married life, the question returns upon the *means* of doing it. They are brief and simple, but clear and plain, covering the whole ground.

* There are two kinds of love,—the one healthy, the other sickly; the one virtuous and elevating, the other questionable; the one strong and natural, and governed by judgment; the other, a green-house exotic, governing the intellect, springing up before its time, and bearing unripe, unhealthy fruit. Persons afflicted with this unnatural parasite, are said to be *love-sick*, and sick enough it sometimes makes its youthful victims. This kind of love will frequently be found described in novels, and its workings seen in young people in *high life*, (improperly so called,) for, it afflicts those of a nervous temperament and sentimental cast of mind most grievously. Those who are above (? below) labor, who are too good (? too bad) to mingle with the medium classes or engage in any useful occupation; who have little to do except attend balls and parties, to dress in the tip of the fashion, thump the piano, and such *high-life* occupations; those whose parents roll in luxury or live in affluence; those boys and girls whose worth is neither in their heads nor hearts, but in their *father's name and pockets*, are most apt to be attacked by this love-sickness. They are usually "*smitten*" with it at a party, or dance, or sail; they exchange love-looks, sigh, simper, say and hear *soft* things, press hands, exchange kisses, &c. and conclude by *proposing* and *accepting*, and sending for the parson. This *love-sick* kind

SELECT A COMPANION WHOSE PHRENOLOGICAL DEVELOPMENTS AND TEMPERAMENT RESEMBLE YOUR OWN.

That is, select one whose feelings, desires, sentiments, objects, tastes, intellectual and moral qualities, &c., *harmonize* with your own; at least in all their *leading* elements.* Follow this rule, and you may be sure of securing connubial love and congeniality of feeling, provided care be taken properly to *cement* these kindred developments.

The one main and fundamental law of both love and friendship is this: *We become attached to those whose qualities of intellect and feeling resemble our own.* The reason of this is found in the fact, that as the proper exercise of every faculty gives pleasure, and as the active faculties of each excite the same faculties of the other, we become attached to those whose tastes, objects, sentiments, and other qualities resemble our own, *because* they most powerfully *excite*, and thereby *gratify*, our *own* largest organs, which at the same time *harmonize* with theirs, and this gives both the greatest amount of pleasure. Thus, if your Conscientiousness, or sense of *justice*, be strong, the same faculty in another will *agreeably* excite and *gratify* this organ in yourself, and thus give you pleasure; but the want of moral principle in another *violates* your sense of right, and gives you *pain*, and this *reversed* or *painful* action of Conscientiousness excites your Resistance, Firmness, Intellect, Apprehension, and nearly all your other faculties *against* him.

of feeling is much more prevalent in the city than country, and attacks its victims there much earlier, besides, rendering them, if possible, still more soft and weak there than elsewhere, and is one of the principal causes of so many unhappy marriages.

The other kind of love appears in a small waist, seldom if ever; in cities rarely, but in—our hard-working, substantial swains and dames, who think little and care less about love and matrimony till their physical powers are fully developed, their characters and judgments matured, and their *intellects* sufficiently developed to guide their love *understandingly* into the paths of domestic happiness.

* This rule is, as it should be, in direct hostility to a leading doctrine of Walker, who contends that *opposites* unite. Whatever may be the ground of preference or law of taste in regard to merely *physical* qualities, which are of little account compared with those of *mind* and *character*, Phrenology recognizes no such doctrine in regard to *mental* and *moral* preferences. The text goes into this matter more deeply than the mere shape of the body, color of the eyes or hair, &c.,

As this principle of the *reversed* or *painful* action of the faculties bears with great force upon our conclusions, and will frequently be employed hereafter, a short digression is necessary in order to explain and illustrate it. Every faculty has its natural, and also its *reversed* or *painful* action. Thus, the *natural* function of Benevolence is to feel that lively sympathy for distress which induces efforts to relieve it, whereas its *reversed* action is that keen anguish, that poignant grief which the benevolent heart experiences on beholding distress which cannot be relieved. The *natural* function of Approbativeness is that pleasure felt when our laudable actions meet deserved commendation, but its *reversed* action is that shame, mortification, and chagrin caused by a counsciousness of being disgraced. The natural function of Conscientiousness is that satisfaction derived from a consciousness that we have done *right;* but its *reversed* action produces the goadings and compunctions of a *guilty* conscience. Order is gratified by having a place for every thing and every thing in its place, but reversed by disorder and confusion Size is gratified by proportion, but reversed and pained by dispro portion. Ideality, in its natural action, is gratified by beholding the *beautiful* in nature or art, but pained and reversed by the vulgar or disgusting: and so of the other faculties. And what is more, the reversed action of any faculty, calls the *other* faculties into reversed action. Thus, reversed Conscientiousness reverses Cautiousness, which makes the wicked flee when no man pursueth. Reversed Self-Esteem, or wounded pride, reverses Combativeness and Adhesiveness; converting the warmest friendship into the bitterest hatred; and so of other reversals.

Let us apply this principle to the reversed action of the *Social* faculties. Though Amativeness in each sex creates a predisposition in favor of the other, yet how much greater disgust, and even hatred and abhorrence, does virtuous woman feel towards the man who has insulted her, or who would rob her of her virtue, than she ever *can* feel towards one of her own sex? No element of our nature is more powerful or inveterate than the reversed action of Amativeness and its combinations. Though Amativeness alone could never turn against the opposite sex, yet the other faculties may reverse it even against a husband or wife; but oh! the loathing and disgust, the abhorrence and even perfect *hatred* engendered thereby, may be *felt*, but can *never* be told. And then the lingering misery of being chained for life to a loathed and hated hus-

band or wife, and shut out from the embraces of those that *are* loved, can be known to those *only* who *experience* it. Over *such* a picture, let the curtains of darkness be drawn for ever!

But, to return to the *reason* why we should select companions whose developments accord substantially with our own. When Ideality is large in the one and small in the other, the former will be continually disgusted and offended with the coarseness and vulgarity of the latter, and the absence of taste and gentility, of refinement, personal neatness, and sense of propriety, who, in turn, will be equally displeased with the former's attention to trifles, and preference of the ornamental to the useful. This disparity of tastes calls Combativeness if not some of the other faculties into reversed action, and widens the breach made in their affections, till even Adhesiveness and Amativeness may become reversed, and both rendered most wretched, merely from want of *similarity* of developments. But where Ideality is large in *both*, each will be continually delighted with the other's refinement of manners, delicacy of feeling, and admiration of the beautiful in nature and art; which will redouble their love, enable each to administer pleasure to the other, and thus swell their mutual happiness. What pleases either will gratify both, and what disgusts either will also offend the taste of the other. On the other hand, when Ideality is *deficient* in both, each will be satisfied with home-made, common articles of dress, furniture, &c.; the slovenliness of either, so far from offending, rather pleases, the other, and though they do not enjoy the pleasures flowing from the exercise of this faculty, yet neither will observe their want of it, but each will love the other the better for their being *alike*.

Large Mirthfulness in the one, will throw out continual sallies of wit, which small Mirthfnlness in the other, unable to comprehend or return, will call upon Combativeness to resent; whereas large Mirthfulness would be gratified thereby, and even delight to hear and return them.

If the husband has large Hope and deficient Cautiousness, and the wife large Cautiousness but deficient Hope, the husband, hoping every thing and fearing nothing, will see only sunshine and prosperity before him, yet be careless, continually plunging into new difficulties, and utterly incapable of sympathizing with or soothing the gloomy cast of mind which afflicts his wife, and even displeased with it; while she will be continually dreading the effects of his

imprudence, and reproving him for it, not only without effect, but with his marked displeasure. She being timid, and frightened almost at her own shadow, will feel very much in want of some careful, judicious husband, in whose care she may feel safe, yet will *be* in the hands of an imprudent husband, who, insteed of keeping her out of danger, will be continually exposing her to it, and *doubly* frightening her with both real and imaginary dangers. He will be continually looking upon the bright side of every prospect; she, upon the dark side: he, never seeing a difficulty or danger; she, seeing more than there are, and nothing else. How *can* they love each other? or, rather, how can they avoid mutual contention and fault-finding, and the consequent *reversal* of their social feelings? But if each one is cautious in reference to the other, and both look at the same measures and prospects in the same light, this *similarity* of character will augment their love, and increase their happiness and prosperity.

Suppose your large Benevolence fastens upon *doing good* as your chief delight, your highest duty, how *can* your other feelings harmonize with a *selfish* companion, whose god is gain, and who turns coldly away from suffering humanity; refusing to bestow a charity, and contending with you for casting in your mite? His Selfishness *reverses* your Benevolence against him, and this not only utterly precludes congeniality in other respects, but even engenders that displeasure which is the very antipode of love. But if you see in your companion that same gushing fountain of humanity which overflows your own heart, how does this *common* feeling, this *congeniality*, swell the love and estimation of each for the other, and endear both to each other!

If thoughts of God, eternity, and things sacred, be uppermost in your own mind, you can no more commingle your joys, sorrows, affections, and feelings with one who *trifles* with these things, than you can assimilate oil and water, to say nothing of the painful apprehension often entertained by such that death may separate them for ever. Nor can your irreligious companion esteem or love one whom he regards as deluded or fanatical. Not only will there be a want of congeniality of views and feelings in a most important point, but your reversed religious feelings will reverse your other faculties against him, and his Combativeness be reversed against you on account of those religious feelings which you regard as most sacred, and this will be liable to reverse his love, and to root out the last

vestige of affection between you. But if you both love to worship God *together*, to pray with and for each other, and mutually offer thanks to the Giver of 'every good and perfect gift;' if you can walk arm in arm to the sanctuary, sweetly conversing, as you go and come, upon heaven and heavenly things; if you can mutually and cordially succor each other when tempted, and encourage each other to religious zeal, and faith, and good works, will not this *religious* union unite you in *other* respects, and enhance your mutual esteem and reciprocal love? Unless I have seen and felt in vain, and in vain deeply pondered the volume of man's nature, as unfolded in the book of Phrenology, this harmony in other respects is but the precursor—the necessary concomitant, and the *co-worker* of connubial love—the former the root, the latter the branches and fruit, and each decaying and dying when cut off from the other. Even when husbands and wives belong to different religious sects, this concord is essentially marred, in regard both to themselves and their children. Paul's advice to Christians to marry, "but *only* in the *Lord*," is in beautiful harmony with this our leading principle.

If Approbativeness be large in the one, but small in the other, the conduct of the latter will frequently incur the reproach of his fellow-men, which will mortify and displease the other extremely, and be liable to create in each unfavorable feelings towards the other: but if the desire for the good opinion of others be strong in *both*, *each* will be delighted with praises bestowed upon, and defend the character of, the *other*—be ambitious to merit the other's approbation, and so conduct as to secure for both a respectable standing in society. How many men abstain from doing wrong, lest they should bring disgrace upon their wives and children? And how many more are incited to praise-worthy deeds because of the consequent *honor* shared with them?

If the large intellectual organs of the one prefer the paths of literature to fashion, and philosophical conversation to idle chit-chat, while the *weak* intellectual organs and excessive vanity and Ideality of the other, seek the gaudy splendor and parade of fashionable life; the former will be continually disgusted with the fashionable fooleries of the latter, and the latter equally displeased with the intellectuality of the former. But if *both* be intellectual, if both love to think and read, and especially if both prefer the same class of books and studies—which they will do if their *organs* are similar—they will not only be delighted to hold intellectual in-

tercourse with each other by conversation and reading, but they can promote the intellectual advancement of each other; criticise each other's ideas and productions; and, continually and immensely advance each other in the main object of desire and pursuit. How exceedingly delighted must President Adams have been with the highly *intellectual* correspondence of his uncommonly talented wife, and how much more with the masterly manner in which she conducted the education of their son ex-President John Quincy Adams,* and instilled into his tender mind those principles of integrity and uncompromising moral rectitude which, together with his acknowledged intellectual superiority, placed him in the Presidential chair, and have distinguished his long, laborious, and useful life? A correspondence which is *all* love, would soon cloy and sicken an *intellectual* companion, while one rich in *ideas* and good *counsel*, and also full of tenderness and elevated love, is a rare treat, a treasure which, to be appreciated, must be *experienced.*

If the Temperament and feelings of the one be coarse and harsh, while those of the other are fine and exquisite; if the one be phlegmatic, and the other sentimental; one quick, and the other slow; one elevated and aspiring, the other grovelling; one clear-headed, the other dull of comprehension; one frugal and industrious, the other idle and extravagant; true Connubial love *cannot* exist between them. How CAN *two* walk together unless they be *agreed?* And, if Phrenology be true, how *can* they be agreed unless their temperaments and organs be *similar?* How can husbands and wives live happily together whose tastes, dispositions, objects, sentiments, views, opinions, preferences, feelings, &c. &c. are *conflicting*, or even *unlike?* For then, every faculty of either only excites those of the other to *discordant* and *disagreeable* action; the product of which is pain, which engenders dislike; whereas the very essence of connubial love, that in which alone it consists and has its being, is this very CONGENIALITY the *necessity* of which I am urging.

Let the reader now pause and examine the correctness of this principle. Inquire at the shrine of your own heart, and question

* If any should deem this allusion irrelevant or improper, let such read the published correspondence between President John Adams and his wife, *particularly* in reference to the *education of their children*, and at the same time recollect, that scarcely any one thing will attach an intellectual man to his wife sooner or more effectually, than to see her employ a vigorous *intellect* and an enlightened *judgment*, in the training and *home*-education of their children.

the *experience* of the married, in regard to its validity. I call upon you who are married to bear witness, whether you love each other as far as your qualities of mind *harmonize*, and on *account of* that harmony, or the reverse? Do those of you who admire and love each other, do so on account of your mental *similarity* or *dissimilarity?* And do those of you who in part *dislike* each other, do so *as far as*, and *because*, you are *alike*, or as far as, and because, you are *unlike?* Is not the main procuring cause of that frequent want of love between husbands and wives, founded in this *want of similarity in their feelings and intellectual qualities?* Does not this dissimilarity account for there being so many *pairs* yet so few *matches?* This is *Phrenology*—this is *human nature*.

If to this you answer, by asking "how it happens that they love and marry at all, since this *similarity* is the law and the basis of love, and since, after marriage, they find they do not possess it?" I reply, that, when first "smitten," they find, on a casual comparison of views and feelings, that they *are* alike on some one or two strong points, and marry before they have compared notes and feelings in *other* respects. *Before* marriage, only the *concordant* points were brought out; after marriage, their *dis*-cordant points are brought into *collision*, and their attachments *reversed*.

To every unmarried man and woman, then, I say in the name of *nature* and of nature's God, marry CONGENIAL spirits or NONE—congenial, not in one or two material points, but in ALL the *leading* elements of character. And to *obtain* this congeniality, marry one whose TEMPERAMENT and PHRENOLOGICAL DEVELOPMENTS are SIMILAR TO YOUR OWN! Do *this*, and you are safe, you are *happy*: *fail* to do *this*, and you marry sorrow and regret.

But, if this principle hold true of the *other* faculties, how much more so of the SOCIAL? If *they* be unlike; if Amativeness or Friendship be strong in the one and weak in the other, the former will be all tenderness and affection, but the latter, too cold-hearted to reciprocate them, which will put the affectionate *one* upon the rack, besides other items of disagreement certainly not less essential. Of all other points of dissimilarity, those in regard to the *social* faculties are the *most momentous*, and disagreement HERE the most DISASTROUS! See to it, therefore, those of you who have large *domestic* organs, that you marry one in whom they are *also* large, and *not pre-engaged*, or fastened on another.

In case your own excesses or defects are liable, if equally developed in a companion, to endanger your happiness, or prove injurious to your offspring, it may be best to violate this rule by choosing a companion whose qualities are the *opposite* of your own in these injurious extremes. Thus, if your Cautiousness be deficient, you should not marry one in whom it is also small, lest your *combined* imprudences keep you both always in difficulty; but you should select a companion having this organ large, one who will take care of things, and stand sentinel for you *both*, warn you of approaching danger, and check your imprudences. Though these admonitions may at times annoy you, still, if you bear in mind the *good* conferred upon you by this dissimilarity, it will only tend to *increase* your love, especially as this course was pointed out by *intellect* and required by your own good. But if Cautiousness be so excessive in you as to produce irresolution, procrastination, or cowardice, you require a companion in whom it is less, who will be bold and prompt, and encourage you to action, as well as dispel your groundless fears. Their carelessness may often make you afraid, yet this evil is less than its excessive development in both. Still, a full and *equal* development of it in each is altogether preferable.

If Acquisitiveness be small in yourself, you should by no means marry one in whom this organ is also small, lest the combined extravagance of both and the economy of neither, bring you to poverty, and keep you there; but you should choose a frugal, acquisitive, industrious companion; one who will make good bargains, hold on to the purse-strings, save every thing, and check your profuseness. Though this parsimony may sometimes disgust you, yet, by recollecting that this very quality benefits yourself, this dissimilarity will only serve to *increase* your mutual esteem and affection. And yet, unless you saw, in the light of this principle, that this disagreement worked out your *own personal good* as well as theirs, and was dictated by intellect, evil consequences would almost inevitably grow out of it. But by "agreeing to disagree" for the sake of the common good, this opposition of qualities, instead of breaking in upon your affections, will only *strengthen* them.

But these exceptions to this rule are few, and can occur *only* upon the *animal propensities* or lower sentiments. On *no account* should they *ever* occur in reference to the moral sentiments or intel-

lect. Agreement *here* is *indispensable* to true connubial love; while *disagreement* here, is *fatal* to domestic happiness. This law is imperative. Whoever marries in violation of it, must abide the consequences, and they will be found to be *terribly* severe.

If, however, your *own* animal propensities predominate, you should by no means marry one whose animal nature *also* predominates, for this will cause a perpetual strife, and a continual boiling over of the animal natures of both. Nor should you marry one whose sentiments predominate; first, because their goodness will be a living, ever present reproof to your badness, tormenting you continually, (for moral purity always rebukes selfishness;) and, secondly, because your propensities will be a perpetual thorn in the side of your moral companion. As well marry a chicken to a hawk, or a lamb to a wolf, as high moral sentiments to predominant animal passions. But, say you, if I must neither marry one having the *propensities* predominant, nor one of predominant *moral sentiments*, what *shall* I do, whom *shall* I marry? I'll tell thee, friend: *Don't marry* AT ALL. Your *own good* demands this course. The farther you keep from the marriage state, the better for yourself and all concerned. Till you rid yourself of your selfishness—till your *moral sentiments* rule—you are neither fit to marry, nor to mingle with your fellow-men at all. Your Selfishness renders you *necessarily* miserable, and also all with whom you have to do. So have as little to do with your fellow-men as possible, both on your *own* account and on theirs. Above all, avoid this closest of all contacts, and especially refrain from *becoming a parent*, lest you render your posterity miserable by entailing upon them that animal organization which torments yourself.

An extremely active *Temperament* forms another exception to this rule. When both parents are extremely active and nervous, their children will be liable to precocity, and subject to a premature death. For the same reason, too, persons having small chests and weak vital powers, should not become parents, but should *off-set* these defects by opposite qualities in their companions, not in order thereby to promote connubial love, which will be weakened by this course; but, on account of *offspring*. The domestic felicity of parents, and indeed of the whole family, is greatly augmented or diminished by the good or bad dispositions of the children, by their life and health, their sickness or death, &c. &c.; hence, this matter

becomes an item of no inconsiderable consequence to be taken into account in selecting a husband or wife.

Since this subject has thus inadvertently been broached, I will just allude to the *manifest* impropriety of choosing companions who have any hereditary tendency to mental or physical diseases, such as insanity, consumption, scrofula, apoplexy, &c., and show the importanee of choosing a companion who is qualified to become the parent of healthy, moral, and intelligent offspring: although to show *what* qualities are requisite in parents *as parents*, in order to prepare them to impart to their children the most desirable physical and mental qualities, does not come within the design of this work; it being reserved for one on "HEREDITARY DESCENT, ITS LAWS AND FACTS," which will be published in conneckon with the "Phrenological Journal." (See Prospectus.)

The leading principle of Phrenology in regard to marriage, together with its *reasons*, is now before the reader. But the next inquiry is, How can this harmony be *effected?* By what *means*, and in what *way*, can it be brought about? for, to know how to *obtain* this harmony, is quite as important as the harmony itself. The answers of Phrenology here, also, are clear and directly in point, and its directions so plain that "he that *runs* may read." They are—

FIRST. STUDY YOURSELF THOROUGHLY.

Study both your physical organization and your phrenological developments. Ascertain your *own* qualities, and that will tell you just what qualities you require in a companion, to harmonize with them. I say, study yourself *phrenologically;* because no other method is equally satisfactory or certain. Without a knowledge of this science, your Self-Esteem, if large, will magnify all your good qualities, and throw the mantle of charity over your defects; or, the deficiency of this organ with large Conscientiousness, will give you too low and humble an opinion of yourself; magnifying your faults and hiding from you your good qualities. Our own organization constitutes the medium, or the *colored glasses*, through which we look at all subjects, ourselves included. If that organization be defective, that is, if our characters be faulty, our standard of self-estimation is erroneous, and our self-knowledge proportionably defi-

cient or defective. But, in case Phrenology be true, it affords *certain* and *tangible* data for self-examination—data that *cannot be mistaken*—so that it leaves scarcely a possibility of our being deceived or mistaken in regard to our real characters: especially when we *combine* our own *consciousness* with a knowledge of our phrenological developments.

SECONDLY.—Phrenology will also tell you the true character and disposition of your intended, and thereby show wherein each is adapted to the other, or discover their want of adaptation. Modern courtship is little else than a school of deception. The time being previously appointed, the best dress is put on; the mouth put in prim and set off with artificial smiles; the gentleman arrayed in his best broadcloth, and the lady dressed in the tip of the fashion, and corsetted too tight to breathe freely or appear naturally; fine sayings, well spiced with flattery, cut and dried before-hand; faults all hid, and virtues set in the fore-ground; and every thing white-washed for the occasion. And, what is even worse, the *night* season is usually chosen; whereas this, the most momentous and eventful business of our lives, should be transacted in open day-light, when both parties are fully themselves, and have all their faculties in vigorous exercise. Is there any shame or deformity in this matter requiring the shades of darkness to screen them? Let courting be done in the *day time*, with an open heart, and *in your every day clothes*. The one main object of courtship *should* be, to *become acquainted*, especially with each other's FAULTS; for, if the parties marry, they are sure to find out these *bad* qualities; but it will then be *too late*. In trying to cheat the other party by *concealing* your faults, you are only cheating *yourselves;* for, how *can* those love you whom you have *deceived?* and how *can* you live happily together when you both find yourselves taken in by each other? Hence, you should freely disclose—your FAULTS ESPECIALLY: your virtues will exhibit themselves. Besides, persons in love are quite liable enough to be blind to the faults of their sweet-hearts, without any attempts to keep these faults concealed. The *great* danger—the *main* point to be guarded against—is, a *relapse*, a *re-action* AFTER marriage; which will be effectually prevented *or* induced by *both disclosing or concealing their faults* BEFORE marriage.

But even in case your intended should follow this almost universal custom of practising these harmless (?) deceptions, a knowledge

of Phrenology, with one scrutanizing glance, strips the character of all artificial deceptions that *can* be thrown around it, and furnishes an unerring index of character, talents, tastes, sentiments, pre-dispositions, &c.; for the *developments* can neither be inflated nor depressed to suit the occasion, but are *fixed* and *permanent* signs of the *naked character*, just as it will be found to be on acquaintance. This science, therefore, is an *invaluable* directory to candidates for marriage. If it were studied and applied, there would be no more need of making a bad choice, or of mistaking a poor husband or wife for a good one, than of mistaking a thistle for a rose.

But if you have not sufficient *time* to study it so as to apply it with the requisite certainty for yourself, you can employ the services of an experienced practical Phrenologist, or if this cannot be done, a comparison of charts, carefully prepared by him, may answer. At this course, you smile in ridicule; but what is there in it at all absurd, or even improper? Is it improper to *ascertain* the qualities of each other? Certainly not: whereas it *is* ridiculous to marry a *stranger*, or even one of whose qualities you know but little. Does this absurdity then consist in the proposed *means of obtaining* this knowledge? In what else *can* it consist? The only reason for smiling at this proposed method is, that it is *novel*, which evinces the folly, *not* of this *method*, but of the *laugher*. Let such laugh on: for, they laugh only at themselves; but let those who would avail themselves of an assistant superior to all others, *observe the heads* of their intended, and marry *phrenologically*. And let matrimony, instead of being treated lightly, and as a matter of *merriment*, which is usually the case, be regarded by both parties, and also by their friends, as it really is—the most momentous business of our lives.

If to this it be objected, that Cupid is *blind*, and though I have told how to *select* a suitable companion, yet, what is even more important, I have not shown how to *get in love* with the one *selected*; I reply, by admitting the truth of the quaint adage, that "where love falls, it falls *flat*." I know full well that mankind generally *fall* in love, whereas they should *get* in love; and that, from time immemorial, Cupid has been blind; but Phrenology opens his eyes, and shows how to love *intellectually*. In order to do this, you have only to

RECTIFY YOUR STANDARD OF ESTEEM AND ADMIRATION.

If Cupid has always been blind, he has always *blindly followed admiration. We fall in love with whatever we admire and esteem*, and with *that only*. The young man who admires a delicate hand or handsome figure, a pretty foot and ancle, or a fine set of teeth, a small waist or find bust, a beautiful face, or genteel manners most, will fall in love with one possessing the admired quality, and *because* she possesses it. But he who admires moral purity, or superior talents, or piety, or tenderness of love, will love a woman possessing these qualities, and *on account* of this possession. Is not this proposition founded in a *law of mind?* Who can controvert or essentially modify it? To you whose experience enables you to judge *feelingly* in regard to this matter, I make my appeal for its correctness.

This point being established, it follows that whoever regards particular forms of the head, or certain phrenological developments, as indications of those qualities of mind admired, will fall in love with one having these developments just as deeply and as effectually as with one having a pretty face, handsome figure, &c., when *they* are admired, and for *precisely the same reason*—namely, *because they are admired.* Why should this *not* be the case? My position that love follows admiration, embodies the *entire experience of mankind*, and is *invulnerable;* and the consequent inference that those who admire an excellent head, will surely fall in love with it, is *conclusive.* Whatever, therefore, a young man or woman admires most, whether personal beauty, a sweet smile, a talent for music, or poetry, or painting, or high intellectual or moral attainments, or kindness, or industry, or frugality, or wit, or strong common sense, or a well formed head, as indicating a superior mind or excellent feelings, will be fallen in love with first. To this rule, there can be no exception. By applying it, you can guide your love in any channel pointed out by intellect, or sanctioned by the moral sentiments. This principle is to your love what the helm is to a ship, and intellect *should* be the pilot. Let your intellect and higher sentiments rectify your *standard* of admiration and esteem, and this will effectually govern your love, and guide it into the peaceful haven of connubial bliss.

Allow me to add, that my own experience accords entirely with this principle, besides fully confirming the preceding, namely, that of selecting a companion by the *developments*. I say, with *emphasis*, and from *experience*, that I would place more confidence in a good phrenological head, in connexion with a good physical organization and training, than in ten years acquaintance and courtship, added to all the recommendations that can be produced. They *never* vary, *never* deceive; while the latter *may* be only outside appearances. How often have they deceived the most *cautious?* So often—so egregiously—that choosing a companion has been appropriately compared to buying a ticket in a lottery. You *may* draw a prize, but the chances are ten to one that you will draw a blank; and if a blank *only*, it might be endured, but a blank *here*, is a continual eye-sore, a perpetual fountain of bitterness. In hundreds of instances have I seen the course here proposed, of courting and marrying by the developments, followed, and in as many instances have been called upon professionally to decide on the fitness and the adaptation of the parties to each other, and never saw *one* terminate any other way than *happily*. I stake my reputation as a Phrenologist on the success of this direction properly applied, and am entirely willing to abide any evil consequences resulting from its failure.

But, continues our objector, though you show us *how to make our choice*, and then how to *get in love* with the object chosen, yet it is quite as important that you show us how to get the object of our choice in love with us. I reply, that Phrenology discovers at a glance the "*blind side*" of every one, and thus shows you just how successfully to address them—just how to take them; but as my present object is rather to point out the course to be pursued before marriage, I shall waive this point for the present. After I have shown you HOW to marry, I shall give *directions* to the married, for exciting and perpetuating each other's love, and living affectionately and happily together. Suffice it for the present to say, that in case the affections of the other party are not previously engaged, very little difficulty need be apprehended about engaging them; for, both young men and young women are apt to get in love quite easily enough without effort. In fact, the great difficulty consists in *keeping them from* loving till they are fully matured and prepared for marriage.

And now, good reader, let us pause and review the ground already gone over. The three points thus far presented, are:

1. THE POWER OF THE DOMESTIC FACULTIES OVER THE HAPPINESS OR MISERY OF MANKIND.
2. LET YOUR COMPANION BE SIMILAR TO YOURSELF.
3. RECTIFY YOUR STANDARD OF ESTEEM AND ADMIRATION, and this will enable you to control your love.

If this last direction should call out the question, "By what *model* shall we rectify our standard? On what *principles* shall this esteem and admiration be based?" I answer, on

A FULL DEVELOPMENT OF THE MORAL SENTIMENTS.

This, according to Phrenology, is one main condition of virtue and happiness. Not only does their proper exercise give a great amount of enjoyment of the purest, highest kind, but the action of the other faculties can be productive of pleasure *only* when exercised in harmony with them, and under their sanction. This constitutes the phrenological definition of virtue—its principal condition of enjoyment—and is the *Moral Law* of Phrenology. The exercise of the animal propensities without their sanction, or in opposition to their dictates, constitutes that violation of this law which brings down its penalties upon the head of the offender. By the still, small voice of these sentiments, man instinctively *feels* that he should be governed. He is intuitively *conscious* of his obligation to yield obedience to their mandates. He *feels* their dictates to be *imperious* and *sovereign*. When large Acquisitiveness would fain take what belongs to another, Conscientiousness, even though less in size, resists the enticement with more energy and success than Acquisitiveness urges it. It is only after the moral sentiments have been disarmed of their power by having been *perverted*, that they allow the propensities to lead astray. No exercise of these propensities without their sanction, or at least in *opposition* to it, can ultimately produce happiness, but always pain. It is a law of our nature that selfishness and sin—only other names for the predominance of the propensities—should invariably punish themselves; and, on the other hand, that virtue and moral purity—only other names for the ascendency of the moral sentiments properly directed—constitute their own reward, and make their possessor *happy*. To enjoy *any* relation, and especially the *domestic* relations, your own

moral faculties must *first* be exercised and gratified; and, to do this, you require their full development in your companion, so that this companion may continually and agreeably excite and gratify your own moral faculties. But in case your own moral sentiments are feeble, you should certainly not marry, as already shown. If, therefore, you do not wish to be put in perpetual torment, by having your own propensities continually excited by their predominance in your companion, or if you would inhale, day by day, and year by year, the balmy breezes of high moral sentiments, of pure and holy emotion, see to it, I beseech you, that you choose a companion having large moral organs, so that your own may be continually and agreeably excited, and never outraged.

To *woman* this principle applies with double force: first, because she is much more under the power, and subject to the caprice of her husband than he is to hers, and therefore her happiness depends more on his being a good-feeling man, than his happiness depends on her good feelings; but what is more, *man is less likely to be moral and virtuous than woman:* that is, woman has generally better *moral* developments than man; and, secondly, woman is more *social*, affectionate, and domestic than man; that is, she enjoys a good husband, and suffers from a bad one, more than it is possible for man to enjoy from a good wife, or suffer from a bad one.

The reader hardly requires to be told that a predominance of the moral sentiments is indicated by a *high* head, and one that is long, especially on the top; but, that a large neck, and a thick, broad, conical head, one that runs up as it were towards a peak upon the top, somewhat resembling a cone, largest at the base, and neither high nor long, indicates the ascendency of the propensities. Do not marry a man with a low, wide, flat head; for, however fascinating, genteel, polite, tender, plausible, or winning he may be, you will repent the day of your espousal. I would not have you marry a head *too* long, or too thin, lest your husband should lack the requisite *force* of mind and *energy* of character to support yourself and children; but, marry a *well proportioned* head and body. In my work on education, pp. 33 to 44, I have shown that, other things being equal, the best heads are those in which the organs are the most *evenly* and harmoniously developed and balanced—a principle which should be borne in mind in selecting companions for life; for, the better their characters, the greater the enjoyment you will derive from their society and affection, and, education and other things

being right, the more *equally* developed their organs, the more perfect will be their characters, and the greater the amount of brain in your head that will be called into action by them, and, consequently, the greater your happiness.

Let us now look at a few illustrations and applications of our second leading principle, namely, The importance of marrying so as to gratify the *whole* brain, or the moral and intellectual faculties in *conjunction* with the propensities, rather than to gratify the propensities merely. If your standard of admiration be *beauty*, and you love and marry this quality, you gratify Amativeness *only*, combined perhaps with Ideality and Form, so that but a small portion of your brain is exercised or gratified, nor that long; for, beauty soon fades, and with it all your pleasure connected with marriage; leaving your other faculties liable to be *reversed*, and you in a fair way to drag out a miserable life of connubial wretchedness, and all because your *standard of admiration* was erroneous.

So, if you admire a singing-bird, and love and marry her because she gratifies your organ of Tune, combined with one or two others, the cares of a family, blended with another kind of music, are liable to drown the tones of the piano or harp, and compel you to exclaim with Micah, "Ye have taken away my Gods! what *have* I more?"

If Acquisitiveness determine your choice, and you love and marry for riches, though you may gratify a single faculty, and that a lower propensity, still, you thereby violate the main law already presented, which requires the ascendency and dictation of the moral sentiments, and incur its penalties. Married gold soon vanishes; but, even though it remain, the other party cannot fail soon to discover your real motive for marrying, so that this very money is almost sure to become a bone of contention between you for life. No! you *cannot* violate this law without incurring its penalties, and they are terribly severe, because the *law broken* is so all-important. The rage of American gentlemen seems to be for rich wives and small waists—both curses to any man. The habits of women brought up in affluence, are any thing but those calculated to make a husband happy. They usually know little or nothing of domestic matters; are neither able nor willing to work; and, worst of all, are *fashionable!*—which is only another name for "a whitened sepulchre," full of hypocrisy; fashionable life being only one continual round of deception, and a tissue of hollow-hearted pretensions. Rarely have such much sterling sense, much energy of char

[illegible] power of intellect. They expect all around them to be [illegible] to have their every whim gratified, and all their re[illegible] implicitly obeyed. And then, too, most of them have [illegible] love, and many of them several times over. The parties they have attended, and the company they have seen, have brought [illegible] love scenes and blighted affections, till their elements of [illegible] have been *seared* and frost-bitten by disappointment. Nor do [illegible] who marry for wealth often secure to themselves even that [illegible] wealth for which they married, and to obtain which they violated the sacred relations of matrimony; for, rich girls, besides being generally destitute of both industry and economy, are generally extravagant in their expenditures, and require servants enough about them to dissipate a fortune. They generally have insatiable wants, yet feel that *they* deserve to be indulged in every thing, *because* they placed their husbands under *obligation* to them by bringing them a dowery. And then the mere idea of living on the money of a wife, and of being supported by her, is enough to tantalize any man of an independent spirit too much for endurance. What spirited husband would not prefer to support both himself and wife, rather than submit to this perpetual bondage of obligation. To live upon a father, or take a patrimony from him, is quite bad enough; but to run in debt to a *wife*, and *owe* her a living, is a little too aggravating for endurance, especially if there be not *perfect* cordiality between the two, which cannot be the case in *money* matches. Better hang yourself, or drown yourself, or any thing else, rather than marry for money. Whoever violates the sacred relations of matrimony by marrying mainly for riches, *should* be, and *is* cursed, and deserves to drink deep, to drink through life, to drink to its very dregs, of the cup of matrimonial bitterness: nor does he merit our pity, for his punishment is just.

"What!" you exclaim, "should the rich *never* marry?" It is not against riches *as such* that I exclaim, but against those things that usually *accompany* them. I have elsewhere shown, that the possession of great wealth violates a law of man's constitution, and therefore brings its punishments along with it. These punishments are inseparable from wealth, and, therefore, follow it into married life as well as every where else. Wherever riches go, they entail unhappiness, and parents who leave their children wealthy, in *this* very act entail a curse upon them proportionate to the amount left them above a mere competency, including the means of intellectual

and moral improvement. Let *facts* be my vouchers. Do they not bear me out in this assertion? Take it which ever way you please, rich girls make poor wives, and yet they are the first selected. Shame on sordid wife-seekers, or, rather, *money*-seekers; for, it is not a *wife* that they seek, but only *filthy lucre!* They violate all their other faculties simply to gratify miserly Acquisitiveness! Verily such "*have* their reward!"

Still, I would not have you marry a companion from the depths of poverty; for, extremes either way are unfavorable. The prayer of Agur, "*Give me neither poverty nor riches*," is the golden medium in this respect.

And to you, young ladies, let me say with great *emphasis*, that those who court and marry you *because you are rich*, will make you rue the day of your pecuniary espousals. They care not for you, but only for your *money*, and when they get that, will be liable to neglect or abuse you, and probably squander it, leaving you destitute, and abandoning you to your fate.

Above all, do not marry a soft and delicate *hand*; for, soft hands necessarily accompany soft brains, and a *mind* too soft to be sensitive; because the whole organization, mental and physical, partakes of one and the same character; so that a soft, pliable, yielding, [illegible] *hand* indicates a predominance of the same characteristic [illegible]. Such may do for a parlor *toy*, but not for a wife or [illegible]

[illegible] make [illegible] delicacy and sickness; [illegible] spoil the hands. But work- [illegible] at [illegible] and strength [illegible] Marry [illegible] lady, [illegible] long, [illegible] ladies, or [illegible] a place, [illegible] *farmer's* daughter, and [illegible] have all the rich and [illegible] belles of our cities and [illegible]

M[illegible] small waists [illegible] with [illegible] sickly [illegible] and a short life. Beware of them, therefore, unless you

wish your hearts broken by the early death of your wife and children. Temperance ladies have wisely adopted the excellent motto, "*Total abstinence, or no husbands.*" Let *men* adopt the equally important motto, "*Natural waists, or no wives.*" Tight-lacing is gradual suicide, and almost certain infanticide, besides exciting impure feelings.*

But to return to the necessity of amply developed moral organs in a companion and parent. A story or two from real life will illustrate and enforce this point better than all the reasonings that can be adduced. It was in a country village, and just before tea-time on a scorching hot day, that a boy, returning tired and hungry from the blackberry field, entered the store of a very *pious* member of a church, and asked how much he would give for the berries. "A sixpence," answered the man of prayer, though his practiced eyed saw that they were amply worth double that sum. On turning them out, the poor boy saw that he had not obtained half

* The *object* of the ladies in thus padding some parts and compressing others, is, to make themselves, not better, but the more *handsome;* though corslets *destroy* the very beauty they are designed to impart; for, beauty depends upon health, and tight-lacing *impairs* this, and makes them thin, scrawny, and pale, (nor can rouge supply the place of the rosy cheek of health,) besides shortening the period of youth. Better far adopt the Chinese method of lacing the *feet*, or even the Flat-head Indian method of compressing the head; for, the compression of no other part is as equally detrimental as that of the waist, because it retards the action of the *vital organs*, which sustain life. Abundance of exercise and fresh air, is the best recipe for promoting beauty. Those who keep up the tone and vigor of their physical organs, will be sprightly and interesting, and, even though coarse-featured, yet their freshness, wide-awake appearance, and the animated glow of their cheeks, will make a far deeper impression than laced but sickly beauty. A tight-laced woman always reminds me of a *foolish* woman.

But, since the late Parisian fashions discard corslets, I hope this crying evil will be arrested; for, if it progresses twenty years longer as it has for the twenty years past, it will kill off all our American ladies, and leave only our large-waisted, full-chested, Dutch-rigged, hearty Irish and German girls for wives and mothers. Words cannot express my deep-toned indignation at the evils inflicted on the present and rising generation, by this death-dealing practice. It is *high* time *to speak out*, and warn fashion-loving women of the sin and danger of tight-lacing; and also for men who wish healthy wives and offspring to shun small waists, and patronise full chests. Still *men* are mostly in blame; for, women would never dress thus except to accommodate the perverted taste of the gentlemen.

For a full expositlon of the evils of this practice, the reader is respectfully referred to my work on this subject, just published, which is well illustrated with appropriate engravings.

their value, and began to cry; for his heart was set upon this money to procure a much desired gratification. "A bargain is a bargain," said the praying man of little conscience, as he ordered the berries prepared for the supper-table. "Do let the boy have his berries or their full value," said his conscientious and benevolent wife. This occasioned an altercation which ended in the wife's crying along with the boy, and refusing to partake of the berries, and even of her supper. How *could* she relish a repast the purchase of which outraged her Conscientiousness and Benevolence, as well as exposed her husband's utter want of moral principle and good feeling! But if Conscientiousness and Benevolence had been large in him also; if, when he saw that the sobbing boy repented of his bargain and had not been paid enough for his berries, she had seen him pay the boy the full value of his earnings instead of swindling him because he could, she would have admired the noble act, loved her husband the better for his stanch integrity, and eaten the berries with increased relish. How *could* she love a cheat? How avoid apprehending that this utter want of kindness and justice would sooner or later be manifested towards herself or children?*

Another wife of great kindness and a nice sense of justice, saw her husband wrong her mother, and prove ungrateful as well as untrue to his promises, and declared that for ever after this, she loathed and even *hated* him.

Another wife caught her husband in a trifling deception, unimportant in itself, and not calculated to injure any one, but it threw her into such an agony of feeling that the cold drops of perspiration covered her face; the color fled from her cheeks; hope departed from her soul, and she became almost deranged; nor is the impression effaced to this day, though she never saw a similar instance. This single, trifling deception reversed her Conscientiousness, and this came near reversing even her devoted love for him.

Reader, suppose you bury your face in your hands, and think over similar occurrences between husbands and wives, which have fallen under your own observation, and then ask yourself, if all the gold in Christendom would tempt you to be similarly situated? And if

* The sequel of this story is, that the next January, this praying cheat was imprisoned for stealing. The wife's grief on the occasion of the berries was trifling compared with that on his being imprisoned; yet such a result might have been almost predicted; for, the man who will cheat a boy out of a cent, will cheat his fellow-men in larger matters.

you ask how to *avoid* such a fate, I answer, marry a companion having amply developed *moral* organs.

These remarks have incidentally evolved another principle, which accounts for a phenomenon of frequent occurrence, namely, the fact that some husbands and wives can neither live together nor apart. Their organs of Adhesiveness make them love each other too well to be happy when separated, yet some of their other faculties, having become reversed, repel a close contact, and forbid their living together. Both love and yet hate each other, and are in a dilemma, either horn of which is most painful, yet both might have been avoided by marrying one of *kindred* developments.

In marrying a wit or a talker merely, though the brilliant scintillations of the former, or the garrulity of the latter, may amuse or delight you for the time being, yet you will derive no *permanent* satisfaction from these qualities, for there will be no common bond of kindred feeling to assimilate your souls and hold each spell-bound at the shrine of the others' intellectual or moral excellence. Though these qualities are good in their places, yet they should be allowed no more weight in the scale which determines your choice of a companion for life, than the size of these organs compared with the rest of the brain. Still, if these are *superadded* to a fine moral and intellectual organization, you are the gainer to the amount of the pleasure they afford.

Other facts and illustrations of this subject might be added to any extent; but these render it too plain, too apparent to require them, or to require those of an opposite character, showing HOW it is that the high moral sentiments of each promote the happiness of the other. Without the strictest fidelity of each party to the other, —without unreserved candor and perfect good faith,—reciprocal love cannot exist; for, that esteem will be destroyed on which, as already shown, true love can alone be founded.

A similar train of remark applies to marrying an economist or a worker. Each is excellent in its place, though subordinate to the character *as a whole*. Many men, especially in choosing a second wife, are governed by her known qualifications as a *house-keeper mainly*, and marry *industry* and *economy*. Though these traits of character are *excellent*, yet a good *house-keeper* is far from being a good *wife*. A good house-keeper, but a poor wife, may indeed prepare you a good dinner, and keep her house and children neat and tidy, yet this is but a *part* of the office of a wife; who, besides

all her *household* duties, has those of a far higher order to perform. She should soothe you with her sympathies, divert your troubled mind by her smiles and caresses, and make the whole family happy by the gentleness of her manners, and the native goodness of her heart.

BEING A GOOD WIFE, IMPLIES BEING A GOOD HOUSE-KEEPER.

Far be it from me to underrate a good house-keeper as a constituent *part* of a good wife. On the other hand, I *know* her value, and I tell every young man that he *cannot* have a good wife *without* her being a good house-keeper, any more than he can live by *bread alone;* and, I tell you, young ladies, that to be good wives, you *must* be good *house-keepers.* True, this is but one duty, but it is a most *important* one. You cannot love a husband without wishing to make him happy, and to do this, you must know how to economize; how to make his hard-earned money go as far as possible, and procure as many of the comforts of life as can well be obtained with it; how to prepare his meals properly, and gratify his appetite; how to make his home agreeable, and feed and clothe his children; how to make and mend things promotive of his comfort; and how to wait on him; for there is a certain mysterious something in the relations subsisting between husbands and wives which renders the meal prepared by a beloved wife far more palatable than the same meal prepared by a servant; an agreeable beverage still more agreeable by its being served by her; and even a bitter medicine less bitter. For the correctness of this remark, I appeal to every man who has a good *cook* and *house-keeper* in the person of his wife—the others are incapable of judging. To all young men in search of a good wife, let me say with *emphasis, Let the woman of your choice be familiar with the kitchen and the smoothing iron.* If to these she adds those graces and accomplishments requisite to shine in the parlor, so much the better; but at *all* events, select a good *house-keeper.* I despise the modern notion that fashionable young ladies must know little of *kitchen* duties—that a wife must be too *pretty* and too accomplished to *work.* As soon would I deem it a recommendation in a woman not to know how to *eat* or *sleep!* What! a woman put herself in the market for a husband when she does not know how to make bread and

wash dishes! She certainly will impose on the man she marries; for, no other quality or talent can compensate for the absence or inactivity of the *working* talent.

These remarks involve *ingenuity* on the part of a good wife; for it is very convenient to have a wife who can use her needle in making linen, cotton, and other garments for her husband and children; repairing garments, making convenient articles, &c. &c., as well as in turning off every kind of household-work. Every girl should be taught to sew, spin, weave, make dresses, &c., as well as to sweep, wash, cook, &c. Before you "pop the question," see what kind of *bread* your intended can make; for I assure you that *home-made* bread is better and cheaper than baker's bread. To young men who are poor, and even to those in moderate circumstances, these qualifications are invaluable, and even indispensable; and to the rich, especially in these times of pecuniary embarrassment and uncertainty, they are scarcely less so.

And let the ladies, before giving their assent, see to it that their would-be husbands have some occupation which can be relied upon to support a family. Industry and economy are invaluable recommendations that will rarely be wanting in a good husband. The man who is without them, may *possibly* make a good one, yet he must have virtues many and rare to offset for these deficiencies. Shun the dandy: dismiss the young man of leisure who has drawn his support from a father's pocket. If he can love you, (which is doubtful,) he cannot *support* you, and therefore, at the farthest, cannot be more than *half* a husband, just as you can be only a *part* of a wife if you do not understand *domestic* matters. Get a *whole* wife or husband, or *none;* for, while you require *congeniality of feeling* as the foundation, you also require these as no inconsiderable parts of the *superstructure.*

AMPLES OF WELL DEVELOPED FEMALE HEADS.

Duty to his subject, perhaps requires that the Author should draw a beau-ideal head, as a model of a well-balanced character; yet things of this kind can hardly be put on paper. The rules already presented, together with the accompanying cut (No. 8), will present the principles which should govern this point. It may be summed up in a *well-balanced* and a *uniform* head and character.

An *uncommon* head indicates an uncommon character, which may be very good in some things, but is liable to be defective or excessive in others. Such heads may be good, but are not the best. Cut No. 9 was drawn from a head fairly developed in all its parts, with excellent moral, and amply developed social faculties, and with good perceptive and fair reasoning organs. Its owner is an excellent specimen of a superior wife and mother.

No. 8. *Highly moral and intellectual Head.* No. 9. *A well balanced Head.*

Cut No. 8, was taken from a woman noted for superior talents and high moral qualities, a natural lady, a first-rate house-keeper, and an invaluable wife. This class of female heads is rare, few women having their *intellectual* lobe as amply developed, yet one that I esteem above all others, though perhaps less exquisite and perfect. Her high, wide, and ample forehead, indicates superior judgment, great penetration, and especially a faculty to *contrive* and *manage*. In point of size and activity, her brain is more than ordinary, while her temperament is of the finest and firmest quality, and her person of good size, with much sprightliness and strength combined. She has a full supply of auburn-colored hair, which indicates great delicacy, sensitiveness, and exquisiteness of feeling, the keenest perceptions, amounting almost to intuitive knowledge, a brilliant fancy, a refined taste, and high-toned moral purity. The

main difficulty accompanying this temperament is its liability to excessive sensitiveness, and consequent debility,—its activity being too great for its strength; but this lady combines great activity and delicacy with great strength of constitution.

This prepares the way for a few general remarks on the importance of

A GOOD PHYSICAL ORGANIZATION AND A STRONG CONSTITUTION.

Another *leading* element in this standard of admiration should be, a good *physical organization*, or a strong, healthy *constitution*. On the importance of *health* in a companion and parent, it is hardly necessary to dwell. Nine tenths of the pains experienced by mothers *as mothers*, have their origin in feeble constitutions or physical debility; and delicate, sickly, peevish, scrofulous, consumptive, short-lived children, owe their pains while alive, and their premature death, to the feeble, broken constitutions of their parents. And, what is more, the state of the *mind* takes its origin from that of the *body*. Hence, those who are subject to dyspepsy, liver-complaint, indigestion, ennui, a sour stomach, heart-burn, hypochondria, &c. &c.—all only different forms of the same disease, namely, the morbid excitement or predominance of the brain and nervous system — are continually oppressed with sad, melancholy feelings; with that depression of spirits which turns every thing into occasions of trouble, and sees impending misfortunes in every trifling thing. It renders them miserable, and all connected with them unhappy. But, how much more enjoyment can be taken in the company of a husband or wife who always has a cheerful and happy flow of spirits; who is free from sickness and requires no nursing; who is always healthy and able to endure fatigue and exposure, and to take a rural ramble, or turn off a smart day's work; who does not sink under misfortune, and is not the creature of morbid feeling, &c., than in the company of a companion who is misanthropic, irritable, weakly, and often requires the doctor, or continually excites your sympathy. *Both* should be healthy, or forego, not the pleasures of matrimony, but its pains; for, no chronic *invalid* can enjoy life, much less *married* life.

In the light of the importance of *health* in a companion and parent, look at nearly all the ladies' *fashions* of the present day! Are they not *directly* calculated to *destroy* the health and *ruin* the con-

stitutions of most of our ladies, so that they must be patched up by using tea, coffee, and those ten thousand other nostrums employed by invalid ladies? Let the medical profession, and especially the venders of quack medicines, but speak out on the subject, and they will astonish all. I refer to females, not because their health is more important, or their debility more disastrous, but because they are generally more sickly. Behold their pale and sickly forms; their feeble, measured movements; their care-worn, pitiable looks; their extreme delicacy and frailness; their deficient vital organs and excessive nervousness; their miserably small waists, and slim, feeble muscles; their sufferings as mothers, and their mental and physical debility! And all caused by their ignorantly or fashionably violating the laws of Physiology! Even girls must be kept shut up in-doors, and laced tight at that, and never be allowed to romp, because it is so *ungenteel* for a girl to *romp*. No! she must be a *lady* before her time, and therefore must never race or romp. Shame on such mothers! Shame on such *green* ladies! for, *unripe* fruit is neither agreeable nor wholesome. Let girls romp, and let them range hill and dale in search of flowers, berries, or any other object of amusement or attraction: let them bathe often, skip the rope, and take a smart ride on horseback; often interspersing these amusements with a turn at sweeping or washing, in order thereby to develop their vital organs, and thus lay a substantial physical foundation for becoming good wives and mothers. The wildest romps usually make the best wives, while quiet, still, demure, sedate and *sedentary* girls are not worth having.

The English understand this principle, and hence encourage rambling, riding, hunting, &c.; and, accordingly their ladies make much more hale, healthy, rosy-cheeked wives and mothers than American ladies, who fastidiously regard these healthful exercises as *improper* for *ladies!* though *breathing* is *equally* so. But American ladies are waking up to the importance of studying *Physiology*, a few lessons in which will soon bring them also to adopt a similar course. *Healthy* women will then be in demand; but delicate, fastidious *fashionables* neglected.

Confinement often induces gloomy feelings, if not peevishness, which may usually be dispelled by a smart walk or ride, or by recreation. Many wives suffer extremely from debility and bad feelings, induced by excessive care and labor, and by seldom taking

that recreation which is as indispensable to mental health and happiness as food is to physical enjoyment.

Many husbands could not more effectually promote their own happiness, as well as that of their companions, than by *diverting* them by means of a ride, sail, ramble, a visit to the Museum, passing an afternoon or evening with a friend, spending an hour in cultivating the garden, &c. To every husband, I say with *emphasis*, "*Take special care of the* HEALTH of your wife;" for, it is an *invaluable* treasure.

In passing, I will just remark, that good *size* is important in wives and mothers. A small stature is objectionable in a woman, because little women usually have too much activity for their strength, and, consequently, feeble constitutions; hence they die young, and besides, being nervous, suffer extremely as mothers. But those of good size, generally have much better health, far greater powers of endurance, and more *strength* of mind, though perhaps less *brilliancy* of talent: besides, being the parents of much larger, finer, and more healthy offspring. As a class, they are better every way, except merely in point of *exquisiteness* of feeling, which, in that excess in which most small women have it, is most *pernicious*.

For many years, the fact that small women were preferred, and that young ladies tried to render themselves small, was to me a perfect mystery, but that mystery was solved when Physiology taught me that small persons had proportionally more *feeling*, with less *strength*. Having too little vital stamina to perfect their bodies, like exotic plants they bloom before their time, and are sickly and feeble. This extreme susceptibility of feeling is the ground of their preference; whereas, it should be the very ground of their rejection; for, besides that physical inability which occasions their diminished size, their offspring are small, feeble, and few. And if this cause continue to operate upon the rising race, we shall soon be—what we are fast becoming—*a nation of dwarfs*, mentally as well as physically. Small parents may indeed have *smart* and *brilliant* children, yet they will be *precocious*, and hence almost sure to die young.

In concluding the directions for *choosing* a companion, I say, marry so as to gratify, not *one* faculty, nor a *few* faculties merely, but ALL of them; for, it is the harmonious exercise and gratification of them *all*, which constitutes the very *pinnacle* of human enjoyment. But if you cannot do this in its *full* extent, which might, perhaps, be too sweet a cup for erring mortals to drink, unmingled with any bitter, then gratify as many as possible, or, rather, the largest possible amount of *brain*. If you are prevented from attaining this very achme of human bliss, ascend as high in the scale as you can; but, in doing this, you *must begin right*. Let no *one* quality of body or mind, however desirable, determine your choice, but examine the character *as a whole*. And also bear in mind the fact, that our tastes *vary* much between youth and mature age. In the former period, the *animal* feelings are much more vigorous than in after life, yet by far the greatest and the best portion of life is that passed after the propensities begin to wane. Let those youth, therefore, in whom Amativeness especially, is strong and ardent, or who seek to marry for *personal beauty*, remember that this ground of preference is not to continue always, and hence, let them cater, not for their animal natures mainly, but for their higher *moral* and *intellectual* faculties, whose fountains of happiness never dry up, and whose streams of pleasure are always pure, sweet, rich, wholesome, and abundant.

HINTS IN REFERENCE TO CONDUCTING COURTSHIP.

To make a good *selection*, is by no means the only important point connected with getting married. The proper method of conducting the courtship, is almost as much so. In forming the matrimonial relations, let special care be taken properly to *blend the qualities* and *assimilate the affections* of each with those of the other. Let the social faculties be to marriage what the headwaters of the Mississippi are to that noble river, while the other faculties represent its branches. When these tributaries join the main river while running in a *contrary* direction, the consequences will be a constant boiling and commotion of their waters through life; but when they unite while both are flowing on in a *similar* direction, this harmonious union swells your flood of joy and happiness till its deep and expansive waters glide smoothly on to the vast

ocean of eternal bliss. Not only should the faculties be similar in point of size, but, *from the first*, they should be trained so as to act in *unison* and *harmony* with those of the other. Instead of this, many *begin* married life by arraying their faculties *against* those of their companions—by saying, in *action* if not in *words*, "I will let you know, in the beginning, that I am not to be ruled by you, and will do as I please." But in so doing, they are planting thorns under pillows of down, on which they are compelled to lie—but not *rest*—through life; for, every unpleasant feeling during courtship, is sure to have its bitter taste through life. How often do petty feelings of pride, proceeding from the jealousy, or distrust, or guilty conscience of the complaining party, construe a fancied neglect or imaginary provocation, wholly undesigned by the other, into occasions of disaffection, which frequently widen into reciprocal coldness, if not into mutual accusations, and thereby break off, at least for a time, their growing attachments, leaving both most wretched. Each loves the other, and yet, while their affections incline them one way, their pride or Combativeness drives them the other. This *clashing* of the faculties, is the most unhappy state of mind imaginable. Beware how you set your faculties at war with each other; for, it is like cutting off your nose to spite your face. Why make yourself most miserable merely to tease and torment the object of your affections, or rather jealousy? Recollect your liability to become jealous without cause, in consequence of the principle explained on page 25, and therefore, make abundant allowances, as well for yourself as for your intended. Close the breach; heal the wound; make mutual concessions; and *never* let your *pride* conflict with *love*. And let young *gentlemen, especially*, remember that they are more liable to give occasions of offence than young ladies; for, it is almost impossible for a woman who is in love, to be the aggressor, or ill-treat the object of that love. And then, too, young ladies *suffer* more from these interruptions than young men, because their attachments are so much stronger and more tender, and they have so much less to divert their minds from the cause of their grief. Follow the advice already given, in first choosing *intellectually*, and then let no petty feeling of pride or anger interrupt your love. Give no occasion of offence, and be slow to receive one. The acknowledged principle that we dislike those we have injured, shows that those who are angry first or most, are *usually* the most in fault.

AGE MOST SUITABLE FOR MARRYING.

On this point, a great diversity of opinion exists. The number of *years* is not material, but the vigor and youthfulness of the constitution alone are important; for, some are older at twenty, than others at twenty-five. Never ask how many *years* old one is, but only how much animal and mental *vigor*, or how much youthfulness and *ardor* there is. A broken constitution begins to decline at seventeen, while a strong, unimpaired constitution is in its prime at forty. These remarks apply both to the absolute age suitable for marrying, and to the *comparative* ages of the two parties. I incline to the opinion, that between twenty and thirty is the age designed by nature, and the one most suitable *in itself;* yet persons from short-lived families mature much earlier, and are inclined to marry much younger, than those from long-lived families. The Scriptures inform us, that those before the flood who lived to so great an age, did not marry till from sixty to a hundred and fifty years old. This discloses a principle which will be found universally true; that those who are inclined to marry *very* young, are prematurely developed throughout, and die early. Individual exceptions may occur, yet this principle forms a law of our being.

Franklin, in a letter to a newly married friend, advocated early marriages, on the ground that *nature* would indicate the most suitable time, by imparting the requisite feelings or instincts. In this, he was *philosophically* right, but practically *wrong*, as will appear on referring to those causes which develope Amativeness *prematurely*. Let nature have her *perfect* work, and she will indicate the proper time by implanting the requisite feelings, but that artificial state of society in which we live, violates her laws, and causes her to lead him wofully astray in this respect. One thing is certain, that, at all events, marriage should be postponed till the growth is completed, the physical organization well nigh consolidated, the judgment fully matured, and both parties have obtained a good *practical* knowledge of Physiology, as well as of the best method of nursing and educating children.

Early marriages have one important advantage,—that of the more easily assimilating the feelings, and adapting the habits to each other, but the disadvantage of a judgment too immature to select the *best* object of affection; while late marriages have a dis-

advantage of far greater magnitude,—that of marrying a second or a twentieth love, which is well nigh sufficient, as we shall presently see, for ever to blast true connubial love. As society now is, it is my unequivocal opinion, that *very* early marriages, say from fifteen to twenty, are the best, if not almost indispensable to virtue and connubial happiness. Of the two evils, of marrying without judgment, or *with* judgment but *without love*, choose the former, for it is the least. But a more conclusive reason for this opinion, will be given under a subsequent head.

AN IMPROPER OBJECTION TO EARLY MARRIAGES.

Many mothers object to their daughters' marrying young, on the ground that married women not only take little or no enjoyment, but are rendered unhappy by the cares of the family, and by being shut out from all the pleasures of society. What an idea this? What a reflection on this heaven-born institution. Those whom marriage renders unhappy, or even whose pleasures it abridges, better not marry *at all*.

But what is the *origin* of this almost blasphemous idea? Why that all the pleasures of young ladies are summed up in—attending balls, parties, sleigh-rides, pleasure-excursions, in love-scrapes, courting, flirting with the beaux to secure a more advantageous match, and things of this class! It certainly can have no *other* origin, and is an impious reflection on the marriage institution and the family relations. I scorn the mother, I pity the daughter, who would postpone marriage an hour to allow the latter an opportunity to take a little more *pleasure* before marriage shuts her out from the world and its *pleasures*. (!) In so doing, they condemn marriage as a *necessary* evil, and imply that matrimony is that hateful altar on the burning embers of which woman must be sacrificed, with all her hopes and prospects—that married life is a slavish, an intolerable *drudgery*, and therefore to be postponed as long as possible. And to those women who *do* postpone marriage from this wicked motive, married life is all that they fear; for, they marry from *interest*, not from love, and therefore experience all the miseries, and none of the blessings, already described. Those *mothers* who entertain so repugnant an idea of marriage, only show what kind of wives and mothers *they* have been. The sooner this relation is entered into, after the intellect of the parties is sufficiently matured to choose the proper object, the better.

SINGLE-BLESSEDNESS.

But some do choose not to marry at all, but prefer a life of *single-blessedness*. I grant that it is better not to marry at all, than to marry a bad husband or wife, or even a *poor* one, (not poor in fortune, but poverty-struck in *mental* or *moral* qualities); for, it is obviously better to let the social organs remain *unexercised*, than to have them *reversed* or *painfully* exercised. I also grant, that, taking an even chance, there is more prospect of marrying a bad or a poor husband or wife than there is of marrying a good one; still, follow the principles laid down in this work, and I will stand sponsor for the result; that is, if you can find one to marry. But to *find* the proper one is the *main* difficulty.

"*Hic labor, hoc opus est.*"

Especially is it difficult to find a good *wife*; because, modern education has just about *ruined* our young women and girls, as will be fully shown in our chapter on "FEMALE EDUCATION." Still, notwithstanding all the difficulty connected with *finding* a good companion, marriage is just as much a part of our nature as talking or eating, and therefore, cannot be dispensed with without serious detriment. If the social organs be small, domestic enjoyment is proportionally circumscribed. If they be large, but *unexercised*, they leave an aching void, a craving after something which they do not have, a longing for a kindred spirit which they cannot find, or which, if they do find but do not marry, renders the matter still worse: for, true love *cannot* flourish alone, but intwines its affectionate tendrils around some lovely object which it can make *its own*. Deliver me from love when either unrequited or ungratified. Hence, I really pity those young people, especially young *ladies*, whose domestic feelings are so strong, and whose hearts are gushing fountains overflowing with love and tenderness, but who have no object on which to bestow them. Do you not pity yonder cooing dove without its mate? Such anomalies rarely if ever occur in nature, nor should they occur in reference to man or woman, who takes so much enjoyment in loving, and suffers so much from its absence. How many maiden ladies who are every way qualified to make the best of wives and mothers, are doomed to live unmarried, and to die unmourned? I sometimes think that this unfor-

tunate class are the very BEST of the sex—those whose feelings of love are of that exquisite character which, once disappointed, for ever afterward refuse to violate the sacredness of their first love by a second engagement. Some of them are doubtless too particular, others too cautious, but the majority too tenderly endeared to some congenial spirit ever to cast an eye of love upon any other than him who bore off, only to blight, their first full-blooming affections. Let them not be ridiculed, but rather let them be commended for being thus true to nature, or, rather, for having so much nature in them. And then, too, they render themselves very useful in families, neighborhoods, and societies, especially religious, as teachers, nurses, makers of garments, &c. But they should not expect to live as long or as happily as they would, had they married well while young.

But to those whose social organs are large and also *active*, Phrenology says, with all the emphasis of a *law of our being*, added to all the penalties of its infraction—MARRY! Marry *soon*, or else *cease exercising* your social faculties; because, besides foregoing the virtuous pleasures of that quiet, unchecked, and reciprocal exercise of the social faculties afforded by marriage, their *ungratified* action, or else their *vicious* indulgence—one of which *must* accompany their every exercise in the unmarried—though it may afford *temporary* pleasure, is *sure* to poison or pollute the fountain of love, and to render all its succeeding streams full of bitterness and wo!

Phrenology, therefore, recognises and enforces this, one of the first commands of God to man: "*Be ye fruitful and multiply, and replenish the earth.*" Become husbands, wives, and parents; so that your social faculties may have full scope for action, together with a delightful object for the combined exercise of the other faculties; and, that you may leave a name and a race to "rise up and call you *blessed*." You cannot be a *whole* man or woman unless *all* your faculties are brought into pleasurable action upon their legitimate objects; or when they are *perverted*.

Many persons, particularly young men, refuse to marry, especially "these hard times, because they cannot *support* a wife in the style they wish. To this, I reply, that a *good* wife will care less for the *style* in which she is supported than for *you*. She will cheerfully conform to your necessities, and be happy with you in a log-cabin. She will even *help you support yourself*. To support

a *good* wife, even if she have children, is really less expensive than to *board* alone, besides being one of the surest means of acquiring property, as is shown page 26. This false pride of wishing to support a wife in style, is really pernicious in its influences on yourself, and even on woman, who thinks, when this idea is rife, "Well, I'm married now, and I'll live in just the style I prefer," and this diverts her mind from the qualities of a good mother, to those of a *fashionable* lady. It also encourages young ladies to strain every point in order to *show off* in fine style, so that, when a young man finally *becomes* able to marry and dash out in splendid style, he may know where to find a *show*-"help-mate." Is not this mischievous idea directly calculated to divert its entertainers from the one distinct and only proper motive of marriage, namely, *domestic enjoyment*? Is it not calculated to promote a fashionable, company-seeking, company-entertaining spirit, and to *encroach* upon *domestic* enjoyment, and even to *supplant* it? However, those who see fit to marry a *show*, may do it, and reap what they sow.

MARRYING FOR A HOME MERELY.

Do not, however, marry for a *home* merely, unless you wish to become even more destitute with one than without one; for, it is on the same footing with "marrying for money." (See page 51.) I know a lady, who, when an orphan girl, lived with a relative who abused her beyond measure, and who, at an early age, married, not because she had the least spark of affection for her husband, but to *free herself* from her uncle, and be independent of her friends. To use her own expression, "I jumped out of the frying-pan into the fire." I will not enter into particulars, but suffice it to say, that she describes her situation as *horrible* beyond all description, and that of her daughters as scarcely less so; because that father who should have *loved* and *cherished* his daughters for her sake as well as his his own, *hates* and *abuses* them on her account. And all, not for any fault in *her*, for she has an excellent head, socially, intellectually, and morally, but because she violated the law of marriage *by marrying for a home;* and a long, dreary, dark, and awful twenty years has she been paying the dreadful forfeit. She could not live with her husband, because his physical abuse was intolerable, and therefore obtained a divorce; nor could she live separated from him, on account of her children: so that her sufferings

cannot be ended while she lives. What a long and most awfully wretched life would the timely perusal of this work have saved her! and is it too much to expect that the principles here laid down, and the advice given, will save many a worthy youth from being shipwrecked upon the rocks and shoals of unpropitious marriage? "He that hath ears to hear, *let* him hear." He that has his die yet to cast, let him *beware!*

MARRY TO PLEASE NO ONE BUT YOURSELF, NOT EVEN YOUR PARENTS.

Marriage is a matter *exclusively* your *own;* because, you *alone* must abide its consequences. No person, not even a parent, has the least right to interfere or dictate in this matter. I never knew a marriage made to please another, turn out any otherwise than most unhappily.

I know a lady who, to please a widowed *mother*, and provide her a home, (property she did not need,) married a man for whom she had not one *spark* of love, and who, to obtain her, had artfully courted the *mother* more than the daughter. Her marriage was the destruction of all her pleasures, and the grave of that very mother who had persuaded her daughter into it. Because the mother would not give him the command of a thousand dollars, (it was this *thousand dollars* that he courted and married!) the interest of which was her main support, he became her enemy, and made her life most wretched, and then exposed her in such a manner as to cause her death as effectually as if he had poisoned her. The mother thus ruined her obedient daughter by insisting upon her marrying a man she never loved, and thereby ended her own life. How forcibly this illustrates the evil of marrying except from *pure love*, from *congeniality* of soul.

Parents can no more *love* for their children than they can *eat*, or *sleep*, or *breathe*, or *die* and go to heaven for them. They may give wholesome *advice* merely, but should leave the entire decision to the unbiased judgment of the parties themselves, who mainly are to experience the consequences of their choice. Besides, such is human nature, that to *oppose* lovers, or to speak against the person beloved, only increases their desire and determination to marry. The beloved one is considered as abused, and this sympathy strengthens love, and weakens the influence of those who oppose, and thereby *furthers* the match by preparing the way for an *elope*

ment. Many a run-away match would never have taken place but for opposition or interference. Parents are mostly to be blamed for these elopements. Their children marry partly out of *spite*, and to be *contrary*. Their very natures tell them that this interference is *unjust*—as it really is—and this excites Combativeness, Firmness, and Self-Esteem, in *combination* with the Social Faculties, to powerful and even blind resistance—which turmoil of the faculties hastens the match. Let the affections of a daughter be once slightly enlisted in your favor, and then let the "old folks" start an *opposition*, and you may feel *sure* of your prize. If she did not love you before, she will now that you are *persecuted*. Is not this a *principle of our nature?* Then, why ever *oppose* a marriage? *Reason* with them mildly, and then throw on them the *responsibility*, and they will give it up a thousand times sooner than when opposed. Never disinherit, or threaten to disinherit, a child for marrying against your will. If you wish a daughter to marry a man whom you do *not* wish her to marry, oppose her, and she will be sure to marry him; so also in reference to a son.

"But," says a parent, "if I let my daughter *alone*, she will marry against my will, and you say, if I *oppose* her, she will 'make assurance *doubly* sure.' What, then, *shall I* do?" Don't do much about it; and, after properly counselling your child, care as little about any disastrous results as may be; for, your opposition will only make matters worse, by setting your daughter against you, as well as by promoting the disagreeable match; so that your best course is, patiently to *endure* what you *cannot* cure if you try.

The fact is, however, that such *should*, and *might* be the relations between parents and children, that the latter would apply to parents *for advice* on the first pulsation of love. Let the father properly train his daughter, and she will bring her *first* love-letter to *him*, and give him an opportunity to cherish a suitable affection, and to nip an improper one in the germ, before it has time to do any harm.

There is, however, *one* way of *effectually* preventing an improper match, and that is, *not to allow your children to* ASSOCIATE with any whom you are unwilling they should marry. How *cruel* as well as unjust, to allow a daughter to associate with a young man till the *affections of both* are riveted, and then forbid her marrying him! *Forbid all association*, or consent cheerfully to the marriage.

"But," answers a purse-proud mother, "my daughter, (impudent huzzy!) has fallen in love with our hired man! How *could* I prevent their being together and exchanging love-looks?" Good madam, if your hired man be immoral or unworthy, exclude him from your family; if he be intelligent or worthy, he *may* be as good as your daughter is, even though a laborer; for, labor is highly promotive of every virtue. If you are still determined that your daughter shall not marry a poor man, and yet if you must have a young man to do your drudgery, I see no other way but to hire a *rich* young man to do that drudgery, or else to break your daughter's heart, and render her miserable for life.

DO NOT MARRY AN INTEMPERATE COMPANION.

So many and so aggravated are the instances of matrimonial suffering produced by marrying companions, especially husbands, of intemperate habits, that a passing *allusion merely* to this subject is all that is required. Intemperance is the parent of all the vices, because (as shown in my work on "Intemperance founded on Phrenology and Physiology,) such is the relation between the body and the *base* of the brain, or the *animal* propensities, that the stimulant afforded by alcoholic drinks excites these *animal* propensities more relatively than it does the moral sentiments or intellect, and hence induces vice in all its forms, as well as every species of bad habits.

Do not flatter yourself that your intended is only a *moderate* or an *occasional* drinker; for, moderate drinking is the only cause of besotted drunkenness, as well as the main high road to all the wretchedness and crime accompanying it. How alcoholic drinks *debase* and *degrade* the man or woman! nor is it any palliation that only an occasional glass of *wine* or *porter* is taken, and taken *genteelly*; for, the more genteel, the worse, and the more dangerous. I never see a young lady tip off a glass of wine in company, without thinking what a *miserable* wife she will make! Wine is as bad, especially for ladies and the higher or sedentary classes, as rum or brandy is for the laboring; because it stimulates them quite as much, and it is this very *stimulus* that does the mischief. To every young man, then, I say, *Do not marry a wife who drinks even wine or porter*; for, as sure as you do, you will rue the day of your marriage. You will find her irritable and peevish, and any thing but agreeable; and *liable not to be virtuous*; because it is

conceded, on all hands, that every form of alcoholic drinks excites Amativeness, which exposes any woman, when slightly exhilarated, (I do not mean intoxicated,) to be taken advantage of. If the exhilarating effects of ardent spirit render a man liable to be taken advantage of in business—and this is conceded on all hands; for, the most effectual way to take advantage of a man is first to treat him, not till he is drunk, but till he becomes excited and exhilarated—then surely the exhilaration produced by any kind of ardent spirit, even by wine, exposes her also to be taken unawares, and robbed of her most costly jewel. *No wine-drinking woman is safe*, even though she drinks only enough to become somewhat *exhilarated ;* for it is the *exhilaration*—whether of wine or stronger liquors is immaterial—that does the mischief. Let those young men who gallant the ladies home from balls and parties where wine is drank, be my vouchers. Hence for a woman to drink wine or any kind of exhilarating drinks, I deem immodest and even gross vulgarity.

If this allusion be deemed improper, surely it is far *more* so for a woman to drink even *wine*. Only *wine-drinking* women will object to it, and *they know it to be* TRUE.

And to every young woman, I would say, with great emphasis, adopt the motto, "*Total abstinence or no husband ;*" for there is a *world* of philosophy in every word of it. The philosophy of the "TOTAL abstinence" is, that unless a young man abstains *totally* from *every form and degree* of intoxicating drinks, he is in danger, aye, almost *sure* to become a *drunkard*, and not only to neglect to provide for a wife, but to drink up even her earnings, besides *abusing* her. The philosophy of the last clause, "or no husband," is, that it is infinitely better to have *no* husband than a drunken one. I appeal to you, wives and mothers of drinking husbands, if you would not infinitely prefer *never to have married ?* If words are not utterly inadequate to describe your sorrows and your sufferings, both on your own account and on account of your children ?

Do not flatter yourselves, that you can *wean* even an occasional wine drinker from his cups by love and persuasion. Ardent spirit at first, kindles up the fires of love into the fierce flames of burning licentiousness, which burn out every element of love, and destroy every vestige of pure affection. It over-excites Amativeness, and thereby finally destroys it,—producing at first, unbridled libertinism, and then an utter barrenness of love; besides reversing the other

faculties of the drinker against his own consort, and those of the wife against her drinking husband. Read my work on "Intemperance," and you will never wish to marry even a *moderate* drinker, though it be of wine only.

But, another direction, still more important if possible than either that precedes it, and one more intimately associated with the virtue and well-being of man than any yet given—it is,

DO NOT ALLOW THE DOMESTIC FACULTIES TO BECOME ENGAGED UNTIL YOU HAVE MADE YOUR CHOICE, AND OBTAINED CONSENT.

It has already been shown, pp. 24–34, that no small part of man's happiness or misery depends upon the condition of his Social Faculties; and also, that domestic enjoyment can be secured only by obedience to the laws of their constitution, while domestic *misery* is the inevitable consequence of their infraction. Let it ever be remembered that love is one of the most *sacred* elements of our nature,* and the most dangerous with which to tamper. It is a very beautiful and delicately contrived organ, producing the most delightful results, but easily thrown out of repair—like a tender plant, the delicate fibres of which incline gradually to intwine themselves around its beloved one, uniting two willing hearts by a thousand endearing ties, and making of "twain one flesh:" but they are easily torn asunder, and then adieu to the joys of connubial bliss! but prepare to meet the impending penalties attached to the violation of those laws which govern the Social relations. The domestic faculties are easily violated and seared. It is with them as with seared or violated Conscientiousness, Benevolence, Approbativeness, Veneration, &c. Thus, how pungent, how overwhelming, are the first compunctions of a guilty conscience! but every new violation wears off its tender edge, and blunts the moral sensibilities, and persisted in, soon effectually silences and sears it. So, when Approbativeness in a child, especially in a girl, is first wounded by reproof or reproach, her feelings of shame and mortification are so intolerable that she knows not where to hide her head, crimsoned with the blush of shame and

* What is called *sudden* love, has its origin mainly in the action of Amativeness, and is another name for animal passion. True love is of slower growth, —always mutual and reciprocal, and founded in esteem, and in an admiration of moral and intellectual qualities, while sudden love is excited by *physical* charms

sense of disgrace. But reproaches and blame administered a few times, sear this faculty so effectually that she holds up a bold and brazen face to all the reproaches that can be heaped upon her; being callous to all sense of shame and regard for character. So, also, if one whose heart is all alive to the miseries of sensitive beings, sees an animal killed for the first time, or a fellow-being racked with pain, reversed Benevolence inflicts even greater agony than that endured by the object pitied; yet, a few such sights so effectually harden the heart and drown the voice of pity as even to prepare him to take part in causing pain or killing animals. His Benevolence is seared, never again to experience that exquisitiveness of pity which accompanied its primitive, unviolated tenderness. So, in regard to Veneration, when the name of God is profaned; with Ideality, when vulgarity is witnessed; with Cautiousness, when danger is frequently incurred; and so with every other faculty. This principle applies with *peculiar* force to the *social* faculties. And since these organs are very large, the evils attendant upon their violation are proportionably great.

But *how* are these faculties seared? What constitutes their violation? The INTERRUPTION of love. This—this *alone*—is capable of violating and searing them. *Interrupted* love places its sufferer precisely in the same position, in regard to loving subsequently, that violated Conscientiousness does in regard to moral principle, or being disgraced does in regard to character, or witnessing pain does in regard to subsequent sympathy. To love *after* this interruption with the same purity and tenderness as before, is as utterly impossible as to enjoy the same unblemished moral purity after the goadings of a guilty conscience have been endured for months or years as he could before this faculty was violated; or to feel the same tender sympathy for suffering in others, after scenes of distress have been witnessed as long as that love has been interrupted. Yea, more impossible. As this interruption violates *several* large organs, the injury inflicted, and pain endured, are so much the greater than the mere searing of a *single* organ, such as Conscientiousness, or Benevolence, or Approbativeness, &c. It is also proportionally the more injurious to all the *other* faculties, on account of that intimate reciprocal intercommunication already shown to subsist between the social and the other organs. Interrupted love causes the feverish and painful action of the social organs, and this causes the morbid

and painful action of the other faculties, and converts all their joys and pleasures into pains and sorrows.

If exception be taken to this view of interrupted love, I have only to say, that this doctrine of searing, or hardening, or blunting the faculties, by violating their legitimate and natural action, is a *law of our nature*, and supported by innumerable FACTS in the history of almost every individual. What *possible* exception to this law can free the *social* organs from the evil effects of its action? Do not facts, drawn from the *experience* of those whose love has been interrupted, bear out this principle? Then let candidates for marriage remember this all-important law of mind. See to it, that your love is *never* interrupted. *Do not allow your affections to become engaged*, till you have made your choice, and are *certain* of marriage.

This *courting by the quarter*, "here a little and there a little," is one of the greatest evils of the day. This getting a little in love with Julia, and then a little with Eliza, and a little more with Mary, —this fashionable flirtation and coquetry of both sexes—is *ruinous* to the domestic affections; besides, effectually preventing the formation of true connubial love. Though I consider this dissipation of the affections one of the greatest sins against Heaven, ourselves, and the one trifled with, that can be committed, (because a direct and palpable violation of one of the most important laws and sacred elements of our nature—the law and element of *love*,) yet I urge it *solely* on the ground of *selfish* motives, and purely in consideration of its effect upon *your own happiness*.

Young men commence courting long before they think of marrying, and where they entertain no thoughts of marriage.* They fritter away their own affections, and pride themselves on their conquests over the female heart; triumphing in having so nicely *fooled* them. They pursue this sinful course so far as to drive their pitiable victims, one after another, from respectable society,† who, becoming disgraced, retaliate by heaping upon them all the indigni-

* An infallible sign that a young man's intentions are improper, is his trying to excite your *immaturness*. If he loves you, he will never appeal to that feeling, because he respects you too much for that. And then the woman who allows a man to take advantage of her youth to *compel* him to marry her, is lost and heartless in the last degree, and utterly destitute of moral principle as well as virtue.

† *Man* it *seldom* drives from society. Do what he may, woman, aye, virtuous and even *pious* woman, rarely excludes him from her list of visitors, if of suitors,

ties and impositions which the fertile imagination of woman can invent or execute. Nearly all this wide-spread crime and suffering connected with public and private licentiousness and prostitution, has its origin in these unmeaning courtships—this premature love—this blighting of the affections. And every young man who courts without intending to marry, is throwing himself or his sweet-heart into this hell upon earth.† And most of the blame rests on *young men*, because *they* take the liberty of paying their addresses to the ladies, and discontinuing them, at pleasure, and thereby mainly *cause* this vice.

True, young *ladies* sometimes "set their caps," sometimes court very hard by their bewitching smiles and affectionate manners; by the *natural language* of Amativeness, or that backward reclining and affectionate roll of the head which expresses love; by their soft and persuasive accents; by their low dresses, artificial forms, and many other unnatural and affected ways and means of attracting attention and exciting love; but women *never* court till they have *been in love* and experienced its interruption—till their first and most tender fibres of love have been frost-bitten by disappointment.

But *man* is a *self-privileged* character. *He* may not only violate the laws of his *own* social nature with impunity, but he may even trample upon the affections of woman. He may even carry this sinful indulgence to almost *any* length, and yet be caressed and smiled tenderly upon by woman; aye, even by *virtuous* woman. He may call out, only to blast, the glowing affections of one young lady after another, and yet his addresses be cordially welcomed by others. Surely a *gentleman* is at perfect liberty to pay his ad-

But where is the point of propriety—the Rubicon of virtue—the transgression of which *should* exclude either sex from respectable society? Is it that *one* false step which *now* constitutes the boundary between virtue and vice? Or, rather, the *discovery* of that false step? Certainly not! but it is all that *leads* to, and *precedes*, and induces it. It is this *courting without marrying*. THIS is the *beginning* of licentiousness, as well as its main, procuring cause, and therefore infinitely worse than its *consummation* merely.

† Of 169 convicts in the Connecticut State Prison, 104 were never married; and of the residue, 11 have lost their wives, and 22 had parted from their wives when the crimes were committed which carried them to prison. Leaving only 32 (out of 169) who at the same time of their fall remained within the influence of the conjugal relation.

Further, of the whole number, 108 were intemperate, 78 sold liquors, 92 left their parents under 21 years of age, 76 visited houses of ill-fame, 32 had been sailors, and 12 soldiers.

dresses, not only to a lady, but even to *the ladies*, although he does not once entertain the thought of marrying his sweet-heart, or, rather, his *victim*. Oh, man, how depraved! Oh, woman, how strangely blind to your own rights and interests! Ah! little does he think that he is planting thorns in his *own* side, and taking into his own bosom a promethean vulture, to gnaw for ever at his own heart's core. No! he *cannot* thus violate these most sacred relations without thereby bringing down upon his own head all the righteous retributions which his depraved nature can bear. He has sown the wind, and must now reap the *whirlwind*. He has seared his social affections so deeply, so thoroughly, so effectually, that when, at last, he wishes to marry, he is *incapable of loving*. He marries, but is necessarily cold-hearted towards his wife, which of course renders her wretched, if not jealous, and *reverses* the faculties of *both* towards each other; making both most miserable for life. This induces contention and mutual recrimination, if not unfaithfulness, and imbitters the marriage relations through life; and well it may.

This very cause, besides inducing most of that unblushing public and private prostitution already alluded to, renders a large portion of the marriages of the present day unhappy. Good people mourn over this *result*, but do not once dream of its *cause*. They even pray for moral reform, yet do the very things that increase the evil. Do you see yonder godly mother, weeping over her fallen son, and remonstrating with him in tones of a mother's tenderness and importunity? That very mother prevented that very son's marrying the girl he *dearly loved*, *because she was poor*, and this interruption of his love was the direct and procuring cause of his ruin; for, if she had allowed him to marry this beloved one, he never would have thought of giving his "strength unto *strange* women." True, the mother ruined her son *ignorantly*, but none the less *effectually*. That son next courts another virtuous fair one, engages her affections, and ruins her, or else leaves her broken-hearted, so that she is the more easily ruined by others, and thus prepares the way for her becoming an inmate of a house "whose steps take hold on hell." Meanwhile, this godly (? proud) mother prays daily for the "Magdalen cause," and gives monthly to Moral Reform Societies.* She *means* no harm (only to have

* I adjure you, Editors of this class of papers, and Managers of these Societies, not to give this work one word of commendation, lest you pollute your pages with *Phrenology*, and help on that very cause in which you pretend to labor, as

her son marry *wealth* or *fashion*), but *does* wickedly, and ignorantly perpetrates a crime of the *blackest* die. Ah, proud, but foolish mother! Oh, ruined and abandoned son! Alas, wretched victims!! If the painful consequences attached to this violation of the social feelings by this courting and loving without marrying, were confined to the principal offender, all would be right, for every voluntary agent has an undoubted privilege of doing for himself as he pleases, yet *he alone* should abide the dreadful consequences; but he certainly has no "Divine right" to plant thorns of anguish under the pillow of his wife, or, rather, of his *victim*, (for a *wife* he *cannot* have); not to mention the evils brought upon his children by this disagreeable state of feeling between their parents.

I say, then, with *emphasis*, that *no* man should ever pay his addresses to *any* woman, *until he has made his selection*, not even to aid him in making that choice. He should *first* make his selection *intellectually*, and love afterward. He should go about the matter coolly and with judgment, just as he would undertake any other important matter. No man or woman, when blinded by love, is in a fit state to judge advantageously as to what he or she requires, or who is adapted to his or her wants. I know, indeed, that this doctrine of choosing first and loving afterward, of excluding love from the councils, and of choosing 'by and with the consent of the' *intellect* and *moral sentiments*, is entirely at variance with the feelings of the young and the customs of society; but, for its correctness, I appeal to the common sense—not to the experience, (for so few try this plan,) of every reader. Is not this the *only proper* method, and the one most likely to result happily? Yet, why ap-

hundred fold more effectually than you are now doing. I have struck the very fountain of this corrupt stream; but do not lend me a helping hand, for you will be doing more good than you now are. And, ye Editors of the N. Y. Observer, N. Y. Evangelist, (Zion's Herald and Zion's Watchman excepted) and other *religious* papers and periodicals, see to it that you never *mention* Phrenology, except with a sneer, nor advocate any of its moral or philanthropic bearings, however effectually they may promote that very end for which you labor, lest a *David* should obtain rule in the kingdom of a *Saul*; but rather let the *Sauls* that *now* rein the religious world, *oppose* every step of this David of Phrenology, though that very David has come to smite the Goliath of wickedness, and conquer the Philistines of immorality; though he is cutting away at the *root* of that tree of sin of which you are hacking away at its *branches* merely; though *he* is using an *axe*, while you are whittling away with a *penknife*; though *he* is doing more at one stroke than you do at millions, and will effect '*permanent, radical reform*, while you reach only those who are in no danger.

[illegible] that I am on *phrenological* ground: enough [illegible] Phrenology requires, as an indispensable condi- [illegible] ment, that the *propensities* (that of love of [illegible] be governed by the moral sentiments and [illegible] momentous the matter, the more imperious this [illegible] then, in this the most momentous and eventful [illegible] whole lives, be governed by blind animal *feel-* [illegible] forbids. Your own happiness forbids it. Rather [illegible] and hold a tight rein upon your love till intellect [illegible] designated a suitable time, and selected a desirable ob- [illegible] may rest *for ever*, and the full fruition of all those [illegible] by nature to flow from marriage, will abundantly re- [illegible] this temporary self-denial.

And, *especially*, let no young *lady* ever once *think* of bestowing [illegible] affections till she is *certain* they will not be broken off—that is, [illegible] the match is fully agreed upon; but rather let her keep [illegible] art *whole* till she bestows it *for life*. This requisition is as [illegible] more important, and its violation as much more disastrous to [illegible] than to man, as her social faculties are stronger than his. [illegible] "burnt child dreads the fire," and the more it is burnt, the [illegible] dread: so your affections, once interrupted, will recoil from a [illegible] love, and distrust all mankind. No! you *cannot* be too [illegible] of your *love*—that pivot on which turns your destinies for [illegible].

But here an apparently insurmountable difficulty rises to prevent [illegible] this direction in practice. These matrimonial instincts [illegible] develop themselves *early*, long before the judgment is ma- [illegible] and often rage to a degree well nigh ungovernable, refusing [illegible] till the tardy intellect has made its selection, and has all [illegible] ready. In such cases, what must be done? Kind reader, [illegible] moralists and philanthropists, attend, while I strike the very [illegible] Upas, or poisonous tree of domestic bitterness— [illegible] open the *primary* cause and *fountain-head* of this un- [illegible] licentiousness, which constitutes *the* sin of this sinful age— [illegible] of all the vices—this hell upon earth, whose fierce [illegible] continually consuming the very life and souls of millions, [illegible] upon them all the mental and physical agonies which [illegible] bear. On the two preceding pages, I gave the di- [illegible] cause, but I shall now present the *primary* [illegible] *of* THAT cause; and that is, the PREMATURE DE-

VELOPMENT and the ARTIFICIAL STIMULATION *of Amativeness.* I will expose a few of those causes, kept in constant operation by nearly all classes of the community, which tend to bring forward the passion of love prematurely, and to keep it constantly and morbidly excited.

1. *The conduct and conversation of adults before children and youth.* How often have I blushed with shame, and kindled with indignation at the conversation of parents, and especially of *mothers,* to their children! "John, go and *kiss* Harriet, for she is your sweet-heart." Well may shame make him hesitate and hang his head. "Why, John, I did not think you so great a coward. Afraid of the *girls,* are you? That will never do. Come, go along, and hug and kiss her. There, *that's* a man. I guess you will love the girls yet." Continually is he teazed about the girls, and being in love, till he really selects a sweet-heart. I will not lift the veil, nor expose the conduct of children among themselves. And all this, because adults have filled their heads with those impurities which surfeit their own What could more effectually wear off that natural delicacy, that maiden purity and bashfulness, which form the main barrier against the influx of vitiated Amativeness? How often do those whose modesty has been worn smooth, even take pleasure in thus saying and doing things to raise the blush on the cheek of youth and innocence, merely to witness the effect of these improper allusions upon them; little realizing that they are thereby breaking down the barriers of their virtue, and prematurely kindling the fires of animal passion?

As puberty approaches, the evil magnifies. The prematurely kindled embers of love now burst forth into the unextinguishable flames of unbridled licentiousness or self-pollution. Most of the conversation of young people is upon love matters, or used in throwing or pretending to parry the shafts of love; and nearly all their plays abound in kissing, mock-marriages, &c. &c. The entire machinery of balls and parties, of dances and the other amusements of young people, tend to excite and inflame this passion. Thinking it a fine thing to get in love, they court and form attachments long before either their mental or physical powers are matured. Of course, these young loves, these green-house exotics, must be broken off, and their miserable subjects left burning up with the fierce fires of a flaming passion, which, if let alone, would have

slumbered on for years, till they were prepared for its proper management and exercise.

Nor is it merely the *conversation* of adults, that does all this mischief: their *manners* also increase it. Young men take the hands of girls from six to thirteen years old, kiss them, press them, and play with them so as, in a great variety of ways, to excite this organ, combined, I grant, with Friendship and Refinement—for all this is *genteelly* done. They intend no harm, and parents dream of none; and yet their embryo love is awakened, to be again still more easily excited. Maiden ladies, and even married women, often express similar feelings towards lads, not perhaps positively improper in themselves, yet injurious in their *ultimate* effects

READING NOVELS, LOVE TALES, ETC. INJURIOUS.

The fashionable *reading* of the day is still *more* objectionable. As to its *amount*, let publishers, and the editors of family newspapers, testify. Whose sales are the greatest? Whose patronage is the most extensive? Those who publish the most novels, and the best (? worst) love-tales. Let those weeklies that boast of their "30,000 subscribers," and claim "the largest circulation in the world," have a red line drawn across every column containing a story, the substance and seasoning of which is *love*, and more than *half their entire contents* will be crimsoned with this sign of Amativeness! Try this experiment, and it will astonish you. Country newspapers also must have a part or the whole of some love-tale every week, or else run down. These stories, girls are allowed and encouraged to read. How often have I seen girls not twelve years old, as hungry for a story or novel as they *should* be for their dinners! A sickly sentimentalism is thus formed, and their minds are sullied with impure desires. Every fashionable young lady must of course read every new novel, though nearly all of them contain exceptionable allusions, perhaps delicately covered over with a thin gauze of fashionable refinement; yet, on that very account, the more objectionable.* If this work contained one improper allusion to their ten, many of those fastidious ladies who now eagerly de-

* I do not undertake to say, that there are *no* good novels, yet their number is very small. Even those of Scott, the very best (or rather the least bad) of novels are full of *love*; and I maintain that this passion in man is quite strong enough,

vour the vulgarities of Marryatt, and the *double-entendres* of Bulwer, and even converse with gentlemen about their contents, would discountenance or condemn it as *improper*. SHAME ON NOVEL-READING WOMEN; for, they *cannot* have pure minds or unsullied feelings, but, Cupid, and the beaux, and waking dreams of love, are fast consuming their health and virtue.

Not that I impute the least blame to those *respectable* editors and publishers, who fill their coffers by feasting this diseased public appetite, especially of the *ladies*, even though they thereby pander to, and increase this worst vice of this our vicious age and nation; any more than I blame grog-sellers for making money out of another diseased public taste; because both are aiming mainly at *dollars and cents*, yet stabbing public virtue to the heart. But their money will be a curse to them, and their trash is a curse to its readers.

3. A STIMULATING DIET preternaturally excites and prematurely develops this organ. That there exists an intimate and perfectly reciprocal relation between the state of the *body* and that of the *animal propensities*, is a plain matter of fact and experience, susceptible of the clearest demonstration by appealing to *facts*, especially of a *collective* character. Although the *proof* of this principle is indispensable in order to *enforce* the conclusion that flesh, tea, coffee, tobacco, snuff, candies, condiments, spices, &c. &c. stimulate the propensities, and especially excite Amativeness, yet our restricted limits forbid its introduction here; but the reader is referred to my work on "*Temperance*, founded on Phrenology and Physiology," pp. 13 to 23, and to my work on "Phrenology applied to Education and Self-Improvement," published in the Phrenological Journal, in which the principle, that *whatever* artificially stimulates the body thereby stimulates the animal propensities much more in proportion than the moral or intellectual organs, is proved beyond all doubt or cavil, to be a *law of our nature*. Tea, coffee, flesh, tobacco, spices, &c., as well as wine and ardent spirit, are unquestionably highly *stimulating*, much more so than water, breadstuffs, vegetables, &c.; and therefore powerfully excite these propensities. And since the relation between the body and *Amativeness*, and especially between the *stomach* and this organ, is

without *any* artificial stimulant. Works of fiction *might* be turned to most excellent account by enforcing valuable *morals*, yet *are* and *might* be are two very different things, for their morals *are* mostly drowned in *love*.

more direct and intimate than between the body and any other portion of the brain, the inference is clear that stimulating food and drink tend directly and powerfully to develop this organ prematurely, and keep it in a morbid, feverish state of action. Children, therefore, should not be allowed a stimulating diet, nor is it exactly proper for young ladies.

WANT OF EXERCISE is another means of exciting impure desires; while labor tends to subdue them. The principle just stated, applies here with increased force. As the energies of the system are continually accumulating, they must have *some* door to escape. Labor and exercise carry them off through the muscles; but when this door is closed by fashionable *idleness*, their next medium of egress is through the propensities. This is established by *facts* as well as by this principle. What class of society is the most virtuous? The *laboring*. But, who are the most licentious? Idlers, loafers, "soap-locks," men and women of *leisure*, and those who are *too good* (query, too bad) to labor. When the laborer retires, he falls asleep at once, while those who are too proud or fashionable to work, retire to indulge the nightly reveries of their fancies, mingled with unclean thoughts, and stained with impure desires. Labor, or, at least, vigorous *exercise*, is as indispensable to moral purity as breath is to life. All who break this law, even fashionable ladies included, must abide the consequences, one of which is, a depraved imagination, full of unclean desires;* but whoever *obeys* it, thereby reaps a rich reward of *personal happiness*.

TO CHILDREN AND YOUTH, this principle applies with *increased* force. Keeping them housed up in-doors, and from play or labor, prevents the free circulation of their blood thoughout the body, and of course sends it up to the *brain*, and especially to its *base*, to ripen this feeling prematurely, and then to keep it morbidly active. This is the cause of its appearing two or three years earlier in the city than in the country, and several years younger even there than unthwarted *nature* would develop it. A city is no place to bring up children. It is a hot-bed for all the passions, ripening all the faculties too early, but hastening their decay in even greater propor-

* Every laborer will bear me witness, that these feelings are more active when they do *not* work than when they do—on a Sabbath evening, for example, than on other evenings. Hence, doubtless, the custom of selecting *Sabbath* evenings for *courtship*.

tion. Were these and other causes of its premature development done away, it would not probably appear till between the twentieth and twenty-fifth year, and then be five years longer in ripening up to a maturity sufficient for marriage, and, by this time, the judgment would be sufficiently matured to make a proper selection.

Theatres, and theatrical dancing, also inflame Amativeness, and are "the wide gate" of "the broad road" of moral impurity. Fashionable music is another, especially the *verses* set to it, being mostly love-sick ditties, or sentimental odes, breathing this tender passion in its most melting and bewitching strains. Improper prints often do immense injury in this respect, as do also balls, parties, annuals, newspaper articles, exceptionable works, &c. &c.

MODERN FEMALE EDUCATION.

But perhaps, nothing tends to develop or inflame this passion at all to be compared with MODERN FEMALE EDUCATION. It really does seem as though the *one main object* of the education of fashionable females, was to excite and gratify the *Amativeness* of fashionable gentlemen—to enable them to get a dashing beau, and a rich husband. Most of our fashionable boarding-schools are *public curses*;* for, they make their pupils mere parlor toys and senseless chatterers, yet miserably poor wives and mothers. Not a thousand miles from Troy, N. Y., is a mother school of this class, the baneful influences of which will long remain to curse, not its own sex merely, but the other also, with fashionable wives and weakly mothers. These schools teach the *graces* and *accomplishments* mainly, which are only polite names for beaux-catching, cap-setting, coquetry, and such like *fashionable* attainments. They only white-wash the *out-side* of these rouge-painted, tight-laced sepulchres, but efface almost every element of the *true* woman. They teach her to screw her waist into artificial forms, and her face into artificial smiles, and to learn to say *soft* things very *softly*. They

* I am gratified to be able to except the schools of Rev. Mr. Avery, of Danvers, Mass; Mrs. Burrill, of South Boston; and Miss. Lyon's Mount Holyoke Seminary, near Northampton, Mass. There are doubtless others, yet they are "few and far between,"—too few to require any important modification of these strictures on female seminaries *as a class*.

inculcate the sentiment that "the chief end of woman is to" *please the men*, and pander to their depraved appetites; that to engage personally in *domestic* duties, is a direct violation of all good breeding, and even down right vulgarity; that a lady must know how to *draw, embroider, sing, write letters*, but nothing farther; that she must express as much "*mischief*" (Amativeness) in her eye as possible, and aim at making *conquests*, rather than at fitting herself to become a wife and mother; that *dress*, and *show*, and *fashion*, and splendid *style*, must supersede all other considerations; that extravagance is a virtue, and economy obsolete; that making morning calls and fashionable parties, and telling *polite* lies, (that is, pretending to be very glad to see persons whom they dislike, and pressing them to "call again," when they hate the very *sight* of them,) together with a thorough knowledge of the *art* of making love and playing the coquet, and such like *fashionable* flumery, constitute the main duty of woman. A recent English work devoted to teaching ladies *manners*, occupied some *fifteen pages* in teaching them how to get into a carriage, so as to show just enough, but none too much, of their handsome ancles, feet, &c. &c. &c. &c. &c. &c.; and a recent American work dedicatad to the fair sex, occupies several pages in pointing out the *infinite* importance of leaving a blank place on the third page of a letter for the *wafer*, "*Et id omne genus!*"

If there be any one thing in civilized society more utterly destitute of common sense, and evincing more consummate folly; or, if there be any thing more totally at war with the designs and arrangements of nature, than any other, it is the modern fashionable method of conducting female education. What is the *nature* of woman, as indicated by her phrénological developments? and in what respects does her fashionable education correspond with it, or, rather, in what point does it not *outrage* and *violate* that nature? If sufficient space were left, it would be of great service to show just what the phrenological character of woman *is*, and what her education *should* be to adapt her to it; and also to contrast that education with the one now dealt out to her by her lords and masters—fashionable men, or rather *dandies* and *libertines*. But as there is not sufficient space left, I must again refer the reader to my work on that subject.

In view of these evils, one gentleman of this city said—"I would sooner let my daughter run wild, than receive a

modern fashionable education;" and another, whose name, if given, would be at once recognised by almost every school-boy in the United States, "Though I would not go to that extent, yet I would sooner see my daughters get their living by *begging*, or follow them to their graves *to-morrow*, than brought up fashionably." To this latter sentiment, I heartily respond; and, I pray God that neither *my* daughters nor sisters may be fashionably educated. Over no evil do I mourn more—no crime do I deplore more—than the *perversion* of woman's nature by modern education. Though deeply interested in the cause of Temperance, yet it would give me ten times the pleasure to see *woman* properly educated, and placed in her proper sphere, than to see every drunkard in Christendom reformed; for, the latter would benefit the few, but the former, *all* mankind—the latter would relieve only a part of the present generation from a cruel bondage, but the former would deliver the half of our race, together with all future generations, from a thralldom more tyrannical, and a condition more pitiable, than any other now or *ever* endured by man. And in this fruitful field will I labor and die.* I call upon woman to pause, and consider the oppressive evils under which she groans and dies, to rise and shake off the chains, and follow the dictates of her nature; to assert and maintain her *independence*; to rise from her abject servitude,† and assert and maintain her *rights*, and her *freedom*, and *be herself*. I know hundreds of women who allow their husbands, as it were, to *drag them through life by the hair of their heads*, on account of their children; and, taking woman as a class, even in these United States, her sufferings no tongue can tell, and none but *woman* can endure. But I must stop; for I *feel* and *think* on this subject more than my limits allow me to express; but, if my life be spared, I intend to probe this subject to the bottom, and tell woman, in the name of Phrenology, what she *is by nature*, and *should be by practice and station*.

* As soon as I can command the time, I intend to publish, in a neat little book, a LADIES EDITION of this Work, which, besides being free from all expressions and allusions to which even prudish fastidiousness can object, will be expressly adapted to *woman* in the matter of marriage and education, showing her how she should be educated to become a wife and matron, and then how to *choose* and *obtain* a suitable husband.

† For years, the fact that Self-Esteem is small in nearly all women, and Firmness rather feeble, surprised me; but Phrenology soon opened my eyes to the true situation of women,—that of abject *slavery* to a dozen masters—to the fash-

MARRY YOUR FIRST LOVE.*

[illegible] direction of all. On pp. 74–80, will [illegible] for it; namely, that interruptions [illegible] the element of love. I do not say [illegible] time: but, I *do* say, that *first* love [illegible] an unreservedness, an exquisite- [illegible] belonging to no subsequent at- [illegible] no second spring." Though a [illegible] companied by high moral feeling, and [illegible] yet, let love be checked or [illegible] and the beauty of its spring is [illegible] It may yet retain the glory of its [illegible] has vanished, never to return. [illegible] enjoyed, but the flower of its [illegible] blossom again.

[illegible] as well as of good [illegible] children by the strongest [illegible] employs the term "FIRST [illegible] human passions, and *first* [illegible] love. It glows with a disin- [illegible] to no subsequent at- [illegible] less animal than any other. [illegible] thought of. *Personal* [illegible] compared with the superior beau- [illegible] marks with it a feeling of *sa-* [illegible] other love. Perfectly satisfied [illegible] love upon any other, [illegible] as profanity and moral treason

screw in her waist till she can have no [illegible] especially to the *worst class* of men—the [illegible] wants of man, in the family and out [illegible] as a wife, she is allowed to hold none in- [illegible] every form in which it is possible for man to [illegible]

[illegible] elsewhere in this work, has no reference [illegible] experienced by children just entering [illegible] specified in the text have developed this [illegible] refers to the first strong, reciprocal attachment, [illegible] and formed after the parties arrive at an age sufficient to ex- [illegible] power of love.

in their worst forms. It is only *after* this first love has been *interrupted*, that either party can once indulge even an impure *feeling* towards another. Not only does the formation of a relation so tender, erect an impregnable *rampart* against this vice, but the very *anticipation* of it guards the heart of youth against destructive habits and impure passions. That young man is safe, though surrounded with the temptations even of a *Joseph*, whose love is reciprocated, and whose vows are plighted. As long as his heart is bound up in its *first* bundle of love and devotedness—as long as his affections remain reciprocated and uninterrupted—so long temptations cannot take effect. His heart is callous to the charms of others, and the very *idea* of bestowing his affections upon another is abhorrent. Much more so is animal indulgence, which is morally *impossible*.

But, let this *first* love be broken off, and the flood-gates of passion are raised. Temptations now flow in upon him. He casts an amative eye upon every passing female, and indulges unchaste imaginations and feelings. Although his Conscientiousness or intellect may prevent actual indulgence, yet temptations *now* take effect, and render him liable to err; whereas, before, they had no power to awaken improper thoughts or feelings.

MUTUAL LOVE CONSTITUTES MATRIMONY.

In what does matrimony consist? In some *one* thing? or, in many things? In *mutual love*, or in the *legal ceremony*, or in both *combined?* If marriage consists in *human law*,—or, rather, just so *far* as it consists in law—it *does not* and *cannot* consist in *love;* and is, therefore, *human* in its origin and character, and just so far should human law be *relied* upon to create and perpetuate marriage, and punish its violation. But no human legislation can so guard this institution but that it may be broken in *spirit*, though, perhaps, acceded to in form; for, it is the *heart* which *this* institution requires. What would any woman give for merely a *nominal* or *legal* husband, just to live with and provide for her, but who entertained not one spark of *love* for her, or whose affections were bestowed upon another? How absurd, how preposterous the doctrine, that the obligations of marriage derive their sacredness from *legal* enactments and injunctions! How it literally *profanes* this holy of holies, and drags down this heaven-born institution from its ori-

ginal, divine elevation to the level of a merely *human* device! Who will dare to advocate the *human* institution of marriage? Or, who will maintain that a compliance with its legal requirements strengthens, or a non-compliance, weakens, or either at all alters the matter? All *must* admit that marriage is *wholly* divine in its origin and obligation, and, as such, above, and independent of, all human laws, and consisting *entirely* in *reciprocal and connubial love.* "Whom God hath joined together, let not *man* put asunder." The Bible, in all its allusions to marriage, implies and asserts that its obligations derive ALL their value and sacredness FROM GOD. Unless, therefore, *he* makes our marriage laws, marriage *cannot* consist in any injunctions or enactments thrown around it by these laws; and, hence, to maintain that he imposes these obligations by *means* of human law, is next to blasphemy. No human tribunal or legislature can *increase* or *decrease* their obligations one jot or tittle. If so, their sacredness vanishes at once, because this makes them of *men*, whereas, *now* they are *of God.*

But HOW does *God* "join together" two congenial spirits so closely as to make of twain one flesh? By ties the strongest, most tender, and most *indissoluble* of our nature—ties in comparison with which, friendship is but as a straw, and even self-interest but as a shred of flax in a burning candle. This tie is the passion of LOVE. This element of our nature, and *this* ALONE, constitutes matrimony, and as it was implanted *by God*, matrimony is *divine* in its origin and obligations. The happy, loving pair are always married *in heaven*, before they *can* be on earth; for, their *agreement* to live together in *nature's* holy wedlock, *is marriage*, with all its rights and privileges, and constitutes them husband and wife.

I repeat the simple, single point at issue, namely, that the marriage relations are *divine* in origin and obligations, and therefore, have no possible connexion with the marriage *ceremony*, but are *infinitely above* all human enactments; and that, making marriage consist in, or depend upon, *human law*, makes it *human*, which completely strips it of all those high and holy sensations thrown around it by basing it in *mutual love.* Just as far as it consists in *law*, just so far is its purity corrupted, its exalted nature debased, and its sacredness converted into *sacrilege!*

"What!" says an objector, "would you then annul the law of marriage, abrogate the legal ceremony, and leave man to his own unbridled desires? Depraved man requires all the restraints of hu-

man law, *added* to the thunderings of divine vengeance, in order to make him faithful. and is wofully frail and faithless at that." I answer, that, since laws have been enacted, and a ceremony instituted, it may perhaps be well enough to obey the former and observe the latter *as a form merely*, but human law *cannot touch the point* any more than it can regulate the appetite. If law required that we should be hungry at particular periods, and forbade our eating at others, would this affect our appetites either way *in the least*, or prevent our eating? Of *course* not. Nor does its requirement, that *legalized* husbands and wives should love, and be faithful to, each other, have the *least* influence in promoting either. If those who are married according to law, love each other, they love wholly independent of legal requirements, but if they do *not* love each other, no human law can either create attachment or weaken enmity; for, it *does not* and *cannot reach the case*. In no way whatever, either for good or evil, can it affect those *feelings* of the heart which have been shown to constitute marriage.

"Of course, laws do no *harm*," retorts an objector. I answer, that *relying* upon law to effect *what law can never reach*, does much more injury than relying upon a broken reed only to be *pierced* by it, because the matter concerned is so all-important. The perpetuity of love *nature* has provided for, and infinitely better than *man* can do, and therefore man need not feel concerned about it. Let men rely SOLELY upon the *affections of the heart*; for, their very *nature* is *self-perpetuating*. They need *no* law, and are above *all* law. Let them but be properly placed at first, and they will never once *desire* to change their object; for, the more we love an object, the more we wish to *continue* loving it, and the longer husbands and wives live together affectionately, the stronger their love. *Love increases itself*. Hence, we no more *need* a law requiring husbands and wives to love each other, than one requiring us to eat, or sleep, or breathe; and for precisely the same reason. True love recoils from a change of objects as a burning nerve shrinks from a scorching fire. Let men but *rely* upon the *law of love* instead of upon the laws of the land, and they will certainly have more connubial happiness, and less discords and petitions for divorces. Nor should the law ever compel two to live together who do not love each other; for, it thereby only compels them to violate the seventh commandment. Impotent as our laws are, touching marriage, they need re-

vising, for they are sadly defective and cruelly oppressive, especially upon *woman*, whom they *should* protect.

The inference, therefore, is *clear* and *conclusive*, that those whose legal marriage is prompted by motives of property, or honor, or any consideration other than *mutual love*, are no more husbands and wives than as though they had not sworn falsely by assenting to the marriage ceremony. Does their *nominally* assenting to a mere *man-made ceremony* make them husbands and wives? It simply *legalizes* their violation of the seventh commandment. It is *licensed licentiousness*. If they do not *love* each other, they *cannot possibly* become husbands and wives, or be entitled to the sacred relations of wedlock.

So, on the other hand, if two kindred spirits are really united in the bonds of true, reciprocal *love*, whether *legally* married or not, they are, to all intents and purposes, man and wife, and entitled to all the rights of wedlock. If they have reciprocated the pledge of love, and *agreed* to live together as husband and wife, *they are married*. They have nothing to do with law, or law with them. It is a matter *exclusively their own*; and, for proud or selfish parents, from motives of property or family distinctions, to interfere or "break up the match," is as criminal and cruel as separating a husband and wife; or, rather, it is separating them. It is as direct and palpable a violation of the married relations—for it is the very *same* crime—as *putting asunder* those "whom *God* hath joined together. Ambitious mothers, selfish fathers, and young men seeking to marry a fortune, may bolt at this; but, any other view of marriage, makes it a merely *human* institution, which divests it of all its sacredness and dignity.

Yea, more! For a young man to court a young woman, and excite her to love till her affections are riveted, and then (from sinister motives, such as, to marry one richer, or more handsome,) to leave her, and try elsewhere, is the very same crime as to divorce her from all that she holds dear on earth—to root up and pull out her imbedded affections, and to tear her from her rightful husband. So, also, for a young woman to play the coquet, and sport with the sincere affections of an honest and devoted young man,* is one of the highest crimes that human nature *can* commit. Better murder him in *body* too, as she does in soul and morals. There is no possible way

* If she be only coquetting a *male* coquette, the crime and injury are mutual, and the accounts square, for each is equally guilty.

of escaping these momentous inferences. No wonder, therefore, that so heinous a crime as separating man and wife, should result in all those wide-spread and terrible evils attributed to interrupted love, pp. 74–80. The punishment does not exceed the crime. Young men and women! Let these things sink *deeply* into your hearts! Pause, and reflect! and, in every step you take towards loving and marrying, remember that mutual *love constitutes matrimony;* and, that *interrupting* love is *separating man and wife!*

Let me, then, be distinctly understood as maintaining-

1. That MUTUAL LOVE constitutes matrimony:
2. That breaking off this love is a breach of marriage:
3. That FIRST love *pre-eminently* constitutes marriage, because stronger, more tender, and more Platonic than any subsequent attachment *can* be:
4. That interruptions in love, or courting and winning the affections without marrying, is the *direct* cause of licentiousness, by being a breach of the marriage covenant; and
5. That the order of nature, as pointed out by Phrenology, is

ONE LOVE, ONE MARRIAGE, AND ONLY ONE.

One evidence that second marriages are contrary to the laws of our social nature, is the fact, that almost all step-parents and step-children disagree. Now, what law has been broken, to induce this penalty? The law of *marriage;* and this is one of the ways in which the breach punishes itself. Is it not much more in accordance with our natural feelings, especially those of mothers, that children should be brought up by their *own* parent? The analysis of Philoprogenitiveness (p. 10) shows *why* it is that step-parents, as a general thing, cannot bestow all the love and attention upon step-children that they can upon their own. This partiality, so *natural*, is soon detected by the children, and causes unpleasantness all around.

Another proof of this point is, that second marriage is more a matter of *business*. "I'll give you a home, if you'll take care of my children."—"It's a bargain" is the way most second matches are made. There is little of the *poetry* of first-love, and little of the coyness and shrinking diffidence which characterize the first attachment. Still, these remarks apply almost equally to a second *attachment*, as to second marriage.

I grant, that, in case a companion dies, marrying again may be a lesser evil than living unmarried, and, therefore, preferable. Second marriages are like a dose of medicine, bitter to the taste and painful in its operation, yet a lesser evil than the *sickness*. A second love and marriage, are directly calculated to heal the lacerated affections, (as far as they can be healed,) and make up the breach, and therefore advisable, but, as *not to be sick* is better than to take medicine, so *not* to have a companion *die*, is better than for either to be compelled to marry again, or to live deprived of one. But, I maintain that the death of a companion *need not* and *should not* occur till too late to marry again. The *proof* of this startling declaration is, first, that every physiological law of our nature—every physical contrivance and adaptation of the body—fully establishes the inevitable conclusion, that, in case the laws of life, health, and physiology were obeyed, sickness would be unknown, and death would occur *only* after the body was literally *worn out* with old age; and, secondly, that sickness and death are merely the EFFECTS of their appropriate causes, and governed by *fixed laws*, and therefore *within our control*. If life, health, sickness, and death, be *not* caused by the action of the laws of physiology, then this part of nature's operations is mere *chance* and *hap-hazard*—a result as absurd in itself as it is derogatory to the wisdom of the God of nature. But, if sickness and death *be* governed by laws of cause and effect, it is self-evident, that, by applying the appropriate means (which are in the hands of ourselves, our parents, and mankind), *all may* be healthy, and live to a good old age;* so that husbands and wives *need* not be separated from each other or from their children by death until the former are too old to marry again, and the latter old enough to provide for themselves, (extraordinaries of course excepted.) This renders the inference *clear* and most *forcible*, that all married men and women are under obligations to their families the most imperious and sacred, to take all possible *care of their health;* and to *avoid all exposures* calculated to shorten life, or even impair

* If this doctrine be deemed heretical or chimerical, I answer, 1st, that Charles G. Finney advocates it: 2dly, that Physiology establishes it to a *demonstration:* and 3dly, that any other view of this matter substitutes *chance* in the place of *cause* and *effect*. It is high time for mankind to *know* that sickness and death, in the prime of life, are merely the *penalties* of violated physical laws, and therefore *wrong;* and to act accordingly.

health. Their duties to their *families* are among their *first* duties; and, that branch of their domestic obligations which regards the preservation of their *health*, is PARAMOUNT to all others of this class; because so much of the happiness of their families depends upon their life and health, and the sufferings caused by their sickness and death are excruciating and aggravated.

It should be added, that it is the duty of parents to be *at home* as much as possible, and in the *bosom of their families*, making them glad by their presence, and enjoying, and causing them to enjoy, the sweets of domestic life. The moment parents enter their dwellings, they should banish all those unpleasant feelings engendered by crosses, losses, impositions, vexations in business, &c., and place their domestic feelings and higher sentiments on the throne, relaxing, and, perhaps, even playing with their children. How often are angry or unpleasant feelings carried into the family to mar their joys, and how natural to pour them out upon the innocent members of the family, not because they have done any thing wrong, but because we were previously in anger. When anger has been excited, how natural to direct it to those about us, though entirely innocent; but how *unreasonable*, especially if they be an affectionate wife or innocent children.

In regard to marriage, then, the order of nature, as pointed out by Phrenology, is unquestionably this: 1st, that the matrimonial instincts or feelings should not appear till from the twentieth to the thirtieth year: 2d, that true love requires from three to five years to ripen into a preparation for marriage: 3d, that, by this time, the moral and intellectual faculties will generally have become sufficiently matured to restrain them, or else to select the proper object upon which they may continue for life in virtuous wedlock: and, 4th, that then, the happy pair, hand in hand and heart in heart, should ascend the acclivities and descend the declivities of life together, commingling their joys, sorrows, and affections, until each becomes too old to marry again; so that both may pay the common debt of nature nearly together, loving and marrying *once*, and but once, and that *for ever*; and thus combining all the intellectuality of a mature mind with all the poetry of FIRST LOVE. *This* is *marriage* in full fruition—marriage as it came from the hand of God, and is indelibly stamped upon the nature of man.

DIRECTIONS TO THE MARRIED FOR LIVING TOGETHER AFFECTIONATELY AND HAPPILY, AND FOR MAKING FAMILIES HAPPY, AND NEIGHBORHOODS AGREEABLE.

Having now given directions for CHOOSING suitable companions for life, I proceed to give *directions to the* MARRIED for living together affectionately and happily. Having tied the gordian knot, you naturally ask, "How can we intwine and strengthen the cords of love, and prevent roots of bitterness from springing up to mar or poison domestic happiness? How derive the most enjoyment from a happy choice, or 'make the best of a bad bargain'?" Phrenology answers:

1. EXCITE EACH OTHER'S FACULTIES AGREEABLY.

Every faculty has its pleasurable, and also its painful, action; and, as happiness is one, if not *the* one, great end of creation, let each excite the faculties of the other *agreeably*, and *avoid* exciting them painfully—a course dictated by *selfishness* as well as by love. The following principle shows *how* to do this:—The activity of any faculty in one, naturally excites the same faculties in others; and excites them pleasurably or painfully, according as its action is painful or pleasurable. Combativeness in one, for instance, kindles Combativeness in others, while Benevolence excites Benevolence; Causality, Causality, &c. Thus, when Kindness does you a favor, you are anxious to return it, and are rendered more obliging to all; Benevolence in him, exciting kindly feelings in you; but, being addressed in an angry, imperative tone, kindles your own anger in return, and causes in you a spirit of resistance and resentment. For example:

Mr. Sharp* said, angrily, to a lad, "Go along, and bring me that basket yonder. Be quick, or I'll flog you!" The boy went tardily and poutingly, muttering as he went. "Why don't you hurry there, you idle vagabond, you? Come, be quick, or I'll whip your lazy hide off your back, you saucy, impudent rascal

* I employ this form of expression, because it enables me to personify the organs, and thereby to embody and bring the full force of the idea presented, and the principle illustrated, directly before the mind in a manner more tangible and easily remembered than any other.

you," re-echoed Mr. Sharp, still more imperatively. The boy went still more slowly, and made up a face still more scornful; for which Mr. Sharp flogged him; and, in return, the boy conceived and cherished *eternal hatred* to Mr. Sharp, and eventually sought and obtained the long desired *revenge*. But, Mr. *Benign* said, kindly, to the same boy, "John, will you please run and bring me that basket?" "Yes, sir," said John, and off he started on the run, glad to do the good old man a favor.

All the neighbors of Mr. Contentious cordially *hate* him, because he is continually contending with, and blaming, and suing them. His Combativeness manifested towards them, has excited their enmity towards him so as to cause a perpetual warfare. Hence, they all cherish ill-will against him, and most of them watch every opportunity to injure him, and he seeks to be revenged on them.

But every neighbor of Mr. Obliging gladly improves every opportunity to serve him; his neighborly feelings towards them having excited their better feelings not only towards him, but even towards each other.

Mr. Justice deals fairly with all—asking and offering but one price; so that Mr. Banter never tries to beat him down, nor thinks of making or receiving a second offer, but deals fairly with him. But, when Mr. Banter deals with Mr. Close, he stands more upon a sixpence than it is worth, or than he does for a dollar when dealing with Mr. Justice, and will neither sell as cheap nor give as much for the same article to Mr. Close as to Mr. Justice, because the Acquisitiveness of Mr. Close and Mr. Banter each excites that of the other, while the higher faculties of Mr. Justice restrain the action of this Jewing spirit in all who deal with him.

As Parson Reverence enters the sanctuary, clothed with the spirit of devotion, and in the air and attitude of sanctity, instantly a solemn feeling pervades the whole assembly, so that even the playing boys in the gallery catch the pervading spirit of solemnity, and drop their sports. But, when Parson Gaity enters the church, a gay, volatile feeling spreads throughout the congregation, and the boys laugh aloud. The former is a successful preacher of righteousness, and has been instrumental in promoting many revivals of religion; while Parson Gaity has a worldly, fashionable congregation. Revivals of religion beautifully and forcibly illustrate this principle of sympathy.

Mr. Elegant enters into the company of Messrs. Useful and Misses Plain, and at once a feeling of refinement and elegance infuses every breast, chastens every remark, and polishes every action and feeling; but, when Mr. Homespun enters the company of Messrs. Wellbred and Misses Genteel, the elevated tone of feeling that before pervaded the company, is lowered as effectually and perceptably as when a mass of ice is introduced into a heated atmosphere; and he is not well received simply because he interrupts the exercise of refinement and good taste.

Mr. Self-Esteem swells and struts past you in the natural expression of pride and scorn, and instantly your own self-sufficiency is excited, you straighten up and feel that *you* are as good as *he* is; whereas, but for this manifestation of pride on his part, you would not once have *thought* of yourself—pride and scorn in another exciting the same feelings in you.

The Messrs. Mum were sitting silently in a room, neither having a word to say, when Mr. *Talkative* entered, and began to ratter away. This so excited the Language of Messrs. Mum, that they talked incessantly, so that there was not room to put in a word edgwise; whereas neither would have said a word had not the Language of Mr. Talkative excited Language in Messrs. Mum.

Mr. Logical Reason began to discuss and expound certain important philosophical principles to Mr. Business, who, though he had been too busy before to take time to think or investigate, saw their force, and immediately exclaimed, "How true that is, though I never thought of it before!" and then proceeded to show how perfectly the principle brought to view, explained what he had often seen, but never before understood. It also set him to thinking upon other subjects, and to investigating other causes.

Miss Display came out in a splendid, new-fashioned attire, and almost every lady in town was set on fire by a spirit of emulation, and would not let their husbands or fathers rest till *they too* could dress *like her;* although, unless Miss Display had indulged her own Approbativeness, that of the other milliner-made ladies would not have been excited.

Mr. Witty threw off a joke, and this excited the risibles of Mr. Serious, who, in return, manufactured another; whereas, but for Mr. Witty's influence, the face of Mr. S. would still have remained as long as ever.

Mrs. Timid, while in a church, screamed out with fright, and nearly all in the house were instantly electrified with fear, but for what, they did not know.

In 1836, Mr. Hope embarked in speculations in stock, real estate, mulberry trees, &c., and counted his thousands in prospect, which inspired confidence in the breasts of thousands of the Messrs. Doubtful, who were excited by his spirit and followed his example.

Mr. Appetite commenced eating his breakfast greedily, when in came his boy, who soon cried out for a piece, which he probably would not have thought of for hours if he had not seen his father eating so greedily.

I now appeal, whether this principle of *sympathy*, this feeling as *others* feel—this *spreading* of the emotions from heart to heart—is not a law of *human nature*, as well as a doctrine of Phrenology? whether it is not as universal and as uniform as the nature of man, and as powerful as it is universal? What heart is so adamantine as not to experience its power, or be swayed by its influence? But, of *all* others, husbands and wives are, or ought to be, the *most* so They are capable of deriving the greatest happiness from its proper application, or subjecting themselves to the greatest suffering from its improper exercise. Every day and hour, this principle furnishes them an opportunity to exert a most powerful influence over each other for good or evil, and to make their lives most happy, or else wretched beyond description or endurance.

Let us now apply this principle, first to Courtship,* or, rather, to the *formation* of love, and the *cementing* of the affections, and then to married life. How can this principle be employed to cause husbands and wives to *love* each other? and, then, how will it enable them to *perpetuate* that love?

It has all along been implied, that the *choosing* should be done *intellectually*, and *before* the parties begin to love; and that all the *loving* should be done *after* marriage, or, what is the same thing, after the parties have mutually *agreed* to become husband and wife. After they have made their choice as already directed, they should employ the principle above mentioned to get each other

* I employ this term, not because it conveys my precise meaning, but because its use in this connexion is so general. I mean by it, the *blending* and *uniting* of the affections, although it is generally employed to express the *fun* and *sport* which usually accompany flirtation. Its use shows how lightly so grave a subject is treated.

in love; nor is there the least danger but that its application will enable any two whose organs are similar, to love each other cordially and most devotedly. To illustrate:—If Approbativeness predominate and Causality be only moderate, you may flatter, and if the brain be rather small, put it on *thickly*.* Praise their dress, features, appearance on particular occasions, and any and every thing they take pride in. Take much *notice* of them, and keep continually saying something to tickle their vanity; for, this organization will bear all the "soft soap" you can administer. When you have gained this organ, you have got the "bell-sheep," which all the other faculties will blindly follow on the run. But, mark, if Approbativeness be only full or large, with Reason and Morality quite as large or larger, and the head of a good size and well developed, "*soft*-soap" will not take, but will only sicken; for Reason will soon penetrate your motive, and Morality will *reverse* the other faculties *against* you, and destroy all chance of gaining the affections. See to it, that you really esteem those with this organization—esteem them not for their dress, beauty, manners, &c., but for their *moral purity*, their elevated sentiments, their fine feelings, and their intellectual attainments. As they estimate themselves and others, not by a standard of wealth, dress, beauty, &c., but by a *moral* and *intellectual* standard, so your showing them that you really esteem those qualities which they prize so highly, will cause them to perceive that your tastes harmonize with their's, and thus turn their leading organs in your favor, and unite and endear them to you. To gain such an one, your *own* moral character must be pure and spotless.

If Benevolence predominate in your intended, show yourself kind, not to your intended alone, nor in little matters of modern politeness, but as an habitual feeling of your soul, always gushing forth spontaneously at the call of want or suffering, and ready to make personal sacrifices to do good. Be philanthropic, and show yourself deeply interested in the welfare of your fellow-men. This will gratify her or his Benevolence, and bring it over in your behalf, which will draw the other faculties along with it.

* The morality of this illustration is of course objectionable; but, as I have already directed the reader not to marry a bad or inferior head, such as this is, this will of course be regarded as an *illustration* merely of a *strong case*, for the purpose of presenting the principle the more clearly and fully.

To an intended who has large intellectual organs, do not talk this fashionable nonsense, or words without ideas—this chit-chat, or *small* talk—I mean, the polite tete-a-tete of fashionable young people; but, converse intellectually upon sensible subjects; evince good sense and sound judgment in all you say and do; present *ideas*, and exhibit *intellect*. This will *gratify* their intellects, and lay a deep, intellectual basis for mutual love, as well as go far towards exciting it.

If your intended be pious and devout, be religious yourself, (not *feign* to be, and join the church to get *married*, as many do,) and your religious feelings will strike a chord that will thrill through her whole soul, kindling an irresistible flame of mutual love.

If your intended be a timid damsel, do not frighten her; for, this will drive away every vestige of lurking affection, and turn her faculties *against* you; but be gentle and soothing, and offer her all the *protection* in your power, causing her to feel safe under your wing; and she will hover under it, and love you devotedly for the *care* you bestow upon her.

If Ideality be large, show refinement and good taste, and avoid all grossness and improper allusions; for, nothing will more effectually array her against you than either impropriety or vulgarity, or even inelegance. Descant on the exquisite and sentimental, on poetry and oratory, and expatiate on the beauties of nature and art, and especially of *natural scenery*. If Order be also large, see to it, that your person be neat, apparel nice, and every trace of the slovenly removed. If the object of your love have this organ large, you also should have it large, or not marry—(see p. 35); but if you have it large, this manifestation of refinement and good taste will be *natural* to you, as will that of all those you require to manifest; so that there is no occasion for being hypocritical.

But, since it is the *affections mainly* that you wish to enlist, show yourself affectionate and tender. As *like* always begets like, whatever faculty is active in you, will be excited in them; therefore, your Friendship and Love, as they beam forth from your eyes, soften your countenance, burn on your lips, escape through the soft and tender tones of your voice, light up your countenance with the smile of love or impress the kiss of affection, imbue your whole soul, and are imbodied in every look, word, and action, will as surely find way to their hearts as the river to the ocean, and kindle in them a reciprocity of love. By these and other similar applications

of this principle, the disengaged affections of almost any one can be secured, especially if the organs of both be similar; for, the command which Phrenology thus gives over the feelings, will, and even judgment of mankind, is almost unlimited.*

Having shown you how to *commence* ingratiating yourself into the affections of your intended,—(on p. 47, you have been told how to get *yourself* in love with your intended,)—I proceed to the most important department of this whole subject, as well as the most important matter connected with marriage, namely,

THE MEANS OF PERPETUATING LOVE.

To *select* a suitable companion (provided the difficulty of *finding* one be not great,) is comparatively easy, and getting in love is all *down-hill*, while to get your *intended* in love with you, has just been shown to be an easy matter. But, to *perpetuate* this love—*this* is the most difficult of all, and the most rare. It is even regarded as a matter of little importance, and the germ of love is left either to grow, or else to wither and die, according to circumstances. The wedding over—the honey-moon past—a neighboring city visited and a few rides and rambles taken, excursions and visits made, and soft words and looks exchanged, that intoxication of love which they have thus far indulged, begins to satiate and induce reaction; partly, because founded too much on personal charms, and too *animal* in its character, and partly, because it is not cherished by proper means. Little petty difficulties then spring up, and, by and by, a sour feeling, a cross look, a tart remark, are exchanged, which too often increase till both are heartily sick of their bargain, and wish themselves in Texas, and their companions still worse off. Now, much of this originates in this getting in love before making their choice intellectually, and then in their being too amorous and enthusiastic in their love at first. The excess of any faculty brings on re-action; and the greater the excess, the greater its re-action. The final result, especially as regards the unfortunate wife, is, that

* This principle, of itself, independently of its application to courtship, is invaluable as a means of *operating on the minds of men*; and, in my work on the application of Phrenology to Education, I shall carry it out more fully, especially as regards its application to the TRAINING AND GOVERNMENT OF CHILDREN. See also my work on Phrenology, p. 425.

she loses all ambition, and settles down into an intermediate state between life and death—a purgatory, in which she neither enjoys life nor cares for death—and all from not *beginning* married life aright.

How, then, *should* it be begun? How can the love of the "honey-moon" be rendered *perpetual?* How can it always be made to retain the freshness of its spring, and the glory of summer? Phrenology kindly answers. It says, and in the language of *Nature*,

ADAPT YOURSELF TO THE PHRENOLOGICAL DEVELOPMENTS OF YOUR COMPANION.

Thus, if Hope be large in the husband, but small in the wife, he magnifies every prospect, and under-rates difficulties and dangers; but she, especially if her Cautiousness be large, looks at them in a light directly *opposite;* she fearing, and perhaps fretting; he hoping and rejoicing. If Anger be large or active in either or both, each will be inclined to blame the other for this difference of views; whereas, knowing its *cause*, (namely, the difference of their developments,) will teach him, that his *large* Hope has *over-rated* the prospect; and her, that her despondency and fear were occasioned by her *small* Hope and *large* Cautiousness, and *not* by any impending evil; and adapting themselves to each other's developments, will cause each to concede a little, and thus heal the breach. The husband, instead of chiding his wife for her groundless fears, should *encourage* her, and the wife should not place herself in opposition to the hopes and efforts of her husband, though they be exaggerated, but express her opinion and make suggestions, and then aid him what she can. Thus should the intellects of each correct the failings of the other, and, make allowance for each other's erroneous views, mutually conceding a little, till both come nearly together, and unite in a correct judgment.

When Causality is called into requisition, if it be large in the one and small in the other, the latter should cheerfully accede to the decisions of the former, provided the knowledge and experience of both, as to the matter in hand, be equal.

If Ideality be larger in the wife than in the husband, in all matters of taste, let her decision govern the choice; and, if Order be also large, see to it, that, on entering the house, you clean your feet,

and do not carelessly make a grease spot, or soil or displace any thing about the house, lest you excite her anger, or permanently sour her temper. In other words, do what will *gratify* this faculty as much as possible, and *offend* it as *little* as may be. And let the wife remember, that if this organ and that of Ideality be both very large in her, she is liable to be *too* particular, and make her "apple-pie order" *cost* herself and family more than it *comes* to.

If your companion be frugal and saving, do not wantonly destroy even a paper-rag, or fragment of food, or incur any expense that is not *necessary*, but take pains to gratify this faculty as much as is consistent—remembering, that you thereby promote the happiness of your companion, and thus indirectly your own.

The application of this principle will be found a sovereign remedy—a real *Panacea*—for all differences between you. Try it. That is, *ascertain* the phrenological developments of yourself and your companion, and then both *adapt yourselves to them*, by acceding and yielding to each other as the comparative size of the organs in each may require, and depend upon it, it will only need an obliging disposition in you both to heal all differences that may arise from the causes referred to, and all others. Thus, you become individually acquainted with your own character and that of each other: a knowledge indispensably necessary to enable you both to know the true *cause* of difference, and the *only* effectual remedy.

If you ask, "How does this principle direct me to conduct when my companion becomes angry? Phrenology answers:

Do not get angry yourself; for this, instead of quelling his or her anger, will only excite it still more, and raise it into a perfect *hurricane* of fury; but, just remember, it is only the momentary workings of excited Combativeness. Say nothing till your companion becomes cool, and then always address the higher sentiments. This will produce repentance and reform; but *blaming* the person, will only make matters worse, and render you both the more unhappy. "A *soft* answer turneth away wrath, but grievous words stir up strife." "Leave off contention before it be meddled with." Let your own moral sentiments dictate all your conduct towards them, and this will excite their better feelings towards you, and render you both infinitely more happy than the opposite course.

Besides, your companion may be fretful or disagreeable, because worn down by labor, care, or anxiety in business, or feeble or fe-

vered in body. Physical indisposition usually excites the animal propensities, producing peevishness, irritability, a sour temper, unkind remarks, &c. Such should be *doctored*, not *scolded*—should be borne with and pitied, not blamed. Remember your *own* failings, and make liberal allowance for those of your companion. Try the mild, persuasive course. Avoid collision; and, on points of disagreement, "*agree to disagree.*" Endure what you cannot cure, and where you cannot attain perfect harmony of feeling, at least strive for peace; and, if you cannot live together perfectly happy, live as happily as possible; and, at all events, *never*, on *any account*, allow a harsh remark to pass between those whose relations are so sacred as those of man and wife. Nor will this be the case where *true* love exists, unless caused by that fevered, irritated state of the body already mentioned; for, there is something in the very nature of love calculated to break down and subdue all minor points of disagreement, overlook defects, place the favorable qualities in their most exalted light, and produce a forbearing, forgiving spirit. And, if those who are married do *not* possess this spirit, and pursue this forbearing course, they do not really love each other,—and one of them, if not both, has been in love before.

Another important suggestion is, to be careful about giving offence in *small* matters. You *cannot* be too particular about *little* things. It is the "*little* foxes that spoil the vines." So exceedingly tender is the plant of connubial love, and so susceptible of being lacerated, that trifles impede its growth and imbitter its fruits. A single tart remark, or unkind tone of voice, will penetrate the susceptible heart of a wife who loves you, and render her most wretched; whereas, if she did *not* love thus devoutly, her feelings would not be thus easily wounded. "A word to the wise is sufficient;" and in *this* matter, "he that is wise, is wise *for himself*," as well as for his companion.

GRATIFY EACH OTHER'S FACULTIES.

That is, if your companion have any predilections in regard to food, dress, habits, friends, &c., not only should you pursue the *indulgent* course, but you should *assist* in procuring the desired indulgences. True, you should not go beyond the bounds of *reason*, or violate the conscience, or indulge any positively injurious habit;

but, in non-essentials, and in matters of *gratification* merely, oblige and aid your companion as far as possible. If your wife insist on lacing your daughter tight, or on any thing else that is wrong or hurtful *in itself*, it is your duty to resist such wrong, though it may place you in opposition to each other; but, if she relish any little delicacy in diet, &c. gratify her appetite as often as you can. If she fancy a particular dress, do your best to obtain it; if she love a particular book, or study, or pursuit, or amusement, not injurious in itself, do what you can to obtain it for her; but, never compromise *moral principle.*

In like manner, wives, also, can often gratify their husbands by cooking some favorite dish, or decorating a room, or playing or singing a favorite piece of music, &c. &c.

Let husbands and wives take pleasant rides, rural excursions and rambles, agreeable promenades, &c., and make visits together to their friends, as often as possible; and, hold frequent conversations on subjects of interest or importance to both, freely exchange views and feelings, ask and receive advice; and, above all things, be *open and frank.* If you have committed errors, confess them and beg pardon, and let there be no item of business, no hidden corner in the heart of either, into which the other is not always freely admitted. Scarcely any thing is more destructive of love than concealment or dissembling.

Another method by which the smoldering embers of love may be re-kindled, and new fuel added to the fire, after its first fierce flames have subsided, is, to *read to*, and entertain and instruct each other. When love has become an old story, let the husband (after supper, while his frugal wife is sewing or attending to her domestic duties, putting the children to bed, &c.), read to her from some interesting work, or explain something that will store her mind with useful knowledge, enlarge her range of thought, &c., and he will kindle in her breast a feeling of gratitude that will redouble her love, and make her still more anxious to be in his company. Make valuable suggestions, and aid her all you can in cultivating and exercising her intellect; and, as you come in to your meals, tell her the news of the day, as well as matters of interest that may have happened to yourself while absent. Especially be kind to her about the house, in seeing that she has good wood prepared at her hand, abundance of water, and all the materials and conveniences required in the family in good order.

Be kind and affectionate to the children also, and amuse them, and even play with them; for, as the mother loves her children most devotedly, nothing will gratify her more, or more effectually promote her love, than seeing her children caressed. To make much of your children, is to make much of your wife; nor is it incompatible with the dignity of parents to play with and amuse their children. Indeed, the relations between parents and children should be of the most familiar and intimate character, and calculated to endear them to each other. Austerity and authority in parents, is tyranny in its worst form. Be familiar with your children, and, as early as possible, let them become cheerful and welcome social *friends* in the family circle.

But, there are some things that should *not* be done. Husbands and wives should never oppose each other in regard to the *government* of their children. Let there be a mutual understanding and agreement between them touching this point, and let a plan be concerted *before-hand*, so that the feelings of neither may be wounded by the interference of the other.*

By doing or avoiding these and a thousand similar things, may love be cherished and fostered till it takes deep root in the hearts of both, and extends its fibres into every nook and corner of your souls, and imbues every look, word, and action with its soft and endearing influence. Practice these things, and those who even dislike each other at first, (by thus removing the *cause*,) may live together comfortably; and, two who do not positively cherish ill-will for each other, may render themselves *affectionate and happy*.†

* When I come to publish that part of my work on the application of Phrenology to Education in which the Government and Management of Children is treated of, parents will doubtless find in it a directory, by which both may and should be governed, and thus secure *harmony* and *concert* of action in this most important department of family arrangements.

† There is another cause and remedy for disagreement between husbands and wives, mention of which, however important in itself, might offend, and therefore I pass it, with the remark, that I am preparing another work on a similar subject, to be entitled "The Causes and Remedies of perverted Amativeness," which, besides giving suitable warnings to the young, and disclosing an easy and efficacious remedy for unbridled or powerful Amativeness, will point out *one cause* of disagreement between husbands and wives, certainly not less prolific of discord and unfaithfulness than all others united, together with its easy and effectual remedy, as well as a perfect cure for both jealousy and unfaithfulness. The pamphlet will contain about 40 pages.

RENDERING NEIGHBORHOODS AGREEABLE.

A single remark, in regard to *rendering neighborhoods agreeable*, and I close. Next to an affectionate *family*, an agreeable *neighborhood* and good *society* become objects of desire, because calculated to promote happiness. A contentious, tattling neighborhood, where each is backbiting his neighbor, or indulging unkind feelings, is exceedingly annoying, besides souring the temper and lowering the tone of moral feeling. The amount and prevalence of neighborhood scandal, is really surprising; nor are religious denominations *wholly* exempt from its contaminating and unholy influence. This ought not so to be. So far from it, the relations of neighborhoods *should* be of the most friendly and accommodating character. Let village scandal be *frowned down* by every respectable citizen, and let tattlers be regarded as quite as bad as the one slandered. They are usually even worse, and slander others because they know that they *themselves* are guilty, and in order to screen their own faults by charging them upon their neighbors. Disregard them, therefore, and let their spleen, as it enters one ear, pass out at the other.

One of the best means of *promoting* good feelings among neighbors is, to manifest and excite *public spirit*, to form literary and other *societies*, be free to *borrow*, and glad to *lend*, (but always prompt to return, and to pay damages,) and, above all, to *form associations* or *clubs*, for the purchase of such articles as are required in families. Thus: let a dozen or more heads of families unite in purchasing a cargo of coal, a piece of broadcloth, an assortment of pieces of muslin, or calico, or cambric, or silk, or a hogshead of sugar, &c., each paying his share for what he takes after they are divided; and this, besides saving nearly half their expense, will excite a *help-one-another* feeling, and bind them together in the bonds of fellowship. Let the members of each family make frequent visits, and, especially, let the "*upper-crust*"—the aristocrats, those who are *too good* to mingle with or marry the rest of mankind—*live on their pride;* that is, let them *alone*, and they will soon see their error and be induced to unite in endeavors to promote good feeling and become useful members of society.

That this work may make more and better wives and husbands, and also improve the *social* and *domestic* condition of man, is the object of its publication, and the ardent prayer of its Author.

AMER. PHREN. JOURNAL, Vol. V., Nos. 9, 10, 11 & 12.

HEREDITARY DESCENT:

ITS

LAWS AND FACTS,

ILLUSTRATED AND APPLIED TO THE

IMPROVEMENT OF MANKIND;

WITH

HINTS TO WOMAN;

INCLUDING

DIRECTIONS FOR FORMING MATRIMONIAL ALLIANCES

SO AS TO

PRODUCE, IN OFFSPRING, WHATEVER PHYSICAL, MENTAL, OR MORAL QUALITIES MAY BE DESIRED;

TOGETHER WITH

PREVENTIVES OF HEREDITARY TENDENCIES.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST;

Editor of "The American Phrenological Journal;" and Author of "Fowler's Phrenology," "Phrenology applied to Education and Self-Improvement," do. to "Matrimony," do. to "Temperance," &c.

"Like begets like."—Man.

"And God said, Let the earth bring forth the living creature AFTER HIS KIND, and it was so."—Gen. i. 24.

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."—The Decalogue.

"Like mother, like daughter."—Man.

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1843.

To all who have formed, or may form, Matrimonial Alliances, or become Parents, as well as to every lover of nature, especially in her most important and beautiful operations, this work is respectfully dedicated, by a servant of man—

THE AUTHOR.

131 *Nassau Street, New York, Sept.* 1843.

Entered, according to Act of Congress, in the year of our Lord 1843,
By O. S. FOWLER,
in the Clerk's Office of the District Court of Massachusetts.

PREFACE.

THOUGH the sun of science has dawned, and is now shining with full effulgence, upon Geology, Agriculture, Chemistry, Botany, Conchology, Natural History, Physiology, Anthropology, &c., enlightening what was before obscured, dispelling the clouds of ignorance and superstition, improving mechanics and the arts, and shedding on man a flood of happiness, both in their acquisition and application, yet a *sister* science, and that the most interesting and important of the group; that of PARENTAGE, and the *means of thereby improving the race*, remains enshrouded in Egyptian darkness. How long shall this darkness be tolerated, and even fostered? How long shall man continue his researches and discoveries in mechanics, agriculture, the arts and sciences, &c. &c., and yet leave this by far the richest field of philosophy and human improvement wholly unoccupied, or entered only after it has been overrun with noxious weeds and briers, which no amount of labor can more than partially subdue? So far as regards the *intellectual and moral* improvement of mankind, by investigating and applying the laws of hereditary descent, an almost total nonentity exists. Combe, in his "Constitution of Man," has presented this subject, and urged its importance, yet he has given us but a glimpse merely of the laws which govern this department of nature, and omitted all *specific directions* for applying them to the production of desired qualities in offspring.

But has not the time now fully come for collecting and disseminating light on this subject? Has not its application, by the farmer, to the improvement of his stock, *forced home* and *generalized* the conviction that it can be employed so as to produce, in man, personal beauty, physical health and strength, and high intellectual and moral attainments, &c. &c., and that with as

much greater advantage as man is above the brute? The conviction is becoming universal (the learned Blacksmith to the contrary notwithstanding), that the disposition and mental powers of mankind, are *innate*—are *born*, not created by education, and that the human mind, instead of being a blank on which education and circumstances write the whole character, has an *inherent* constitution and character of its own, and that often in the very *teeth* of education. A still small voice—the voice of *God* and of *truth*, has enlisted attention, excited an interest, and gained the public ear. To augment this rising interest, and to aid parents, as parents, in the discharge of this their most solemn and eventful duty, is the design of the author in penning this work, and to succeed in this cause of God and humanity, so near his heart, so engrossing to his head, will consummate the highest and the greatest object and desire of his life.

That its style and composition may be faulty, because compiled in great haste and in the midst of professional engagements peculiarly arduous and almost unremitting, is readily confessed, but that its *subject matter* will bear criticism, he fully believes, because all his facts *are* facts, and because he has been guided by the lights of Phrenology and Physiology. Without these lights and landmarks, especially that of the former science—this science of *man* and of the *mind*—no one, however learned or talented, *can* do this subject justice. Walker, though he may possibly write well on the propagation of *animals*, and has said many good things about the transmission of merely *physical* qualities, yet, when he comes to the transmission of *mental* and *moral* qualities, which, to man, are the *main* items of interest, is sadly at fault—is groping his way in total darkness—the blind leading the blind. But a Phrenologist, and especially a *practitioner* of this science, is not only guided by a nomenclature of the mind and a map of its powers incomparably superior to all others, but he can also trace clearly, and read legibly, the resemblances and the differences between parents and their children, by means of their phrenological developments. None but a *Phrenologist*, none but a skilful PRACTICAL Phrenologist, is at all capable of doing this subject justice. *He can*, and one of the principal merits of this work consists in the fact, that its author has *practised* phrenology for more than ten years, in nearly every State in the Union, and

been called upon to examine the heads of parents and their children *by thousands*. By having one parent and a child or two, he has often excited astonishment and drawn tears by his description of the other parent, perhaps deceased for twenty years; nor have any of these facilities for preparing himself to write this work, been lost. All have been treasured up and brought to bear on this, to him, all engrossing subject.

If any apology be deemed necessary for his having published a hasty edition of this work, it is to be found in the *overwhelming* importance of its SUBJECT MATTER. If he had waited to perfect the first edition, it would never have seen the light, for his professional labors absolutely preclude the possibility of his devoting much time to it at present. Still, with this skeleton before him, which he can, from time to time, fill up with facts arranged under their separate heads, he can improve at his leisure, and by the criticisms of friends and the strictures of enemies, he hopes eventually greatly to enlarge and improve, both its style and its matter.

THE AUTHOR.

N. B. As FACTS of this kind are the main items of value, and as they are so abundant as to be within the observation and memory of every reader, the author solicits the communication of striking and well authenticated facts of this class, especially from Phrenologists and from mothers, particularly those facts which evince changes in children of different ages, analogous to those to which the parents, during the augmentation of their families, were subject. Mothers, especially, who can trace their own peculiarities of feeling in the dispositions of their children, will do good by relating their own experience, as guides and warnings to those who are inexperienced in this matter.

☞ For Contents, see the end of the work.

HEREDITARY DESCENT.

CHAPTER I.

THE SUBJECT—ITS IMPORTANCE.

SECTION I.

THE PROGENY RESEMBLE THEIR PARENTS.

"And God said unto them, Be fruitful, and multiply, and replenish the earth."

MAN DIES. Animals, trees, vegetables, and all that lives and grows, die, and moulder back to dust.

To man, this arrangement or institution of death, is certainly most beneficial. Governed by inflexible laws, every violation of which causes pain, often most excruciating, and continually liable, through ignorance or sinful indulgence, to break them, and thus to induce their dreadful penalty, unless death came to his relief, the augmentation and aggravation of suffering almost certain, in the course of ages, to accumulate upon him, would render him so inconceivably miserable, as to extort the agonizing prayer that the rocks and the mountains would fall upon him, or that dark oblivion would annihilate soul and body together. From a condition so absolutely horrible, death is our kind deliverer; and instead of being looked upon with dread, is in fact, when it comes in its season, a *blessing*—a boon equalled only by life itself—an institution planned and ordained by infinite Wisdom and Goodness united, and directed to the highest good of man.

It also allows an infinitely greater number of human beings to enjoy the blessings of life, and to prepare themselves for a happy eternity than the earth could otherwise contain, and in every conceivable point of view, converts our earth, otherwise one great field of anguish, into a state highly conducive to happiness.

But let death pursue its course for a single generation only, without some *counter* arrangement of *reproduction*, and our earth would be depopulated; man, and every living thing annihilated, and all the pleasures connected with life, buried in dark oblivion; because, in no one instance does the great Architect of the universe, bring man, animals, trees, vegetables, or any thing that lives and grows, into being by a direct act of creative power; but in all instances of multiplication, of whatever kind, he employs the intervention of PARENTAGE as a *means*—as the ONLY means—of reproduction. And in no department of the Creator's works is infinite wisdom and goodness displayed to better advantage, than in this arrangement of parentage. By its instrumentality, an agreeable diversity, and yet a general uniformity, are secured. But for this uniformity, that is, if one horse had one foot, another a thousand, and others more or less as *it happened:* if some human beings had heads, others none; some a heart and eyes, others neither; some one muscle and others another; some the faculty of reason, others not; some that of affection or appetite, and others none: if some had the faculty for perceiving colors, or relishing the beauties of nature, and others were destitute of these qualities, &c. &c., our world would have been a perfect bedlam—would have been old chaos, "all confusion worse confounded"—a perfect Babel, not in language only, but in every conceivable point of view. But this arrangement gives to every member of the human family some development of *every* organ, enough, at least, to perceive the relations of every faculty, so that all possess the same primary powers, the same fundamental constitution.

It also allows an agreeable *diversity* of form, character, and propensity; some being born with one faculty stronger than another. Though every man has a face, a nose, eyes, a mouth, cheeks, &c., yet in some they are larger, longer, fuller, &c. &c., so as to produce that endless diversity of the human countenance, along with that general sameness, by which it is characterized, so that none need be mistaken for another.

Another exquisitely beautiful institution growing out of this arrangement of parentage, and depending upon it, or, rather, formed by it, is that of *connubial, parental* and *filial*

love. But for this plan of parentage, the relations of husbands and wives to each other, of parents to their children, and of children to their parents, and all the heaven-born pleasures of the family, would have had no existence. Let all the relations of husband and wife, and of parents and children be blotted out; let man be as the ostrich, "hardened against her young;" let families be disbanded; let kindred be unknown; let there be no children to love, please, provide for and educate; none to soften the pillow of age, or soothe and cheer the descent to the grave; no parents to love, venerate, and pattern after, and how solitary and soulless would existence be rendered; how vast the hiatus left; how blank, how scattered, how revolutionized our world! Few ends, few charms would be left; the sun of most of our joys would be set in darkness, and our earth would not be worth a wish. But the filial and parental relations, how beautiful, how perfect throughout! Parents living in and for their children, and children nestling under the kind wings of parental fondness: tender infancy, sportive, happy childhood, and blooming youth, shedding their happy, cheerful influences all around—oh! is not this arrangement of parentage worthy of a God! This banished, and CONNUBIAL love—thou "holy of holies" of the human heart; thou queen of our earth; thou life and soul of woman; thou glorious son of our nature; thou first-born, thou only remnant of paradise; thou paradise thyself: thou most exalted and heavenly emotion of the human soul—oh whither art thou fled! Gone *forever!* An *Angel* gone! The veil of the human heart "rent in sunder," and thick darkness resting upon man!

But no! Thanks to our merciful God, he hath engrafted CONNUBIAL LOVE upon the nature of man; and most delicious are its fruits! The gold of Opher, the nectar of Eden, the honors of the world, all earthly blessings, vanish at thy approach, or rather, cluster around and adorn thee—are flowers in the garland of thy loveliness! Oh "Thou Fount of every blessing," ungrateful as we mortals are, we thank thee, we love thee, at least for this thy crowning blessing to man.

In short, every department of this parental and filial arrangement, is infinitely beautiful and perfect in itself, and

most delightful to man—is the workmanship of a God. Let man receive this heavenly "coal from off the holy altar" of his nature, improve the gift, and derive from it that full flood of happiness, that cluster of blessings, which it was designed to impart.

Reproduction, then, and *by means of* PARENTAGE, is the source or means of life. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth."—Gen. i.

Thus it is, that every thing which lives and grows, not only *reproduces*, but "brings forth AFTER ITS KIND." The product of the oak, is an acorn, which grows and becomes another oak, to produce, in its turn, other acorns, and they, other oaks; but no other tree or fruit. Wheat reproduces wheat; corn, corn; clover, clover; sheep, sheep; cattle, cattle; and man, man. But for this law that the offspring shall resemble its parent, the farmer might plant corn and reap stones or apples—might sow stones and raise cattle—might sow any thing or nothing and raise any thing, as it happened, and the human offspring would be as likely to be cattle, trees, or stones, as human beings, having fixed chara-

ters and specific capabilities. But this arrangement of "*each after its kind*," not only causes each generation of every herb, plant, tree and animal, through all past and coming time, to resemble its first, original sire, but it also causes the offspring of man to be man, and not only to be man, but to be endowed with fixed and physical, mental, and moral natures, and still more, to inherit the *peculiarities* even, and *all* the constitutional peculiarities, of their parents. The minuteness and perfect accuracy of the transfer of the qualities of parents to their children, are truly astonishing; and the object of this treatise is to show *how* and *wherein* children resemble their parents, and to point out those laws which govern hereditary influences. It will consist mainly of FACTS in proof and illustration of those laws which govern the transmission of physical and mental qualities and peculiarities from parents to their children, through successive generations, with directions, especially to mothers, for applying these principles to the physical, intellectual and moral improvement of mankind, and to the production, in offspring, of whatever qualities may be desired. And, as nothing but FACTS can conduct us safely through this unexplored region, this work will consist mainly of *facts* of this class, mostly recorded for the first time, drawn from the parental history of families and individuals remarkable for their physical or intellectual peculiarities, and especially from our pilgrim ancestors and their descendants, showing that the mental and physical qualities of particular families of the former, their forms of body and face; their tastes, talents, propensities, modes of thinking and acting; their intellectual and other peculiarities, have descended throughout the whole line of their progeny, and remain stamped even upon the present generation.

Other materials for enriching the pages of this work, will be drawn both from parental histories of persons remarkable for talents, or moral worth, or vicious inclinations; and also from our prisons, penitentiaries, poor-houses, and asylums for the deaf, dumb, blind, insane, diseased, &c. &c.; as well as from that wide range of personal experience thrown open to the author by his extensive professional practice.

That the investigation of this subject is not unattended with difficulties, is readily admitted; first, in consequence of the fastidiousness generally thrown around it; and, secondly, because of the great variety of causes brought into operation in this matter, some of which appear to conflict with others, and others still, to blend; so that it requires a truly philosophical mind, and of the highest order, properly to investigate this subject. And then again, many whims, many prejudices are to be encountered, and many things are given as facts which are not facts. But amidst all these difficulties, the author has one safe guide—the *developments.* Wherever *they* can be observed in both parents and children, we may rest assured of the correctness of the results that follow.

As to the alleged *impropriety* connected with these investigations, I have but one thing to say—Those who are so very *extra* delicate and refined that they cannot investigate this subject without a blush, should, in all conscience, be too delicate and modest to MARRY. Do not "strain at the gnat and swallow the camel." If true modesty need not be offended by marriage, it certainly need not blush to learn the duties and relations necessarily connected with, and growing out of, that marriage. "To the pure, all things are pure."

SECTION II.

REPRODUCTION GOVERNED BY LAWS OF CAUSE AND EFFECT.

"Like begets like."

IN pursuing these inquiries, we have one unerring landmark; one safe and sure guide, on which implicit reliance may be placed; namely, that this department of nature, in common with all her other works, is governed by the action of certain *fixed and invariable* LAWS—that *cause and effect* reign universal, and operate in producing every great, every minute, quality, in every child. Else, if causes are *not* employed in the production of these effects, we have one portion

of nature, and that the most interesting and important, left to *chance*—all chaos and confusion. If the arrangement of cause and effect be valuable in any *one* department of God's dominions, it certainly is valuable in this. If it be the best system for the government of nature in general, it certainly must, and for the same reason, be so for this; and the more so because of the paramount importance of the subject itself. And to suppose that this department of nature is left to the fate of *chance*, and *not* governed by the laws of cause and effect, is to "charge God foolishly"—is to suppose anarchy and dark uncertainty reign over the most important part of the works of God. The idea is preposterous—is blasphemous—is utterly at war with the *facts* of the case, for children certainly *do* resemble their parents. The products of parents are not sometimes one thing and sometimes another, but they have the *same anatomical construction*, the same *form*, the same general nature and disposition, with their parents. In short, to attempt to *prove* that children resemble their parents, or that invariable *laws* of *cause and effect* govern the transmission of qualities from parents to their children, is like attempting to *prove* that two and two make four, or that a part is less than the whole, or that two things, each like a third, are therefore like each other, or like trying to establish, by *argument*, what is already *self-evident*—that fire burns, that the sun shines, that we live. The proposition that children resemble their parents, and that this resemblance is governed by fixed *laws* of cause and effect, and that the mental and physical qualities of parents *cause* those of their children, is too obvious, too self-evident to require or be capable of proof. No sane or reflecting mind can doubt it. Every man, woman or child that observes or thinks, must have this conclusion irresistibly forced home on them. They *see*, they *feel*, they *know*, that the mental and physical qualities of children, have their *causes*—that these causes are the *same* qualities in their *parents*: and that *like* causes in parents produce like qualities in their children, but that the difference in the constitutional qualities of children, is caused by differences in their parents.

All cause and effect. The minuteness of this resemblance.

Less space and amplification would have been allotted to the above truism, had not a most important inference depended on, and grown out of it—namely, that EVERY constitutional quality of the child, both mental and physical, has its origin and direct procuring cause in the similar qualities of the parent; and that *all* the qualities and dispositions of the parent are transmitted to their children. This matter is not shrouded in mystery, is not left to uncertainty. Not only is it governed by irrevocable laws, but *every* condition and quality of the parent, however trivial or unobservable, stamps its impress upon the child. If there exist *any* relations of cause and effect between parents and their children, by which the former transmit *any* qualities to the latter, then *all* is cause and effect—then *all the shades and phases* of the parent's mind and character, and all the characteristics of their bodies, will be stamped upon their children. Either there are *no* causes and effects in this matter, or else *all* is cause and effect, and all the most minute constitutional peculiarities of the child, are caused by parental influences. Nature never half does any thing. She makes clean work, or does nothing. She does not give a *part* of our original nature in obedience to certain laws of transmission, and a part, not; but she gives *all*, even down to the smallest iota, in obedience to these laws.

Let, then, this important truth, that children resemble their parents, and that parentage *causes* all the innate qualities of mankind, sink deep into the minds of parents. Let them remember that their children will be the very transfer, or *image* of themselves: reflected in all their shades of feeling and phases of character; inheriting the same tastes; governed by the same sentiments and passions; debased by the same vices; ennobled by the same virtues; adorned by the same charms and graces; and endowed with the same talents and intellectual powers. Remember, also, that this transfer is wonderfully *minute* and *specific*: and that your offspring are to be bone of *your* bone, and flesh of *your* flesh, mind and soul of *your* mind and soul: good or great, as *you* are good or great; and happy or miserable, as *you* are happy or miserable.

These causes observable and applicable. Applied to animals.

Nor are these causes beyond either our knowledge or our control. Both the antecedents and the consequents—both the causes and the effects, are within our own observation. Parents can certainly take cognizance of their own qualities and conditions, and can also witness the effects of these qualities and conditions on their children. These operations of nature are not hid under a bushel, but are in full view; with no cloud, no veil, no dimness to obstruct their perfect vision; and with every possible opportunity to study these phenomena, and apply these laws. Indeed, how can they help seeing them? how *avoid* putting this and that together, and drawing conclusions? No intellectual parent can have his attention turned to this subject, without having its principles and facts *forced* home upon him. Men study and apply analogous principles and facts, in planting corn and sowing wheat—in selecting particular soils for particular crops: and especially in improving their breed of cattle, sheep, swine, horses, &c. They know how to apply, they actually *do* apply, analogous causes to the production of fleet horses and of draft horses: of swine that will fatten easily and have little bone; of sheep that will bear fine wool, or are best fitted for the table; of poultry that will fight, or fatten, or reproduce well; and so through the whole range of domestic animals. So fully do they understand, and so certainly do they apply these laws, that they can *predict beforehand*, and with *perfect certainty*, whether the foal will be a mule or a race horse; what will be its color, and even its movements; whether the lamb will be black or white, large or small, coarse or fine woolled, lean or easily fattened; whether the calf will be a short horned Durham, or any other breed having fixed qualities, &c. Now, those same laws which govern the transmission of physical qualities from sire to scion through the brute creation, also govern the transmission of physical and mental qualities from parents to children. Each is *equally* tangible and observable; or, if there be any difference, it is in favor of the *human* offspring. If laws govern this matter—and this has been already demonstrated—and if man can study and apply these laws to the production of given qualities in his domestic animals—and this is

a matter of every day practice, is reduced to perfect *system*—then these same laws can both be *ascertained* as regards *human* offspring, and *applied* to the production, in them also, of whatever physical and mental qualities may be desired. If we can produce speed, or strength, or bottom in a horse, or tendency to fatten in swine; fine wool in sheep; spirit in the game-cock, the qualities for producing good milk or beef in cattle, or tameness, or kindness, and other *mental* qualities in animals; and if the same laws of parentage govern the transmission of both physical and mental qualities from *human* parents to their offspring, which no reflecting mind can doubt, then these same laws *may* be applied so as to produce not only physical strength, suppleness, flesh, and a powerful constitution, but also so as to produce revenge, or amiableness; pride, or humility; intelligence, or stupidity; taste, or coarseness; mechanical, or mathematical, or political, or reasoning, or any other powers desired. Nor need any more doubt hang over the latter results, than now hang over the former. As, from knowing the qualities of the brute parents, we can predict the qualities of animals *with certainty* before they see the light, so, by knowing the qualities and conditions of the *human* parentage, can we predict, and with unerring certainty, the future form of body, head, face, &c., and all the intellectual and moral qualities of children, and all *before they see the light.* And not only can we predict these qualities of offspring, but parents can so unite, as to *cause* their offspring to inherit whatever physical, or mental, or moral qualities may be desired—so as to be short and stocky, or slim and long—as to be consumptive or long-lived, healthy or scrofulous; feeble or vigorous, strong, or spry, or deformed, or well formed, or amiable, or pugnacious, or just, or roguish, or ingenious, or musical, or witty, or acquisitive, or timid, or courageous, or inventive, or communicative, or poetical, or logical, or oratorical, or imaginative, &c. &c. &c., to qualities without a number, and down through all their minutest shades and phases. And he who doubts this, denies one of two self-evident truths—first, that laws of cause and effect govern the transmission of *any* qualities from parents to their children; or, secondly, that these causes are within

our observation and application—to doubt either of which is to doubt that the sun shines, or bodies fall.

But more. That very important advantages can be derived from efforts to improve the breed of animals, is a matter of every day's *experience* and *observation*. Above two thousand dollars have been paid for a single Durham calf, and all on account of its qualities *as a breeder merely;* and that farmer who pays no attention either to his *seed* or to his *breed*, is left far in the rear of other farmers.

But the advantages to be derived from the application of these principles to the improvement of *man*, are as much greater than those capable of being derived from their application to the improvement of animals, as man is superior to animals, and as his qualities are more varied and positive than theirs. If the happiness of man can be greatly promoted by improving the breed of his domestic *animals*, how much more by improving his *own* breed? As much more as his own organization and destinies are higher than theirs—as much more as the number of qualities is greater, and the scale of improvement runs higher in him than in them. Their range of improvement is bounded by "strait and narrow" limits; his, scarcely knows any bounds: they, have few qualities to be compounded, and that few are mostly physical: he, has not only a much greater variety of *physical* powers, but he has a vast range of *mental* and *moral* qualities, not only susceptible to every *physical* improvement made, but also *themselves* capable of improvement. As two or three numbers allow but few changes to be rung on them, say two or three letters of the alphabet, and as every additional letter allows a still increasing number of changes to be rung, or of words to be spelled, till the twenty-six letters of our alphabet allow a number of changes to be rung that will require *forty-one figures* to express—a number altogether inconceivable by man—so the still greater number of man's phrenological faculties, especially when taken in conjunction with the different temperaments and textures, allow a number of changes, (and in this case, every change may be an *improvement*,) infinitely greater than those alluded to above. Not that all these changes, all these *improvements*, can be rung on a single

individual, but they can be rung *on the race;* and very many of them on every individual of that race; for who can calculate the improvement effected when but a single organ is improved? all its combinations, amounting to millions of mental operations, being thereby improved, both in him, and in his descendants to the latest generations.

And now, parents, does not this principle hold out a star of promise and of blessed hope? Can you see fruit like this within your grasp, and not reach forth your hand and pluck it, and that, too, when it is just as easy as to pluck these *sour* grapes that many now compel themselves to eat through life? The *destinies of your offspring* are COMPLETELY in your hands and within your control. Nay, willing or unwilling, you are *compelled* to control them, or else not to enter upon the parental relations at all. There is a *necessity* in the case. Your children are *obliged*, in their mental and physical constitution, to be what *you* are. *Can* you take a look into the future, and behold these yet unexisting immortals, and remember that their destinies are completely at your mercy—*and that you cannot possibly escape* these awfully solemn responsibilities—and then close again your eyes, and sleep over these momentous consequences? *Can* you even allow yourselves to become parents thoughtlessly, or unwittingly, or without previously arranging these causes so as to bring about desired results? But more on this subject hereafter.

SECTION III.

EDUCATION AND PARENTAGE CONTRASTED.

Poeta nascitur, non fit.

THE oft quoted, and generally admitted sentiment expressed in the stanzas,

> "'T is *education* forms the common mind;
> Just as the twig is bent, the tree's inclined,"

is as erroneous as it is generally diffused. The sentiment should be,

The original constitution more important than education.

T' is PARENTAGE that FORMS the common mind,
While education only trains it.

That early education and training exert a powerful influence for good or for evil in moulding and modifying the character and shaping the conduct of childhood, and even through life, is readily admitted, and is tacitly implied in every effort made to cultivate the intellect or improve the morals of children by intellectual discipline or moral training. That they even go so far as materially to strengthen the faculties thus called into frequent action, and enlarge and invigorate their organs, is also admitted, and has been established in the author's work on "Education and Self-Improvement," but, great and beneficial as are the power and influence of early education and discipline in subduing unruly passions, elevating the moral sentiments, and strengthening the mind, yet those of PARENTAGE are far greater. Though children, and even adults of but feeble moral and intellectual faculties, may, by proper intellectual culture, moral training, and virtuous associations, be prevented from becoming vicious, and even rendered passable in intellect and fair in morals, yet the same amount of culture, applied to an organization *originally* good, will yield a tenfold harvest of virtue and talent to the subject, and of happiness to all concerned. The not very elevated, but trite and perfectly applicable adage, "You cannot make a silk purse," &c., implies that to render culture and the product valuable, we must have good *materials* with which, or on which to operate—that the *original, inherent constitution* must be good, in order to render efforts at education available. Though education may greatly *improve* a youth, and enable him to do what, without severe training, he could not accomplish, yet all the education in the world can never make a dog a man; nor a hyena, a lamb. Though a young oak may be trained to grow straight or crooked, tall or bushy, &c., yet it can never be trained to grow or to be any other kind of tree, nor an animal, nor a man. It may be planted in soil rich or barren, so as to become thrifty or stinted in growth, yet it can never be trained to become any thing but an *oak*. The

influence of education is greatly abridged by the original constitution of the person or thing to be educated. And in order to exert its full power, and shower down its richest blessings—and they are rich indeed—the *original stock* must be good; and the better this stock, the more beneficial this education. The public sentiment is wrong in paying too much attention, relatively, to education, and too little to the *parentage*, or the *original* stock. "These things ought ye to have done, but not to leave the other undone." Cultivate corn planted on a barren soil with ever so much assiduity, and the crop will be but meagre. The rich prairies of the west, need scarcely the least cultivation, yet yield abundantly; and a rich soil with little culture, yields a much more plentiful harvest than a barren soil well cultivated. Many deplore their want of education, not knowing that *innate* sense, is infinitely superior to *acquired* learning. If a youth enter college a saphead, he comes out a leather-brains; but a man *naturally* talented, even if he cannot read, will be capable of managing a large business successfully, and exerting a powerful influence in society. Sound common sense, or what is the same thing, superior *natural* abilities, weighed in the balance with all that education can bestow, the former is gold, the latter feathers. Education *with* superior natural abilities, works wonders by *polishing* the marble, but you must first *have* the marble before it can be polished. All the education in the world cannot *create* talents, nor impart them when nature has not. *Poeta* NASCITUR, *non fit*, a poet is born, not made one by education, embodies the experience of all nations and all ages. The sentiment,

"'T is education forms the common mind,"

is untrue, unless we lay the stress on *common* mind, and allow that in cases where parentage has given no special bias to the mind, but left it common place, education then gives it various directions. But education can never *create* GENIUS. It cannot *create* any thing; above all, it cannot make a constitutional saphead a Shakspeare or a Milton. Elihu Burritt, the learned blacksmith, in his public lectures, reverses the old adage, *Poeta nascitur non fit*, and says,

Poeta fit, non nascitur—says a poet is *made* a poet by *education*, and not born a poet—says that the human mind is a sheet of blank paper, on which education and circumstances write the whole character—that every man can make himself a Shakspeare, a Milton, a Bonaparte, or a Kidd—that *all* men are born *alike*—that in the original constitution of a Webster and a Franklin, there is nothing to distinguish them from a Billingsgate culprit, or the Amsterdam idiot, who knew too little to feed himself; and by implication, that *he himself* owes his knowledge of fifty languages, and of all the literary lore of past ages, to *education*. Mistaken Burritt! Your phrenological developments are in the teeth of this assertion; for where is the man with such *developments* for acquiring knowledge; and who was your *grandfather Hinsdale?* Who are your brothers and nephews? To a man, possessed of the same unquenchable thirst after learning, and the same ease and facility in acquiring it. So that your own parental history gives the error to your favorite doctrine. What *originated* your ruling passion for books? Poor, *very* poor, not only with none of the usual enticements or facilities for acquiring education, you could not rest, night nor day, without yielding obedience to this desire for knowledge. Was it education that first *generated*, and then *fanned into a fierce flame*—an all absorbing passion, this love of languages, and history, and facts? No; it was *born in you*, and constituted an original portion of you, a proof of which is to be found in the fact, that no where in the whole range of busts or of heads, is to be seen an equal development of those *organs* that love literature and science. But more of the learned blacksmith in another place.

Not that I would diminish aught from the value or virtue of education. After it has been remodelled, and adapted to the nature of man, let it be sedulously cultivated; but let the *original germ* receive the first and the special attention, because its influence is primary and continues through life.

SECTION IV.

RESPONSIBILITY OF PARENTS.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—BIBLE.

THE present is emphatically an age of *reform*. The ice of the dark ages, which has bound the river of society and fettered its current since the creation of Adam, is beginning to break up. Mankind are freeing themselves from the shackles of ages, and attempting various reforms in government, politics, the arts, sciences, religion, morals, temperance, &c., &c., and with partial success, but none of the reforms now in progress can extend far or effect much, till they begin with the *root* of vice, and make it a root of virtue—till they commence with the *germ*. They may lop off a few of the longest branches of the tree of sin and misery which now overshadow mankind; but they can effect no more—can go no farther. To illustrate: The temperance reform would have effected little if it had not made drunken parents *temperate* parents, and thus the parents of temperate children; for drinking parents, by entailing their own drinking disposition upon their offspring, would have *made* drunkards much faster than they could have been reformed; and made them *constitutional* drunkards—*dyed in the wool*, and almost irreclaimable. Though the moral reform efforts now in progress, may snatch now and then a miserable "brand from the burning," yet a hundred to one will be thrown *into* this "hell upon earth," and that by *parents as parents*. It is parents, by their own animal indulgences, and that *before their children see the light*, that plant the prolific seeds of licentiousness in the otherwise pure breasts of their unborn infants, which develope themselves prematurely, and hurry on their hapless victims in a career of vice most sinful, and to an end most horrible. The gallows may occasionally end the life of some wicked sinner, or the prison lock up a few thieves and combatants, while ignorant and thoughtless parents go on to *make* prison birds a thousand fold faster, and that too when

opposite results might just as well be obtained. Efforts untiring, and the best adapted possible, may be made to infuse a love for books into the breasts of children, but these efforts should begin *with parents, and while becoming parents*, in order to prepare children to be profited by them. And so with all other reforms.

Thoughtless parent, stop and consider! Remember that you give that original impress and bias to your children, which must *form* (I had almost said *create*) their characters for this world, and continue to influence them from the cradle to the grave, and even beyond this life; for, without any question, our lives *here*, will influence us *hereafter*, and parentage, by forming the main elements of our characters here, will do much to control them throughout the endless ages of eternity! Oh parents, parents! parents!! your responsibilities as parents, are immense—are inconceivably immense! Well might an *archangel* shrink from their exercise. And yet parents go on to exercise them with as little concern as do the swine, thinking, like them, only of the *animal* indulgence connected therewith, and paying less attention to the future qualities of their offspring, than they do to the offspring of their beasts. And therefore many of their own children are greater brutes, in all but shape, than are their dumb beasts.

But a brighter day is dawning on our race. The star of promise is just peering through the trees, and rising above the mountains. That star of promise is—not the recent discoveries in science and the arts, for, though they may improve his *physical* condition, yet they do not reach the *inner* man, but generally feed, and thereby re-invigorate, his merely *animal* nature, thus greatly augmenting the evil; not in our increased efforts in securing revivals, and forming Bible classes and Sabbath schools, for whatever these may do for his immortal soul, they do precious little for him here, except to rivet the chains of some religio-politico sectarian doctrine; not in the recent and truly valuable improvements in conducting education, for though they may help to *modify* the character, yet they do not form it; not in the moral reform, nor the temperance reform, nor in any other reform,

for though they may save a few, "so as by fire," yet they do not begin at the root—but it consists in the increasing attention just beginning to be paid to hereditary influences. The momentous interests thronging around this subject, are just beginning, like a distant sound, to break upon the public ear. That sound will, it must, wax louder and louder, until its roar becomes deafening and terrific; swallowing up all other sounds, and bearing complete sway till it remodels man physically, intellectually, and morally. No intelligent mind can contemplate this subject without regarding its interests as *paramount* to all others. A little longer, and its claims will be generally seen and felt, and its laws studied and applied, not alone to the *general* improvement of mankind, but to the production, in offspring, of *whatever* qualities, both physical and mental, may be desired.

Then will new generations people the earth—generations of *men* and *women* having all that is great, and noble, and good in man, all that is pure, and virtuous, and beautiful, and angelic in woman, with little of that physical disease and deformity, and few and far between of those more hideous *moral* blemishes that now degrade the image and disgrace the workmanship of God. Then shall they be indeed and in truth the "image," and reflect likeness of their Maker, and be the worthy sons and daughters of God Almighty. Then, but not till then, will the millennium dawn upon our benighted world; then shine in its morning glory and beauty, and in its noonday power and effulgence. Then shall God be honored, and man be perfectly holy and inconceivably happy, and earth be paradise. Would that I could live to see that blessed day; but, as I cannot, let my humble, happy lot be to call attention to this transcendently important subject. Let me labor to show parents their highest duty and their greatest privilege. Let me arrest the attention of gay and fashion-loving youth, now rushing headlong and heedlessly into married life, and becoming the parents of offspring to be rendered most happy or most miserable by their instrumentality. Oh thoughtless youth! ye who look upon love and marriage as a pretty plaything, a novel pastime, a funny joke, a thing of to-day, and a matter of course, stop,

I beseech you—stop *at once!* Oh, pause and consider the immeasurable responsibility you are about to incur! Not only reflect on the effect of so eventful a step, on your own happiness and that of your consort, but on generations yet unborn, extending down the entire stream of time, till time itself be merged into the boundless ocean of eternity, widening with every successive generation, in the ratio of the increase of the mighty avalanche. If but your children alone were to be the recipients of those blessings in the power of parentage to bestow, or the victims of those unutterable woes contained in the vials of its wrath, you might indeed pause and tremble, in view of the terrific extent to which your children, your *dearly beloved* children—children that are bone of your bone, flesh of your flesh, and idols of your heart, will be affected thereby, but this is only the *beginning* of that influence. Thousands, aye, millions, "a multitude which *no man can number*," are to issue in countless throngs from your loins, each rising up to call you blessed or accursed. In proportion as so momentous a step as marrying and becoming parents is necessarily destined to affect the happiness and the misery of your race, in that proportion should they be regarded and treated as steps most solemn and momentous, to you, to your posterity, and to the *latest generations* of men. Do not, then, let me implore you—do not make light of these fearful realities, but employ all the means thus put into your hands, of yourself enjoying your children, and of stamping the impress of moral purity and intellectual greatness upon your posterity. Remember that the moral and intellectual character and qualities of your children, more than any other event or thing whatever, is to affect and augment your happiness or misery. If your children should be sweet and lovely, always greeting you with smiles of love and kisses of affection, always good to each other and beloved by all around them, making the family glad with their presence, blessing society with their virtues, adorning our nature with their splendid intellectual endowments and attainments, and disseminating a virtuous and a happifying influence over all around them through life, how inconceivably more happy will *you* be, will *they* be, will *mankind* be,

than if they should be feeble and sickly, requiring continual nursing and the greatest care and anxiety, lest the least adverse wind should blow them into eternity, thus rendering your nights sleepless and your days burdensome; or than if their animal passions should predominate, and they be selfish, disobedient, and ill tempered to one another and to all around them; or thievish, or deceptive, or licentious, a curse to their parents, and a pest to society, to end their days in prison or on the gallows, being most wretched themselves, and rendering all around them vicious instead of virtuous, and most miserable instead of most happy! And not only this, but you will love the husband that begat them, or the wife that bore them, more and more in proportion as their children give you pleasure, or less and less as they cause you pain, till love itself may be changed into hatred, and the sweetest nectar become the bitterest gall.*

Consider all this before you take that eventful step, and cut the prolific thread on which hang suspended consequences so momentous. And not only consider, but, if you still resolve to assume these teeming responsibilities, first *learn your parental duties.* First inform yourself what conditions in yourself and in a companion, will secure those qualities in your children which you may desire; and then choose your consort with special reference to his or her qualities or capabilities *as a parent.* Do not allow yourself to get in love, and to rush headlong into marriage, till you know for *certain* what influences, parental especially, and educational secon-

* The fact that Amativeness, or connubial love, Philoprogenitiveness, or parental love, and Union for Life, the faculty that binds husband and wife inseparably together, and *for life*, are located *side by side*, the former partly encircling the latter, besides being highly interesting in a philosophical point of view, shows *why* it is that children become "the dear pledges of connubial love" between their parents—*why* they so greatly promote and augment this love—*why* a husband loves a wife the better for her bearing him children, and still better in proportion as he loves those children; and also *why* he loves her the less, and perhaps even dislikes her, if she be barren, (and these remarks apply equally to woman,) namely, because connubial love and parental love are located side by side, so that the action of either, greatly promotes that of the other.

A good parent and poor companion better than a good companion and poor parent.

darily, the partner of your choice will have upon the children of your love—the idols of your yet undeveloped affections.

If the question be asked, Which shall have the preference, superior qualities as a parent, with inferior ones as a companion, or the qualities requisite for a good companion, with inferior capabilities as a parent,—I answer, that when the two are not united, (though they generally go hand in hand,) I think the former should have the preference, because a greater amount of happiness, if not to you, at least to your posterity, depends upon it. The latter might possibly render *you personally* the more happy, (though even this is doubtful,) while the latter is to affect all your posterity. But if you determine on marrying a companion who is not capable of transmitting healthy bodies, strong intellects, or high moral feelings to your offspring, you should then not *become* parents; for you have no right to entail physical diseases or moral blemishes upon posterity. You are not obliged to become parents; but if you do, it is your imperious *duty* to render your offspring happy. You have no *right* to render them miserable, as sickly bodies, or bad moral predispositions certainly will render them, any more than you have a right to burn off their hands, or mutilate their bodies, or cut off their feet or head, after they are born. If parents have no right to inflict pain upon their children *after* they are born, they certainly have no right to put them into a condition before birth which will cause them to suffer through life. And if parents are under a moral obligation to their children to do all in their power for their physical and moral welfare—if he "that provideth not for his own household is worse than an infidel," how imperious, how overwhelming the duty of parents to exert all those parental influences put into their hands, to render their children healthy, handsome, intellectual and moral. Are not the moral duties and relations of parents to their children as imperious and binding *before* birth as *after?* Are they not evidently as much *more* so as their influence over their destinies is more powerful before than after? Strange that parents should think so much of their duties to their children *after* they have left their mother's arms, but think so little of duties vastly more important,

because so much more intimately connected with their virtue and well being.

Much stress is laid on *early* impressions, because they are regarded as so much more deep and lasting than subsequent ones. True. All right. But apply this same rule to the impressions made before birth. Let us state the problem "by the rule of three." If parents owe an immense sum of moral duty to their children during infancy and childhood, because impressions then made upon their minds are so durable and efficacious, how much *greater* that duty to these same children before birth, because the impressions then made are necessarily inwrought with their very nature, and make up their *constitutional* predispositions? And is it not passing strange that parents have strained at this gnat of their duty, but swallowed that *camel whole*, without once knowing that they owed their unborn *any* duty?

And if parents owe this duty to their children, both before birth as well as after, does not that duty extend still *further* back, and embrace the CHOICE of a *joint* partner. That great and highly beneficial influences can be exerted upon children by parents, by keeping themselves in a proper physiological condition, will hereafter be seen in a chapter on the differences in the children of the same parents, these differences tallying exactly with the changes that occurred to the parents during the increase of their families; but even these influences, however great and beneficial, are far inferior to those that may be exerted by *making the proper* CHOICE of a joint parent. This is the foundation of the whole subject—the *root* of the whole matter. The condition of the parents while *becoming* parents, may be the trunk, and educational influences the branches, of the tree of life, while the constitutional faculties and the conduct and feelings of mankind are the fruit; but as the nature of the *root* nor only governs the nature of the tree, but also determines the character and qualities of its fruit, so the *constitutional* qualities of the parents lie at the *bottom* of this whole matter, and are the *primary* causes of the talents and dispositions of children. "Make the *tree* good, and then will the fruit be good also." First choose a companion having a high moral, strong intel-

lectual, and powerful physical organization, and your children will inherit them.

One of the best indications of the qualities of a man or woman as a parent, is the qualities of *his* or *her* parents and grandparents. The maxim, "Like mother, like daughter," though not infallible, will seldom mislead you. But candidates for matrimony never once think of inquiring into the *parental* qualities of their future partner in parentage as well as in love, though they do think of inquiring whether they are to inherit a paltry *patrimony*. If a young lady inherit qualities as a parent of the highest order, but no dollars and cents, a hundred others that have a paltry patrimony, if it be even but a hundred dollars, though utterly unfit to become a parent, or even a wife, are preferred before her. A young woman, one or both of whose parents are consumptive, or scrofulous, or miserly, or ugly tempered, will be taken just as quick, (no quicker, for no attention whatever is paid to this point,) as one from a stock that live to the age of a hundred, and are noted for their talents and their virtues. Strange, but no more strange than true!

Shall parents be deemed worthy to enjoy the blessings of a parent, unless they apply the same principles of parentage that they now apply to the improvement of stock, to a far higher and nobler purpose? Certainly not; nor *will* they enjoy them, unless, perchance, they *stumble* on them. Shall the pedigree of a horse be required to be traced back for fifty generations, through as many sires remarkable for beauty, or for strength, or for speed, before you will allow him to sire a farm horse, and will you make no inquiries about the lineage of a *bosom companion*, and the prospective father or mother of your own children? This is penny wise and pound foolish, with a vengeance. It is wisdom in temporal matters, but it is the most consummate folly in matters of eternal moment. When will men learn wisdom? When learn to live? When appreciate and fulfil their destiny? When will ministers of our holy religion, and the reputed intellectual as well as moral leaders of mankind, preach *parental duty* and hereditary descent, along with original sin? Not till sectarianism relaxes its all powerful grasp, and allows

them to think untramelled, and to speak unawed. They will be the very last to preach the doctrine of the parental relations and obligations, whereas they should be the very first. I put it to the community, I put it to them direct, both as individuals and as collective bodies, what doctrines and duties they now preach are more important or useful than this very doctrine now advocated? "Oh but," say they, "*our* mission is *Christ crucified*, and that *only*." Then *confine* yourselves to that "*only*," and do not *pretend* to be the *intellectual* leaders of mankind. I would that clergymen were not *considered* more than they *are*—namely, *mere ministers of the gospel*, or rather of the *sects*, and not literary savans. The people look to them to do most of their thinking, whereas they "are ministers of the gospel (of sects) only," and obliged to think in the traces, and to be hampered with theological schools and theological dogmas. If they would but preach the doctrines and facts of HEREDITARY DESCENT, or the duties owed by PARENTS AS PARENTS to their descendants, and instruct parents and young people in the discharge of these duties, as well as urge them home, with all the soundness and solemnity of the subject itself, and of their sacerdotal office, (and surely none of the duties they preach are more important in themselves, or more momentous in their consequences,) they would at least *add* greatly to their usefulness. The people look to them for instructions as to their duty, and as to their *whole* duty; and as this is never once *mentioned*, they of course infer that it does not come within the range of their moral obligations. If they know not the facts of this subject, let them learn; but if they do know the importance of the momentous moral duties owed by parents, as parents, to their children, though they have placed themselves as "watchmen on the walls of Zion," yet they are "dumb dogs" that do not bark, and should resign their sacred commission.

Oh! if clergymen would but study and preach this doctrine of the parental influences, and instruct parents and young people in relation to this solemn moral duty, they would then wield their tremendous influence with equal and most delightful effect, and set a moral reformation

on foot, would soon remodel society, and almost banish crime and vice.

I repeat it; the duty which parents owe, as parents, to their children, is a *moral* duty, is one of the *highest* moral duties man owes to his fellow man, and even to his God; for how can we love the Lord our God with all our heart, and with all our mind, and with all our strength, while we are blasting the images of God with a blighting curse, which will torment them with physical suffering through life, or imprint moral blemishes on their natures which are almost certain to become hideous moral deformities to abide upon them forever? How can we love our neighbor as ourselves, (and in the sense of the word here meant, surely children are our *nearest* neighbors,) when we curse them as effectually as if we beat out their brains, or made them drunkards or debauchees? These parental duties, then, being imperious *moral* duties, and of the highest grade, why should they not be *preached!* Can clergymen do their whole duty and *not* preach them? But, alas! they will not. They will probably be the very last, even to admit them, much less to preach them.

Then who *will!* Who stand up for God and humanity in this war with evil *at its root!* Doctors should, but will not. Their business is to *cure* diseases, not to forestall them—to dose out pounds of cures (kills) instead of ounces of prevention by sowing correct physiological seed in the department over which they preside.

And as to lawyers, they are too busy taking pay for telling lies, and scrambling over one another and their fellow men, to give subjects like these, so totally foreign to their calling, a moment's attention. Merchants are too busy turning coppers, and the rich, in playing the fool—young women in catching husbands, and married women in cooking dinner and tending babies, to hear my voice.

But there is a small, a select band, Gideon's chosen few, culled out by test after test, who will blow the trumpet of reform with one hand, and distribute information with the other. To such, I commend this work. Take it; circulate it; urge it upon every parent, upon every young man and

young woman, especially upon those unmarried women who are on the *qui vivi* to catch a beau or to secure a husband. Let young women be remonstrated with, and persuaded to learn their duties as mothers, before they *dare* cast the first look of love, or even deck their persons so as to appear attractive. Give this work to the four winds. A better service cannot be rendered to mankind, than extending its circulation. Let it be the boon companion of every parent, and of all who contemplate marriage. Let other and abler works be prepared, and circulated throughout christendom. Let the whole human race, from Behring's straits to Cape Horn, and

> "From Greenland's icy mountain,
> To India's coral strand,"

be roused to the importance of learning and obeying those laws which govern the transmission of physical, intellectual, and moral qualities from parents to their descendants, down to the remotest generations. Then shall the garden of Eden cover the whole earth, and render holy and happy all the nations and individuals that inhabit it.

But having thus far dwelt quite long enough, perhaps too long, upon the *outskirts* and *importance* of our subject, let us proceed directly to an examination of the *subject itself*—to *hereditary facts*, and the laws that govern them.

In prosecuting this subject, let us first examine mankind in masses, and then by families, and see whether various forms of the body and face, various diseases, as consumption, scrofula, the gout, &c., various mental qualities, as insanity, appetite, anger, kindness, poetry, a talent for mathematics, or reasoning, or writing, or speaking, &c., &c., are or are not hereditary—do or do not descend from parents to children through successive generations, as far as they can be traced, and thus learn first our parental duties, and secondly the conditions requisite for becoming parents, and the means of perfecting offspring.

CHAPTER II.

THE CHARACTERISTICS OF RACES, MASSES, AND NATIONS, IN PART HEREDITARY.

SECTION I.

THE COLORED RACE.

"And their brethren, among all the families of Issachar, were valiant men of mi

THAT man is now what he was in the beginning, and l been ever since, as far as both his physical form and organization are concerned—that he had from the first, hands, feet, eyes, mouth, lungs, bones, and muscles, and the same number and general form of each just as he now has—that he had the same propensities and moral faculties then that he now has, the same power of reason, the same primary sentiments of justice, of kindness, and of worship, the same appetite for food, the same domestic feelings, the primary faculties of resistance, fear, love of money, love of power, and passion for glory, the same fundamental powers of observation, recollection of shape, of places, of events, of colors, &c.—will not probably be questioned by any one other than a mere hypothetical theorizer. As far back as we have any history of him, whether sacred or profane, his constitutional and *original* qualities have been what they now are. Slight changes, induced by climate and circumstances, appear in different races and ages, but at heart, all appear to have been the same. And the fact is most singular, that even now, among the different races, and nations, and tribes of men, notwithstanding all the changes to which for ages they may have been subjected—that different forms of government, and opposite modes of education, and circumstances every way conflicting, have, from time immemorial, exerted their utmost power to effect a radical change—yet the *oneness* of our race is most apparent. The avenues to the human heart are the same in all. All nations and races bow subdued at the shrine of beauty; all yield to the power of love; all love their children; all eat; all scramble after property; all have a religion

Races differ. The African race. A fact.

of some kind; all feed and shelter the benighted stranger; all have ideas to express, and express them, and that by languages, the *frame-work* and *fundamental elements* of which are alike; all sleep; all decorate themselves; all are subdued by kindness, and angered by abuse; so much so, that he who has learned human nature once, need not learn it again.

Yet, though the *fundamentals* of our race are the same in all portions of the earth, different races and nations evince lesser *differences* in propensity and intellect, and even in the color of their hair, skin, &c. Though all have muscles, brains, &c., yet the *texture* of some races is fine, of others coarse. And there are differences in the *tone* and *character* of different races. The colored race is characterized quite as much by the tone of their feelings, the peculiarities of their intellects and expressions, as by the color of their skin. Their movements, their mode of walking, their tones and laugh, are as different from those of white men, as are their noses, or eyes, or lips. So of other races. The Indian has an Indian character born in him, and lying back of all educational influences; and so of other races, and of nations.

But more particularly. The *color* of the colored race is certainly congenital. It is *born in them*, and forms a *part* of them. All climes, all ages, bear the mark. Education cannot reach it, for it is *hereditary*, and caused solely by *parental* influences.

A fact bearing on this point. Two white parents in New Jersey, were very much astonished to find in their child unequivocal marks of the African race and blood. It had the flat nose, thick lips, curly hair, and dark skin, of a mulatto, so unequivocal, that strong suspicions were entertained of the mother's unfaithfulness. The father was thrown into a state of mind bordering on derangement, and suffered beyond endurance, first by suspicions of the incontinency of a wife whom he loved most dearly, and on whom he doted; and secondly, by the reproaches of his neighbors. His wife protested her innocence in terms so strong and solemn, that he was finally led to believe in her integrity. Still, no explanation of the phenomenon appeared. At length he sailed for France, and visited a town on its frontiers where her family

had resided for several generations, and found, to his joy, that his wife's *great grandfather* was an African. And yet no traces of the colored race had appeared between this child's great grandfather, and this great great grandson, of the fifth generation. This shows that the *physical* characteristics of the race still remained, and though they run under ground for five generations, yet that they at length come to the surface.

In all mulattoes, the physical characteristics of the colored race appear visible, but become less and still less so in proportion as the *parentage* is less and less colored. Hence, by looking at a mulatto, a pretty accurate estimate can be formed of the proportions of his parentage. And I am prepared, from extensive observation, to add, that the *phrenological developments* of mulattoes approach more and more towards the European type of head, in proportion to the amount of European blood that flows in their veins.

That there is a European head and an African head, as well as an Indian head and a Tartar head, is evident to any one who will take the trouble to learn the location and functions of organs. The African head is longer from the root of the nose to both Philoprogenitiveness and to Self-Esteem, than the European, longer and higher in the crown, but not as wide. And this is the case with the heads of colored *children*, as well as with those of colored adults. In harmony with this greater development of Self-Esteem and Approbativeness in them than in the Caucasian race, they are proverbially polite and urbane, and hence make excellent waiters; are fond of ornament and show; love to swell, and are noted for feeling large and swaggering. In harmony with their greater development of Philoprogenitiveness, they make our best nurses, as far as fondness and patience with children are concerned, and evince a most passionate attachment to their children, and the strongest attachment to friends. Acquisitiveness, Secretiveness, and Cautiousness are also generally large; Language and the Perceptive Faculties strong, and Causality less.*

* It is but due to the race here to observe, that the intellectual organs of colored children are much better than those of colored adults, and very

I repeat, then, not only have the different races different heads in their general outlines, but the more of the negro parentage a mulatto has, the more will his general type of head partake of that of the race, and *vice versa*. Taken in the gross, Creoles have generally better heads than those of pure African blood, but not as good as Caucasians.

Another hereditary difference between the Caucasian and the African races, is this:—Every Caucasian who has no colored blood in him, will have a division in the gristle at the end of the nose, showing a partition of that gristle, or a hollow to the touch, at the end of the nose; but every one who has the least African blood in him, will have no separation, the gristle showing no division between its two sides. This is, of course, hereditary.

Another hereditary difference will be found in their muscles being inserted at points of the bones different from the insertion of the muscles of the Caucasian race; and this causes that peculiarity in their gait, motions, &c., alluded to above.

But still more. Though colored people love music, yet the *character* of their songs is peculiar, so that a practised ear can discriminate between an African tune and other tunes. They love their friends, but this love has a tone in it differing from that of Caucasians. So they talk, and talk much, but they construct their sentences in a manner differing from our own, and also employ a different class of words. In short, they seem to have a cast of mind and tone of feeling, including intonations and gesticulations, differing materially from our own race. The fact is, there is an organization and a texture, both physical and phrenological, peculiar to the race, and which *characterizes* that race in all its ramifications and crosses, and which owes its cause to *parentage*, and descends from sire to son, from generation to generation, and which will last as long as the race lasts.

little if any inferior to those of the whites, but that their inferior Causality is doubtless owing, in part, to its want of culture. Still, the characteristics of a colored child's forehead, are prodigious Language, Individuality, and Eventuality, full Comparison, and less Causality, relatively, than is generally found in the children of Caucasian parents.

Their independence. Their eloquence.

SECTION II.

THE INDIAN RACE.

"Lo the untutored Indian,
Sees God in clouds, and hears him in the wind."

THE Indian race, also, has its hereditary peculiarities, both physical and mental. Its copper color, its high cheek bones, wide mouth, straight black hair, prominent bones, and sunken eye, while they characterize the race, also descend from parents to children, both in the Indian race when unmixed, and also in all its crosses. And not only are these and other physical peculiarities unquestionably hereditary, *caused by parentage*, but the straight coarse hair of the Indian does not contrast with the always curly hair of the African, more strikingly than does the free, independent *spirit* of the one, contrast with the easily subdued spirit of the other. Make a slave of an Indian! Who ever heard of such a thing? If it were at all possible to subdue them, think you that Caucasian cupidity would not long ago have done so, and chased them with the lasso through their native forests, as they now chase the cattle and horses of South America? But the love of freedom, and the fierce spirit that dies sooner than submit to servitude, are *born in* the American race, as is also gratitude for favors, and revenge for wrongs. Take the young papoose from its mother at its birth, and let him never be cognizant of the Indian feelings and character, except such as parentage implants in his nature, and think you he would be any thing but an Indian. I grant that education may gradually modify these qualities, but they will be Indian *in the grain, dyed in the wool*, and Indian forever.

The Indian is always eloquent, but he is not forgiving. He is fond of the chase, but he is not fond of philosophy. He observes the stars, and predicts the weather, but he will not confine himself to books; and though you "beat him in a mortar with a pestle," yet he is an Indian still.

By civilizing and educating Indian parents, you will without doubt be able to make additional improvements in the children, and, in a series of generations, to civilize and adorn

the race, but his still predominant Destructiveness will render him revengeful and vindictive, his powerful Secretiveness and Cautiousness, crafty and cunning, and his great Perceptive organs, knowing and intelligent.

I have seen the heads of many papooses, but I never saw one which did not have the leading developments of the Indian. I never saw an Indian head on a negro or on a Caucasian body, and I never saw an Indian body with a Caucasian head. A very few papooses have Causality somewhat prominent, as will be seen by a cast of Keokuk's son, and by the skulls of two Sioux children, about eight years old, in my collection, yet the whole contour of these heads is Indian. I never saw a papoose in which Cautiousness, Secretiveness, and Destructiveness were not predominant, the whole basillar region large, and the head low and flat, which shows that Indian qualities are *hereditary*, because found in children too young to be the result of *education*. If *education* formed the Indian character, the heads of papooses would nearly resemble those of other races, and continue to become more and more Indian in their developments, the older they grow, and the longer their Indian education continued to mould their characters. But, as Indian *children* have Indian heads, and heads as essentially Indian, and about as strongly marked with the Indian characteristics, as adult Indians, and before education has had time to mould them very much, the inference is that a considerable *portion*, at least, of this Indian head and character, is *hereditary*.

SECTION III.

THE JEWS.

"And Abraham was very rich in cattle, in silver, and in gold."—GEN. xiii. 2.

BUT let us narrow down our observation still more, and take up the descent of qualities as regards *nations*. And one of our best fields of inquiry will be the Jewish nation, first because they have kept themselves distinct as a nation from

time immemorial, and not allowed themselves to intermarry with "the Gentiles;" and partly because their characteristics are probably more strikingly marked than those of any other nation. They are remarkable first for their love of money; secondly, for their devotion to their religion; and thirdly, for their general intelligence. Whoever saw a Jew who was not most intent on the acquisition of property, and up to all sorts of devices in order to acquire it—a real Shylock, making money his idol, and succeeding beyond measure in accumulating wealth? How rarely do Jews forsake the religion of their fathers, or fail to observe the passover, or eat the flesh of swine? And how universally do they evince shrewdness and talent, at least in acquiring property? And are not our best historians and oriental scholars, Jews?

What, then, were the *original* characteristics of the founders of this nation? Had they, or had they not, those qualities which now so eminently characterize their descendants? And to settle these points, let us quote from the Bible—"And Abram took Sarai his wife, and Lot, his brother's son, and *all their substance* which they had gathered," thus implying that they had gathered considerable, and were unwilling to leave *any* thing behind, though they were going from Egypt to Canaan. Again—"And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together."—"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them." This conflict was undertaken, first, for his kinsman, (and the Jews to this day show the same partiality to their kinsmen that Abraham did to Lot,) and secondly, to restore his *goods*. "And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And the servant brought forth jewels of silver, and jewels of gold, and raiment."

Isaac, also, evinced the same love of riches, and was equally successful in the accumulation of wealth. "And Isaac waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants." The blessing which Isaac pronounced on Jacob, is also in point. "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." In blessing Esau, he again mentions the fatness of the earth.

Laban, a descendant from Abraham's brother, also showed the same acquisitive spirit in making Jacob serve him seven years in order to obtain Rachel, his cousin, for a wife, and then deceiving him by giving him Leah, and afterwards requiring seven years more of service in order to obtain the object of his love. Laban's bantering Jacob to stay longer, and Jacob's shrewdness and acquisitiveness, if not yankee cunning, in making the kind of bargains that he did, namely, for all the speckled, ring-streaked, and spotted, and his pealing the rods and laying them in the gutters where the cattle went to drink, so that the great body of the young cattle and sheep might be speckled, (see Gen. xxx. 27—43,) are directly in point. "And Jacob increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses."

Not only did Laban's sons show the same acquisitive spirit in envying Jacob, but Rachel also indulged it in conjunction with veneration, a quality soon to be mentioned, in *stealing* the gods of her own father.*

Joseph's laying up the corn of Egypt in such vast quantities, was but another and most beneficial exercise of this same faculty; and then again his buying in all the gold and silver, all the cattle and effects, and even the lands and lives of the Egyptians, for the crown of Egypt, shows the same faculty; and so did also his putting his kinsmen in the *fattest* of the land of Egypt, and the rapid increase of the Israelites in numbers and cattle while in Egypt.

* What an idea that, of *stealing* a *god*, and even from a father, and then lying to hide it!

The manner in which the children of Israel left Egypt, their taking with them the whole of their substance, even "very much cattle," and then their *borrowing* all they could of the Egyptians, even so as to *spoil* them, (Ex. xii.,) shows that they were not a whit behind their predecessors in the matter of getting property, especially gold, silver, and jewelry, which seem especially to have been the idol of this people from Abraham to the present day.

The children of Reuben and the children of Gad's having "very much cattle;"* the saving of all the "silver, and gold, and vessels of brass and iron," and making them public property, by putting them "into the treasury of the house of the Lord."† Achan's coveting and taking a "goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight;"‡ the children of Israel's taking "the cattle and the spoils of Ai a prey unto themselves"§ and doing the same by thirty-one other kingdoms and cities, namely, killing all the inhabitants, but pillaging all the metals, goods, and cattle they contained:‖ Moses pursuing the same course with the kings destroyed on the west of Jordan, the immense treasures given by David and the elders of Israel, to build and furnish the temple of Solomon, namely, seventeen thousand talents of silver, and eight thousand talents and ten thousand drachms of gold, and one hundred thousand talents of iron, the immense riches lavished on that magnificent edifice, altogether eclipsing every building of modern times—all these, and many other incidents recorded in scripture, evince a most extraordinary desire and capacity to acquire and hoard up property, especially gold, silver, jewelry, precious stones, and cattle. In short did ever any other nation, ancient or modern, possess acquisitiveness in any thing like the degree in which the Bible represents the Jews to have possessed it all the way along down from Abram and his nephew, through every part of their history, even down to the present time! Shakspeare's well known description of Shylock, is in perfect keeping with

* Num. xxxii. 1. † Josh. vi. 24. ‡ Jos. vii. 21. § Jos. viii. 27.
‖ Josh. xi. and xii.

The Rothschilds. Girard. Cohen. Morse. Chatham street.

the Jewish character, both as it was then, and is now. Who are the richest men of the old world? The Rothschilds; and they are Jews. Who was Stephen Girard, at his death the richest man in America? A Jew. Who are now the richest men in Baltimore? Probably Cohen & Co., who are Jews. Mr. Morse, now living in Philadelphia, who began life a street pedlar of thread, needles, toys, trinkets, &c., and is now worth several millions, is also a Jew; and his head at Acquisitiveness is the broadest, I think, that I ever saw. One of the missionaries, several years ago, writes that in passing through the Jewish part of one of the eastern cities, he was beset, entreated, and actually compelled to purchase of them; and a man now can hardly go through Chatham street, New York city, which is occupied almost exclusively by Jews, without being taken by the arm and half coaxed, half pushed into a store, to make a purchase; or if he stops at one of their mock auction stores, and bids ten cents on a knife, it is knocked off to him, and he asked to go into the back room, where he finds a thousand items or more struck off to him, and a hundred dollars required of him, and he threatened till he pays all he has. Probably a hundred gouge-games are practised per day, upon an average, in Chatham street alone. Then look at their pawn-broker's frauds, their usury, and every sort of device resorted to for making money, and say if they are not the worthy sons of rich Abraham, and the crafty Jacob? And what is most singular, the very *kinds* of property which Abraham, Isaac, and Jacob loved and acquired, namely, gold, silver, precious stones, and flocks, the Jews of this day love and acquire, except that instead of sheep, they deal in *woollens*. Jewelry, which doubtless took its name from the fact that it was made and sold mostly by Jews, is to modern Jews, what gold, silver, and costly stones were to the Israelites of old. Who can look upon these coincidences, and not be compelled to say, not only that certain qualities are hereditary, but also that they descend from parents to children for thousands of generations, in direct and continual succession? That education has some influence in effecting this result, I do not doubt; but the closing remarks

of the last chapter will apply here as well as there, and to all other cases in which this objection is raised.

The mechanical ingenuity of the ancient Jews, especially as seen in building the temple and carving its vessels, is in fine keeping with the mechanical ingenuity of modern Jews. I have seen as remarkable developments of Constructiveness in Jews, as I ever saw in any head, accompanied with a proportionate development of this faculty.

The Inhabitiveness of the Jews, both ancient and modern, is also worthy of a passing remark. Abraham's buying a burying place to bury Sarah his wife, and his directing his sons to bury him there also; the burying of Isaac, Rebecca and Leah there; Jacob's directing that he be buried in the same family tomb, even though he died in Egypt; and Joseph's charge to have his bones buried in the same place,—is in beautiful keeping with the extraordinary love of the Jews, throughout their whole history, of their native land. How often is the promised land referred to! How piteous the lamentations of the Jewish captives for the land of Israel—"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion!" How, above all price, did the Jews value Jerusalem, their temple, and the land of Canaan! And even to this day, the eye of every descendant of that outcast nation is turned towards Jerusalem, with the expectation that they, as their descendants, will yet inhabit the promised land. In other words, the whole nation have evinced great Inhabitiveness: and I have never yet seen a Jew in whom this organ was not very large.*

The parcelling out of the land of Israel to each tribe, and giving to each family its particular share, with the "law in Israel" that it should *remain* in that tribe and family forever, under all contingences, is also in point.

The desire of the Jews to have an issue, is worthy also of remark, in Abraham and Sarah, in the daughters of Lot, in Isaac and Rebecca, in Jacob and Rachel, and in all the race; as is also the barrenness of Sarah, Rebecca, and Rachel, at

* This trait is remarkably strong in the Indians, and may possibly throw some light on the identity of the two races.

least till they were old—all from the same stock, or from Abraham's father. They also insisted on marrying none but their own kin. Gen. xxiv. 4.

The hospitality of Abraham, Isaac, and Jacob, was remarkable. Gen. xviii. 1—8. See also Gen. xix. 1—3, Lot's entertaining the angels. See Gen. xxiv. 15—33, where Rebecca watered the camels of Abraham's servant, and Laban's hospitality, both to Abraham's servant, and to Jacob; the hospitality of the old man mentioned in Judges xix., all show how sacred they regarded this matter. They seem to have had no taverns, but to have entertained one another. Whether modern Jews evince this quality, is left for those who know them to judge.

Equally remarkable, also, were all the Jewish progenitors, for their worship of God and religious faith. It is said of Abraham, "and there he builded an altar unto the Lord, and called upon the name of the Lord," wherever he took up his residence. Indeed, to have an altar, was as indispensable as to have a tent. It is said of him, "And he believed in the Lord, and he counted it to him for righteousness." See Gen. xv. 6, and indeed the whole of the fifteenth chapter. The seventeenth chapter contains an account of his scrupulous observance of circumcision. See also Abraham's prayer for Sodom in the eighteenth chapter, and his offering up his son Isaac in the twenty-second chapter.

Isaac also inherited, or at least possessed, the devout spirit of Abraham. See Gen. xxvi. 25. Jacob also evinced the same spirit. See Gen. xxviii. 16—22. See also Jacob's wrestling with the angel, Gen. xxxii., and his building altars in Bethel and wherever he went. See Gen. xxxv. 1—5, and the whole of the chapter.

Joseph's piety was equally conspicuous, as was that of Moses and Aaron, and of the whole Jewish nation, modern as well as ancient, in their sacrifices, their ablutions, observances, &c., &c., and even now, the Jews keep the passover as strictly as ever, and adhere to their religion with as much tenacity as to their gold. Veneration is usually large in the heads of Jews.

Abraham evinced much cunning and large Secretiveness, a quality strikingly manifested in the Jews at the present day, especially in their underhanded measures to acquire property. Gen. xii. 11—15, 18 and 19.

The same cunning was shown by Rebecca in getting Isaac to bless her favorite Jacob instead of Esau, and by Jacob in buying Esau's birthright by taking advantage of his hunger. Isaac, like Abraham, also pretended that his wife was his sister. See Gen. xxiv. 7. See also the cunning of Rebecca in getting Isaac to send Jacob away to her brother, under pretence of his getting him a wife, whereas she only wanted to place him beyond the power of Esau, who had threatened to kill him. See Gen. xxvii. 41—46.

Laban, also, another of this deceitful race, after solemnly promising Rachel to Jacob for a wife, deceived him. See Gen. xxix. 22—26. Rachel likewise evinced the same quality, not only in *stealing* the gods of her own father, but also in hiding them under her, and then pretending that it was difficult for her to rise, because she was not well. The Jews certainly come honestly by their instinctive talent for deceiving. Gen. xxxi. 30. Jacob also showed considerable secretiveness, and feigned submission, when he met Esau on his return. Hence, what could he expect, but that the same game of deception would be played on him, that was played by his sons in their selling Joseph, and then dipping his coat in blood and sending it to their father. All along down, sacred and profane history ascribe this quality to the Jews.

The destructive propensity of the Jews might also be traced even more conspicuously from Abraham, who put five kings and all their armies to the sword at once, through Simeon and Levi, who so fiercely revenged the outrage upon their sister Dinah, and all the battles of the Israelites, in which tens of thousands, and sometimes hundreds of thousands, fell in a day; including David, a man of war and blood from his youth, to the most horrible manifestation of this passion at the final taking of Jerusalem. (See Josephus.) This *organ* is prodigious in the Jews of the present day, and is well described in Shakspeare's delineation of Shylock, who was bent on taking out the *heart* of his mortal enemy.

Jewish physiognomy. The Chinese. The casts of eastern nations.

It is perhaps worthy of remark, that the Jews all have a *national physiognomy*, by which every Jew may be recognized as a Jew at the first glance. (See the article on the Jews, and the accompanying drawing, in the Phrenological Journal, Vol. V., No. 7.) This form and expression of face, is of course hereditary. Much might be said of the descent of superior talents, wonderfully retentive memories, and excellent literary taste, of the Jews. But enough, at least for the present.

SECTION IV.

NATIONS AND MASSES, GENERALLY.

The Chinese are noted for their sameness, both of character and head. To a phrenologist, it would seem as if all their heads were cast in the same mould, so nearly do they resemble each other. The only perceptible difference, is to be found in those of different occupations. But, as father and son, from generation to generation, follow the occupation of their forefathers, the *principle* of the descent of qualities, is still sustained. No field of inquiry would delight me more, than the examination of the heads of the various *casts* in eastern nations; in order to determine, first, whether each cast had its own particular form of head, of which there is no doubt; and whether the children, and even infants, of these casts, have the heads of the cast. And if my life be spared, I intend yet to make them. Will not phrenologists embrace every opportunity of prosecuting these inquiries? Will not that able and truly excellent phrenologist, Cubi i Soler, our correspondent in Spain, prosecute these inquiries still further, and send them to the Journal for publication? Will not our friend Garrison, of the West Indies, pursue this subject in regard to the creoles of those islands.

What the phrenological developments of the Chinese are, may be learned from Vol. IV. of the Journal, in the series of articles headed "The Chinese." But they are introduced here more to serve as the basis of the inference, that where

education remains, as theirs has, unchanged, for ages, it exerts its moulding influence on the parents, to bring them up to a uniform standard; and this operates to keep the race uniform through a succession of ages. Exactly how much is to be attributed to education, and how much to parentage, it may be difficult to say, but the proposition is self-evident, that *both* exert an influence.

The Anglo-American head affords a striking contrast to this uniformity of the Chinese. Though the primitive stock is English, yet the American head differs materially from the English; and the heads of different states and sections differ. Blindfold me, and submit one hundred heads from the several states, and if I sometimes miss as to the state, yet I will seldom mistake a southerner for a yankee, a Virginian for a Vermonter, a Missourian for a New Yorker, or a Pennsylvanian for a Marylander. Of course I refer to *natives* of the several states, whose ancestors were also natives. The children of southerners also differ from those of northerners. Their organs are more on *extremes*, the large organs larger, and the small organs smaller; Cautionsness and Approbativeness, when large, are usually *very* large; and so of Benevolence, Destructiveness and Friendship.

The difference in the development of Hope between John Bull and Uncle Sam, is very striking. Crossing the British lines, makes a difference of fifty per cent in this organ, it being the greatest on the south side. The explanation is doubtless this. Hope is more highly stimulated in this country than in that. Thus the organ grows a little in each parent, and the law of parentage *retains* or propagates this growth. The next generation adds a little more to its size by cultivation, and parentage retains it all, and hands it down to the third, to be again augmented and perpetuated. In fact this law is the true secret of the progress of both nations and the race. That our race, on the whole, has improved and is improving, in morals and intelligence, is evident to every careful observer. The moral sentiments are exerting a far greater influence over mankind now, than for ages past; and it is devoutly to be hoped that future ages will witness still greater improvements. And this is the key and cause.

The reforming influences now abroad, will cause the moral and intellectual organs of parents to grow, and this will secure an additional development in children, and this will gradually improve the race.

I would not make education every thing, as Burritt and the old metaphysicians do; neither would I make parentage every thing. But let both be united—education to bring up defective organs, and then parentage to perpetuate this increase for another addition. The joint action of the two in improving races, and nations, and families, may well be compared to a pump. Education raises the valuable water as far as one generation—as one stroke—can bring it, the valve (parentage) then closes upon it and holds it. Education then carries it up one peg higher, and parentage again holds it there, and perpetuates it to be improved in generation after generation. Nor is man any where near the top of this scale of human improvement. He is scarcely above the zero of the thermometer, and on a scale that can hardly be said to have a limit. And if this treatise contribute to the accomplishment of this great end—the ultimate improvement of mankind, the great object of its author will be answered.—But to return.

The heads of the Danes are quite in keeping with the English head generally. The French head is plainly discernible from the English, even in childhood. The German head is also unique, presenting large Conscientiousness, Causality, and Acquisitiveness. The Welch head always runs far out and back in the region of the crown, which gives love of liberty; and it was this which made them forsake their native vales, and flee to the Welch mountains, in order to enjoy that liberty. And their hair is always very fine, and their skin delicate. The dark skin, eyes, and hair of a portion of the Caucasian race, namely, the French, Spanish, Portuguese, &c., is entirely hereditary, and is always found in the descendants of those nations. But the color of the eyes, hair, &c., of the English nation, varies exceedingly, and because the original stock of the nation is composed, partly of Danes, partly of Normans, partly of Romans, and partly of the original stock of the British Islands.

CHAPTER III.

PHYSICAL QUALITIES HEREDITARY.

SECTION I.

FORMS OF BODY AND FACE, AND THE EXPRESSIONS OF COUNTENANCE, HEREDITARY.

Who does the child LOOK like?

THE hieroglyphics and likenesses handed down to us from past ages, show that as to the present general forms of the body and face of man, he is what he always has been—having the same upright posture, the same general aspect and mein, the same position and *general* appearance of the nose, eyes, cheeks, mouth, chin, hair, body, arms, feet, and the same general physiognomy, &c. &c. *Nations* also have a peculiarity in the forms of their bodies, and in the expressions of their countenance, by which those descended from them can generally be designated. The African has a general form and physiognomy by which he may be recognized as certainly and as readily as by the color of the skin. So of the Indian; so of the Chinese; so of the Hindoo; so of each race and of most nations.

Again; nations that are unmixed, have a *uniform* color of hair, skin, and eyes, and a sameness of countenance, as is seen in the Chinese, the French, Italian, &c. Who ever saw a Spaniard with red hair or blue eyes, or with any thing but dark hair or eyes? But the English have the red hair so common to the Danes who overran England and partly populated her, the dark eyes and hair of the Norman race, and every variety of color derived from their compounds, and probably from other sources. The variety in the English countenance—some having the bold, prominent, striking physiognomy of the Romans, some the stern, rough features of the Scotch, and others other features strikingly analogous to the physiognomy of other nations known to have intermingled with them—is doubtless owing to the action of similar causes.

Family likenesses. The Rogers family red haired. Webster.

But to come down to families. What is more common than to hear the remark—"This child looks like its father or its aunt, or takes after its mother, or uncle, or one of its grand parents." The fact that there are family likenesses, family physiognomies, family forms of body and head, will not be disputed by any close observer of parents and children. Especially will every *woman* recognize the truth of the remark that children *always* resemble one or the other of their parents, uncles, aunts, cousins, or grand parents, for woman notices these resemblances, and is forever talking about them. Let the portraits of grand parents, and great grand parents be placed at the head of those of their descendants for several generations, and the resemblance of all the latter to one or other of the ancestors, will be manifest. If one ancestor have red hair, red hair will break out every now and then in every generation, and be more and more common in proportion to the strength of that ancestor's constitution. John Rogers, the martyr, who had "nine small children and one at the breast," had red hair, as will be seen in the painting of him now in Cambridge, Mass., and nearly all the Rogerses in this country, most of whom are his descendants, have red or light hair also, or whiskers, and the sanguine temperament. He evidently had a powerful constitution, and it is remarkable that the great majority of his descendants should inherit his red hair and sanguine temperament, the races into which they have intermarried, having exerted a much less influence on the color of the hair of his descendants than he has done. Let the reader observe, first, the number of red or light haired or whiskered Rogerses in the community, and secondly, the religious zeal or even the religious spirit of those bearing this name. A lineal descendant of John Rogers now lives in Boston, and has red hair.

So if some conspicuous ancestor have a prominent or a Roman nose, or a projecting chin or full or sunken cheeks, or a sunken eye, or a heavy eyebrow, or a high or a retreating forehead, or a long neck, or large or small ears, more or less of his descendants will have the same. Take the eyebrow of Daniel Webster. Noah Webster, the author, had a tuft of long, thick, coarse eyebrows, strikingly analogous to

those of Daniel Webster. Prof. Hale, a cousin of Daniel Webster, has a similar tuft, and so has a sixteenth cousin now living in Philadelphia, as well as that same general cast and expression of face and forehead, which so pre-eminently characterize Daniel Webster. But to multiply words on this point is certainly not necessary, for the observation of every one having tolerable individuality, is certainly with me. And every close observer of this point, will be struck with the wonderful minuteness of this transfer, as though both father and son and grand son, were daguerreotype likenesses struck from the same original at different times.

But farther. The *forms of body* in parents, are also transmitted. If the ancestor be lean and gaunt, the descendants will be so also. If the ancestor be thick set, round shouldered, and plump in person, the descendants will resemble him; but if one ancestor be short and another tall, or one fleshy and the other slim, some of the descendants will resemble one, and some the other. A family of the name of Hatch, once lived in the town where I was brought up, some of whom were the tallest persons I almost ever saw, and very slim and gaunt. Their *mother* was also tall. One of the sons was of ordinary size and height, but a *daughter* of this son had the long hand and limbs, and the tall figure of her grand father and great grand mother, and another had not. Another son was very tall.

Benjamin Franklin was a very broad shouldered man, and yet of respectable height, and Geo. Folger, of Nantucket, who is a Washingtonian Lecturer of great power, has the same form of body, and especially cast of face, that busts and paintings of Franklin represent him to have had. His likeness might easily be mistaken for that of Franklin's; for it is about as long favored, has the same perpendicularity, the same squareness of forehead at its upper part, and the same hollow at Eventuality and Individuality, and the same heavy eyebrows and sunken eyes, possessed by the great philosopher. They are related, both being from the same stock.

The Tappan family, Arthur and Lewis of New York, and John of Boston, are also from the same stock, their mother being related to Franklin, and I think to Folger, and a most

A grand daughter of Franklin. Lucretia Mott. Levi Woodbury.

remarkable woman. The likeness of John Tappan, both to Franklin and to the Folger family, is no less striking than that of Geo. Folger mentioned above. His head, like that of Franklin, is massive, prodigious at Firmness, Causality and Conscientiousness, less at Self-Esteem, Individuality and Eventuality, and large at Cautiousness and Acquisitiveness, qualities that shone out so conspicuously in Franklin.

At New London, in 1837, I saw a grand daughter of Franklin, in whom a similar form of body was manifest, and whose square face and projecting Causality, closely resembled that of her grand father. Lucretia Mott, so extensively known as a Quaker preacher, and a woman of powerful intellect, is also from the same original stock, and has the high, broad, expansive forehead, square face, and above all, the projecting Causality of her illustrious kinsman. Nor have I any doubt but that the great majority of the Folger family, from which Franklin evidently received his stamp and character, and also most of Franklin's descendants, possess the general contour of body and landmarks of the face, so conspicuous in the bust and paintings of this star of the new world. All the heads of this family that I have measured, have been very large; and Franklin's was immense; so large that he was obliged to have his hat made on a block kept expressly for him; and hats now made on the same block, (his hatter lived in Germantown, Pa.) will slip over a head measuring twenty-three inches in circumference.

Again. Many of my readers doubtless know Levi Woodbury, ex-Secretary of the Treasury, and now member of Congress from New Hampshire. His build of body, and form of face, are remarkable—large, fleshy, round, and amply developed in the abdomen. A few days ago, a gentleman and his sister called on me for an examination, and gave their names as *Woodbury*. The likeness of the lady to Levi was so striking that I immediately recognized it, and asked if she was not related to Levi Woodbury. She said she was a *cousin*, and that the Woodburys who descended from their ancestors, (two brothers, Woodburys, who came over and settled in Beverly, Mass., of whom they were the seventh generation,) were readily recognized by the Woodbury looks;

that Levi resembled *his grand father* Woodbury, and of course her grand father, whom she also resembled. Her head measured twenty-three inches, the largest female head I ever measured. She was large, portly, fleshy, and possessed of a strong constitution, resembling her cousin, not only in her general form of body and face, but also in her principal developments, namely, prodigious Benevolence, small Veneration and Marvellousness, large Firmness, Self-Esteem, Acquisitiveness, Conscientiousness, Amativeness, Secretiveness, and Causality, and a head of great power. And I prophesy great things of her descendants. She remarked that the Woodburys generally had large families—another hereditary tendency.

Her brother, the gentleman who accompanied her, did not resemble the Woodbury family, but was slim, and predisposed to consumption—a quality that had appeared in one of his kinsmen on his *mother's* side. No Woodbury that takes after Levi in looks, will die of consumption, and all will live long.

In 1840, a gentleman entered my office whom I supposed to be Daniel Webster, and to whom I gave my hand and called him Mr. Webster. On inquiry, he proved to be a very distant descendant of the same family, both being from the same stock, but parting four generations back. He was just about the same height, probably not varying an inch, the same portly, commanding look and carriage, the same dignity and slowness, but power, the same tremendous muscular and vital apparatus, the same heavy eyebrows, dark hair, and form of forehead, and every way a Webster. He remarked that he had often been taken for Daniel Webster. He was about the same weight, probably not varying ten pounds, and had the same sized head, lacking but a quarter of an inch: his being twenty-four inches, and Daniel's being a quarter of an inch larger. And on examining his head, I found his *organs* every way like those of Daniel Webster, excepting that Self-Esteem and Concentrativeness were less, and Approbativeness and Conscientiousness were larger. The head of Mr. Webster, the Phrenologist, is also very large, it being twenty-three inches and a half; and I doubt whether a

tution. Several of the mental peculiarities of the mother were said to characterize this daughter that had the mark, and several of those of the *father*, were related as belonging to the children in whom it was not found. But more on this last point hereafter.

In examining the head of Mr Paynter, who now lives in Newtown, L. I., I found several excrescences or wens, that were evidently inserted between the different portions of the scalp, and movable. Turning to examine the head of his daughter, I found that she had similar excrescences. On inquiring still farther, I found that one of his *parents* had them, (the mother, I think,) and one was just missing its appearance on a *grandchild* of his. In every case they were noticeable on the head, and appeared at about the same age in all.

Stepping into the barber's shop No. 2 Lexington street, New York, some conversation was had in regard to a wen on the head of a gentleman who had just been shaved. I asked if any of his *parents* had these wens. He said no; but his *uncle* had them. I asked then if he was considered to resemble that uncle. He answered, "Yes, very much. I am taken for him often." He was [illegible]. In several other instances I have found these wens to be [illegible]

[illegible]

[illegible]

[illegible] eye [illegible] pressure, [illegible] children, and hence are often said to *laugh out of the eye*. The [illegible] and at least two of her sisters [illegible] have a spasmodic twitching or drawing of the eye, which is doubtless owing to the same cause.

Short legs. Twenty four fingers and toes. Fleshy parents.

Rev. Mr. Colver, in conversing on the descent of family marks, said that when attending some religious anniversary in Vermont, he was invited home by a Mr. Taylor, whose body was full sized and well proportioned, but whose legs were only about a foot long. On accompanying him home, he found two young ladies and a son, all well formed as to body, and good looking as they were sitting in a chair, but having feet and legs like their father's, so very short that they made a most singular appearance about the house, being only about four feet tall, yet the body full length, the deformity in the legs being like that of their father.

There is a family by the name of Hobart, living in Middlesex, Ontario Co., N. Y., many of whom have five fingers and a thumb on each hand, and six toes on each foot. They trace back their ancestors for several generations, till their coming from England to this country, and in every generation, these four extra appendages appear, sometimes the extra finger sticking straight out, at others, lying beautifully along by the side of the rest. I think it descends mainly in the *male* of the family, or on the side of the fathers, though some of the female members of the family have it.*

Several scientific works mention similar cases, both of the existence of the extra fingers and toes, and of their being *hereditary*.

It would be easy to show that fleshy parents usually have fat children, which, when grown, also become corpulent, and that whole families are large and fleshy, while others are lean. And what is still more remarkable, we sometimes find families of twelve, generation after generation, which are small and slim till of a certain age, and then within a short time, fleshy and become really corpulent. I have known this occur to parents and their children and grand children, caused, I would question, by hereditary influences.

* A school mate of mine, while kindling a fire, having occasion to throw down the boughs near the feet of one of these six toed race, without knowing the number of his toes, said to him—"Take care of your toes, or I'll burn them off." "Then you'll have quite a job, for I've got six on each foot," was the reply.

A wide mouth, a double chin, thick or thin lips, a long or a short chin, high and narrow cheek bones, large or small hands and feet, will often be found to descend from parents to children, and so down to many generations. The grand daughter of Dr. Franklin, mentioned above, had the double chin of Franklin. Asa Fowler, who is descended from an ancestor noted for the great size of his hands and feet, though small in stature, has this mark of his ancestor some five generations back, in a striking degree.

The mother of William H. Brown, the profile cutter, mentioned on page 298 of "Phrenology Proved, Illustrated and Applied," was in a room in which a cat had been shut up, which they were trying to kill. The animal became desperate, and in one of its passes, struck its claw into her ear, and tore a slit down through the lower portion of it. William H. Brown has a similar mark, which he will at any time allow any one to observe; and so has a son of his. I think this occurred some three months before his birth. At all events, he will tell the story to others as it has been told to him.

Any required number of similar facts, establishing the descent of physical peculiarities, might be presented, but I forbear, as doubtless every reader will be able to recur to those which have transpired within their own observation; and if we dwell too long on the transmission of merely physical peculiarities, we must abridge that portion of the work relating to the transmission of mental and moral qualities.

SECTION III.

GREAT PHYSICAL STRENGTH HEREDITARY.

As physical strength depends somewhat upon the form and size of the body, the fact that the latter are hereditary, implies that the former is also hereditary. But we will not rely on a merely hypothetical *inference*, to prove this proposition, but will resort again to *facts*. Quotations from Scrip-

ture already made, show that great physical strength descended from father to son in the races of giants, along with their gigantic stature. Scottish history, especially the history of the various clans, and more particularly that of the *Douglasses*, shows that for hundreds of years, this tribe has been remarkable for physical strength. In war, some Douglass performs some almost superhuman feat of strength; and in peace, a Douglass always excels in those games of wrestling, throwing heavy weights, leaping, lifting, &c., &c., common in that country; and most of the Douglasses I have seen in this country, are remarkable for the same quality.

It is related of Mr. Little, one of the first settlers of Newburyport, that he carried one of the heavy coulter ploughs of that day, two miles on his back, without stopping. So remarkable was this exhibition of strength, that our ancestors deemed it worthy of being handed down, so that it is told of him to this day. If our ancestors, who were so much stronger than their puny, feeble descendants of the present day, deemed it remarkable, surely it must have been unparalleled in our day.

In the old Revolutionary war, while the British soldiers were quartered in Boston, rivalry existed between them and the Americans, as to which could produce the strongest man and the greatest wrestler. England sent forth her Goliah, and the Americans selected one of the descendants of this very plough-carrying Little, and he proved a David, beating the English champion with ease in every attempt. Men came from all parts to wrestle with him, because he became so renowned for throwing all antagonists.

He also had a sister who was very strong. One day she bantered a gentleman who called to wrestle with her brother, telling him that *she* could throw him, but he would not accept her challenge. Leaving the room under pretence of going to call her brother, she put on men's clothes, and coming in another way, had a wrestle with him, and floored him repeatedly, when catching him up by his clothes, she pitched him out doors. Others of this family, both before and since, have inherited the same tremendous power of muscle, besides all being of great size.

Jonathan Fowler, of Coventry, Conn.,* an ancestor of the author, was a man of extraordinary strength. He was a modest, peaceable, religious man, and never would fight, yet he would wrestle if pressed into it; and as to lifting or laboring, he had no equal. Men came hundreds of miles to wrestle with him, (a practice then very common, and regarded as a trial of that physical strength which our forefathers cultivated and prized so highly.) but he never found the man who could lay him down; while he put all on their backs who engaged with him.

An Irish bully, who thought he could whip any thing that came along, hearing that he was "the Napoleon" of wrestlers, travelled from Boston to Connecticut on purpose to fight him. His rap at the door was answered by Fowler's sister, who informed him that her brother never fought, though he sometimes wrestled. This disappointed him, but he still determined to *provoke* Fowler to a fight. At length the sister pointed out her brother as coming down the road. The Irishman met him, and challenged him to fight. Fowler declined, telling him he would wrestle, but that it was against his principles to fight. The Irishman told him he had come all this distance to have a *fight*, and a fight he *would have*, calling him a coward, &c. in order to provoke him. Fowler still declining, the Irishman told him he would *make* him fight, in self-defence if in no other way, and then wrung his nose. Fowler was perfectly cool, and bore all patiently, but the bully waxed hotter and hotter, till finally taking off his coat, he made at Fowler, determined to knock him down. As he came up, Fowler caught him by the shoulder, and being longer-limbed than the Irishman, he held him with one hand as if in a vice, just far enough off to prevent his doing any damage, while he snapped him in the face with his thumb and finger till the bully cried enough, when Fowler let go, telling him to go back to Boston and tell his friends, not that Fowler *whipped* him, but that he *snapped* him.

* In Barber's Statistics of Connecticut, under the head Guilford, the reader will find the name of John Fowler on the list of the founders of the town, about 1645. This Jonathan Fowler was doubtless his descendant. Guilford was also the native place of the author's father.

Another man came to wrestle, and just as they were about to commence, Fowler says, "come, let us take something to drink first," and going down cellar, knocked out the bung o an untapped cider barrel, and catching hold of each end with one hand, lifted it to his mouth and drank from it, and set it down again, as one would drink from a gallon keg, without once touching it except with his hands and mouth, telling the other to help himself. His opponent seeing this, gave up beat, and retired.

In the old French war, some of the American soldiers had violated some English marshal law, of which they were ignorant, and had been sentenced to run the gauntlet. This greatly incensed the Americans, who regarded their countrymen as innocent. Fowler and another of fearless spirit and powerful muscle, determined on rescuing them; and as all hands had been mustered and a great crowd had assembled to witness the chastisement, all crowding up eager to see the spectacle, these two sons of Hercules rushed into the dense crowd, at two different points, and pushing aside those that stood in their way, each caught up his man under one arm, and with the other, parted the crowd, till they got them out of it and liberated them. The strength put forth in parting the crowd, is described as wonderful.

But this is not all. The following *bear* story is told of him, and so told, and backed up by such vouchers, that not a doubt of its truth need be entertained. The painting of him mentioned in the following extract, and *the identical bear-skin*, and that a very *large* one, with the original pine knot, have been recently seen in the royal gallery in Great Britain by a friend of one branch of the Fowler family, and can doubtless now be seen by any one who will take the tronble to inquire it out. The painting represents Fowler as grasping the bear with one arm and *carrying it on his hip*, as he actually did carry it into the village, and is headed, "JONATHAN FOWLER, THE GIANT OF AMERICA." Unless a most extraordinary feat of strength and valor had been performed, it would never have reached the ears of the king of England, nor if it had, would it have been deemed worthy of a historical painting. The existence of the painting and of the skin of

the bear and pine knot, and the fact that this identical story, without any material variation, is in the mouth of every old man in New England and in most parts of the West, (for I never tell this story in my lecture on hereditary descent without hearing of somebody who has heard it,) and told too, of Jonathan Fowler, of Conn., may be relied upon as unquestionable vouchers of its truth. But to the story, which is copied from the Vermont Republican of Sept. 29th, 1817, originally taken from the Hartford Times.

"The history of Gen. Putnam and the wolf are too well known to need any elucidation. The writer of his life, David Humphreys, has fully delineated the heroism and courage of that veteran, and the many bold and daring enterprizes which characterized it, in war and peace. About the same time, as bold and daring an attempt to destroy another savage monster of the forest was undertaken and accomplished by Mr. Jonathan Fowler, of Coventry. As this uncommon act of bravery has never appeared in print, I will give a short narrative of the affair, so that the youthful part of the community may see what feats of valor their forefathers were capable of performing. Mr. Fowler, being on a visit to East Windsor, between seventy and eighty years ago, and walking out one day with several of his friends, they were suddenly surprised by a huge bear, who rushed upon them from his place of concealment. His associates, like a band of choice modern Pettipaug spirits, fled without trying to make the least opposition. The bear came up to Mr. Fowler, who, although a man of great bodily vigor, yet rather inclined to corpulency, did not happen to be quite so nimble footed as his brave friends were. Finding that he should soon be overtaken, and determining not to be attacked in the rear, very resolutely faced about just as the bear rose on his hind legs, to give the sweet Indian hug.

"He, at this instant, with that degree of courage which was ever a prevailing characteristic of our forefathers, seized the bear by the throat with one hand, and held him off. In the scuffle which ensued, the bear had partly got him down, while he begged his friends to get a club and kill the bear, but, like fixed statues, they remained insensible to his en-

treaties. At this time the old proverb, "fortune favors the brave," was completely verified, for, happening to cast his eyes around, he espied a pine knot on the ground near him, which, with one hand he reached and took, while the other was fast hold of the bear's throat, and with it very deliberately beat out his brains. His brave companions, after being fully satisfied that the dead bear would not hurt them, ventured to come to the spot.

"His Majesty, the king of England, was so highly pleased with one of his subjects performing so great a feat of valor, that he ordered him to be drawn in the act of killing the bear in one of the rooms of his palace, where he remains to this day.—He was nearly seven feet high, and weighed about three hundred pounds. Though very large, he was not *fat*, most of his flesh being *muscle*.

"The following anecdote of his great grand son, Seymour Fowler, of Coventry, will show that the courage of Jonathan Fowler has, in a great degree, descended unimpaired to one of his posterity. Seymour Fowler, the young man above alluded to, about twenty years of age, being in July last in the State of Ohio, he, in company with several others, went to Lake Erie, for the purpose of bathing; and on arriving at the water's edge, they perceived something of the feathered kind about fifty rods from the shore, upon the surface of the water. As none of the company could swim except Fowler, they very prudently advised him not to go out to it; but he being determined to see what it was, stripped off his clothes and swam within about a rod of it, and finding it to be a monstrous great eagle, thought of trying to regain the shore, without further molesting his kingly majesty.

"He accordingly swam for the shore with all speed, but the eagle, in his turn, pursued his unwelcome intruder.—Finding he should soon be overtaken, and determining, as his predecessor had done before him, not to be attacked in the rear, he resolutely faced about. The eagle finding he had got as high mettled stuff as his own to deal with, turned over on his back in a fighting posture, with his talons spread and erect, the bigness of a man's hand. Fortunately for Fowler, he happened to take a walking stick in his hand at the time

of his going into the water, and probably it was the means of saving his life. After being in the water for nearly an hour in close combat with the eagle, and finding his strength pretty nigh exhausted, and that he struck at him in vain, he determined to make one more desperate attempt at the eagle's life, or perish in the attempt. He accordingly rose out of the water as far as he could, and just as the eagle was drawing himself up in order to fix his talons into his body, he aimed a deadly blow at his head. He was so fortunate as to hit him on the head and stun him, so that taking hold of one of his wings, he with great difficulty drew him on shore, amidst the shouts and acclamations of his companions. The extent of this monster of the feathered race, from one wing to the other, was eight feet and six and a half inches; and some of the quills, which are now in Coventry, measure nearly one inch in circumference."

This bear story is a freemason's mark by which all the descendants of this Jonathan Fowler, in whatever part of the country they are to be found, recognize each other; any one of them who can tell this bear story of one of their ancestors, being regarded as genuine; others, not.

The eagle story I never heard till I saw it a few days ago in the connection quoted above; but Seymour Fowler's swimming out into the lake a mile, and then remaining so long in the water, shows that he was the worthy descendant of the "giant of America." And I have heard of Fowlers in all parts of the country, in Vermont, in New Hampshire, near Ogdensburg, N. Y., and scattered throughout the state, in Massachusetts, in Maine, in the far west, and in Canada, particularly near Brantford, U. C., and also in Bradford county, Pa., who descended from this stock, and almost to a man, are strong bodied, hard working, stout built men. Eliphalet Fowler, my grand father's brother, was a tory, (the only Fowler tory I ever heard of, for they are generally great lovers of popular *liberty*,) and of course was banished to Canada. I visited his descendants in 1840, and found that the old man was reputed, in his day, the strongest man of those parts, whether for lifting or for wrestling, or for hard

work. The same quality of strength also appertains to his sons, and to his *grand sons*. My father's family was brought up in Pompey, Onondaga, county, N. Y.; and some of the old settlers, who knew and had worked with my uncle Levi Fowler, remarked of him that he was acknowledged to pile more logs, and clear off more fallow, in a given time, than any other man in Pompey. My father has been a very strong, or at least a remarkably *tough* man; and the same is true of my cousins Curtis, in Owego, N. Y. I saw a member of the Fowler family in Bradford county, Pa., who informed me that the same quality of physical strength also characterized that branch of this family.

Though I inherited a consumptive tendency from my mother, and have been an invalid since fifteen, yet I am able to perform an amount of mental labor and of speaking which would kill any but a descendant of "the giant." I have lectured to crowded houses, in close rooms, every evening in the week, Sabbath evening (on temperance) included, and I seldom lecture much less than two hours, and usually longer, and in a highly energetic manner, and examine heads all day, from the time I rise in the morning till lecture time, and often after lectures till midnight, and have followed it for ten years, and am now more vigorous than when I began. When I am not talking incessantly, (and I always speak loud,) I am writing characters or composing my works, most of which have been written after the exhausting labors of the day and evening just enumerated. And even now, while writing this paragraph, the clock has struck three in the morning. For four months, I have rarely retired till after twelve, and frequently written till daylight. All tell me I am killing myself, but I feel no signs of it, and I see none except gray locks. I am probably just beginning my labors. Nor do I know scarcely one of the true breed, who have not an astonishing amount of wear and tear in them.

If any apology be required for the above allusions to myself and ancestors, it is, that they come fully authenticated, are in point, and are none the less facts or worthy of record, because I and mine are the subject of them.

Mons. J. A. J. Bihin, who was exhibited a few years ago in this country, measures nearly seven feet and a half in height; four feet and two inches around the chest; twenty-eight inches around the thigh, and twenty-two inches around the calf of the leg; being, throughout, symmetrically formed. His weight is three hundred and twenty pounds.

M. Bihin was born at Spa, in Belgium, Dec. 10, 1807. His height, at birth, he says, was twenty-five inches, and his weight twenty-six pounds. At twelve years of age his height was five feet ten inches, and at fourteen it was over six feet. He says he can lift from the ground, with his hands, eight hundred pounds, and straighten his back, when stooping, under a weight of two tons. His parents were both stout built, but short; but his *grand father*, on his father's side, was a very large man, nearly his size, and so was his *great* grand father, and both very stout. This the author learned from his own mouth.

I have met with similar facts touching the descent of physical strength in all portions of the country; but enough on this point. Let us reverse the tables, and remark that physical weakness and debility, as well as muscular strength, are hereditary, as is evident from the fact that the children of most feeble parents are feeble, and die young. Reader, hast thou never seen a sickly, delicate mother have children too weak to be borne, or so feeble that every possible care must be taken to keep soul and body together, lest the least adverse wind should blow them asunder? Indeed, how rarely do healthy parents have sickly children, unless rendered sickly after birth; and how rarely do feeble parents rear their children? And when they do, it is because one or both the parents were *originally* strong constitutioned, and retained and propagated that primitive stamp in *spite* of their disease. That law which governs the vegetable kingdom, namely, that the seed must be gathered from the largest and finest of the crop; that the sprouts of a nurly tree are themselves nurly, and of thrifty ones, thrifty; that principle in the descent of animals which Jacob employed in putting his pealed rods before the *largest and fattest* of the cattle *only*,

(see Gen. xxx. 37—43,) also appertains to man. Healthy parents impart health to their children, but sickly parents have sickly, puny, pale, whining children, that die young. But the proposed limits of our work forbid our dwelling longer on this point.

SECTION IV.

LENGTH OF LIFE HEREDITARY.

"And Jacob said unto Pharaoh. The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage."—Gen. xlvii. 9.

That some families are long-lived, and others short-lived, "in all their generations," is a fact so notorious, so obvious to all who will take the trouble to make observations, that it is in fact *forced home* upon the cognizance of all, so that it requires little proof, and little illustration, but merely to have attention called to this subject. The papers recently recorded the death of Henry Brevoort, of the Bowery, New York, at the advanced age of one hundred and four years. Most of the Brevoort family have lived to be very old, both before him and since. One of the descendants of a brother, Com. Brevoort, who fought under Perry on Lake Erie, is now living in Detroit, Mich., and is an old man. His father lived to be old; so did his father's brother, and indeed most of the family.

Alcott's Teacher of Health for 1843, page 315, in an article on temperance as a means of preserving life, gives the following valuable facts touching the descent of longevity:—"A woman was living, quite recently, at Glasgow, Scotland, 130 years of age. For a century she had not felt pain. Her father died at the age of 120, and her grand father at 129 years of age. A woman died in the west of England, a few years ago, at the age of 110, leaving 450 descendants. Tairville, in Shetland, a water drinker, lived to the age of 108.

His son lived longer than he, and his grand children lived to a great age."

The following is cut from a newspaper, and is inserted without the author's endorsement, for he has not examined the authenticity of the facts stated, though they are doubtless so:—"The celebrated Thomas Parr was born in the reign of Henry the Fourth, and was taken to London by Lord Arundel, in 1635, and introduced to Charles the Second; but the change of situation and his altered mode of life, particularly drinking wine, soon proved fatal to a constitution accustomed to more abstemious habits, and he died the same year, at the age of 152. One of Old Parr's sons died at the age of 109. A grand son died aged 113; and Robert Parr, a great grand son, died Sept. 21, 1757, aged 124. A peculiar trait in the character of these four generations of Parrs, was their temperate habits."

On page 117 of Dr. Alcott's Library of Health for 1840, we find the following:—"We were personally acquainted with the late Donald McDonald, of quarrelsome memory, who was sent to the House of Correction for a street brawl, when about 105 years old. At the age of 108 he enjoyed excellent health, notwithstanding an immoderate use of tobacco, and a proneness to get absolutely drunk whenever he had an opportunity. The father of Donald lived to be 137, in Scotland; and no one knows when he would have died, had he not been accidentally killed."

The next page of the same work contains the following:—"A former neighbor of ours died at the age of 80, who had taken opium, not moderately, but immoderately, at least forty years. The father of the opium taker lived to the age of 97. When he died, he had been the progenitor of 19 children, 105 grand children, 155 great grand children, and four of the fifth generation. Many of his children reached the age of 80 or 90. They evidently possessed very strong constitutions, the opium taker among the rest."

Statements like the above, occur very frequently in newspapers, and are confirmed by every day observations. Length of life appertains to the great majority of the Woodbury

family, to which allusion has already been made. It also appertains to the Webster family; the fifth ancestor of Daniel Webster having taken a wife after he was ninety. Franklin lived to a considerable age; and so do the Folgers and the Tappans already mentioned. Most of the Fowler family alluded to in the preceding section, are long-lived. Indeed, physical strength and long life usually accompany each other. So abundant are facts of this kind, that it is hardly necessary to particularize. In my phrenological examinatio s, I usually attempt to predict the age of the grand parent after whom the person examined takes, and usually come within five years of it. I even venture to make these predictions in my public lectures; and those who have listened to my examinations in New York, in Boston, and elsewhere, will bear me witness that I predict the age of nearly every one who comes forward, and seldom err more than five years. A statistical record of these cases would be well worth reading, and would present this point in its true light. I will insert a few as samples.

At my lecture in Boston on Hereditary Descent, Oct. 5, 1843, I requested a gentleman to come forward, and remarked that his grand father, on his father's side, lived to be at least ninety-five, and asked him what the fact was. He replied, above a hundred. The reader will see that I not only predicted the *fact* that his ancestors were long-lived, but I told *which* ancestor. I saw that he resembled his *father*, and therefore inferred that his powerful vital apparatus came through him.

Of another then on the stage, I remarked that his father probably lived to be eighty-five. The answer was, eighty-two, and then died of gout, which afflicted him about sixty years.

To Mr. Booth, of Portsmouth, I remarked that his grand parents on one side lived to be from eighty-five to ninety years old. He said that some of them exceeded ninety, and all except those now alive, had reached eighty.

To W. B. Kendall, of Boston, in answer to his question how long his grand parents lived, I said, they were second

Methuselahs. He made answer that his grand father Kendall lived to be one hundred and one.

I said to Mr. Horton, merchant in Milk street, Boston, whose firm does the largest business but one in the city, your ancestors lived to be nearly one hundred. One of them lived to be ninety-two. The two last occurred on the evening of Saturday, Oct. 7th. On the 6th, I told a gentleman that his grand parents on one side, (and I told which,) lived to be ninety-five or over. He said the grand parent I specified, lived to be one hundred and two. Of another gentleman's grand parents I said, one of them lived to be ninety-five. One of them did live to be ninety-two. Of those of another belonging to the same party, I predicted ninety: above eighty-seven was the answer. Of another of the party I said, your mother was consumptive, and is probably dead. She died of consumption at about the age of forty. If the son reaches that age, he will exceed my prediction as to his age.

All these cases occurred within three days; nor are these by any means all, but they are selected as samples merely of what is continually occurring in the author's phrenological practice. Many think it presumption to pretend even to tell whether the parentage of persons were long-lived or short-lived, and think it consummate folly to pretend to tell the number of *years* that parents or grand parents lived, but the fact surprises myself that I scarcely ever vary ten years, and usually come within five. True, I have one disadvantage, namely, the *habits* of these ancestors might have hastened or lengthened their lives; but then again, those habits that shortened their lives, weakened the constitutions of their descendants, and lessened those signs or indices of long life on which I predicated these results.

By the same indications of vitality from which I infer the age of grand parents, I infer also that of the person himself. Both the general amount of vital stamina in a person can be ascertained, and about the rate at which he is using it, and the two together will furnish data for a pretty correct prophecy as to about the age which the person examined will reach. If he have a great supply of animal life, and labor

about hard enough to work it up, but not so hard as to exhaust himself, he is likely to live long. If he be indolent and luxurious, or if he over-tax himself, he will die the sooner. True, we can predict neither the day nor the hour when the person examined will die, for if he should tie a stone around his neck and throw himself into the sea, or if he swallow poison, or shoot a bullet through his heart, or chew tobacco, or is a drunkard, or has formed habits prejudicial to health, he will not be likely to live as long as his ancestors lived, and *may* die young, though they lived to be old. Let no one presume to violate the laws of life and health, because his ancestors were long-lived, and think his chance for life therefore good; but let him rather *cherish* the gift, and hand down to posterity constitutions quite as strong as that he received from his predecessors.* Besides, our race is rapidly *degenerating*, both as to long life and strength, and also in power of intellect.

The converse of this principle, that length of life is hereditary, is also true. The children of those who die young, seldom live to be aged, except where a grand parent lived to be aged, or a parent's death was caused or hastened by climate, or at least hastened by accident, or bad habits, or exposure, or carelessness, or some violation of the laws of life. Hence it is that feeble families are apt to run out, and that those having the greatest amount of vital stamina, become proportionally the more numerous—a wise arrangement surely, and one that must soon sweep many of the families of the present day into dark oblivion.

Life insurance offices always inquire about the ages of parents and grand parents, and charge less the longer their life; but as this doctrine is closely allied to that of the last section, as well as to the one that follows, and so easy to be observed, let us pass to the inquiry whether *diseases* are or are not hereditary.

* "For in judging (advising) another, thou condemnest also thyself." "But the servant that knoweth his master's will (the laws of life) and doeth it not, the same shall be beaten with *many* stripes."

CHAPTER IV.

DISEASES HEREDITARY.

SECTION I.

CONSUMPTION HEREDITARY.

Having shown that length of life, or the period at which death naturally occurs, is hereditary, that is, that the children of long-lived ancestors, other things being the same, will live proportionally longer than those born of short-lived parents and grand parents, and that other physical peculiarities descend from parents to children, let us proceed to investigate the influence of DISEASES in parents upon the life and health of their offspring. And in prosecuting this subject, it should first be remarked that *consumption is hereditary*. The evidence of this proposition is within the observation of every one who will open his eyes upon the *facts* which every where abound in proof and illustration of it. To present isolated facts showing that the children of consumptive parents and grand parents are more likely to be consumptive than the offspring of healthy parents, seems to be almost a work of supererogation, because the fact is so almost universal that few exceptions occur, and the difficulty is to select from the vast number of melancholy evidences of its truth. Where parents are consumptive, it is rarely that the children and grand children are not so; and when they are not, these few exceptions are to be accounted for on the principle, that those who are not consumptive, take after a parent or grand parent who was not afflicted with this scourge of humanity.

It may perhaps be in place to cite a few cases as *illustrations* merely of this great law of propagation. A gentleman in Beverly, Mass., buried a wife and ten children, all of whom fell victims to this fell destroyer. The mother of Mrs. H. died of consumption at about twenty-five: Mrs. H. died at about twenty-three, and left a daughter who has small lungs, great mental activity and nervous excitability, and a scrofulous affection, which is now generally regarded as one

Facts in the author's practice. The author's own case.

form of consumption, and identical with it. Not a day occurs in which, in my professional examinations, I do not say of some applicant, "your family is consumptive," and I generally tell on *which side* the consumptive tendency occurs. Two examples of this kind have occurred this very day. I said to a gentleman, "Some of your relatives on your father's side, if not your own father, have died of consumption." He remarked that his father had buried every one of his brothers and sisters of that disease. Of a lad examined, I said, turning to his mother, "you or your family are consumptive, and your boy will not live to be twenty, unless you turn over a new leaf with him." The remark drew tears into the mother's eyes; and admitting that her family were consumptive, she eagerly inquired how it could be prevented. I gave her the advice that will be found in the next section—advice which, if taken in season, I give as a panacea to every one at all consumptive. Within six months, I have probably made a similar prediction in regard to one thousand persons, and have yet to commit the first error on this point. Sometimes, at first, I am considered wrong, but a little reflection always recalls some near blood relation who is in a consumption, or has died of it.

The mother of the author died of this disease, at the age of thirty-six; but her otherwise strong constitution withstood its action for seven years after it was seated. Some ten years ago, a daughter of my mother's brother died of this disease, and within a year it has carried a beloved aunt to her "long home." At the age of fifteen, the author was attacked with an affection of the lungs, which brought him very low, and resisted the treatment of medicine, but yielded to that of diet, (sweetened buttermilk mainly, and a syrup recommended by a neighborhood doctress.) Three years afterwards it was brought on by attending evening singing schools while afflicted with a severe cold; and returned again while I was in college, so as to compel me to fall back a year. And when I commenced practising phrenology, my lungs were so tender that I could not endure to be in a room warmed by coal, because the gas irritated my lungs so much. My voice was also too feeble to be heard by a large audience. It should be

added, that I take after my mother, probably more than after my father; and the rule will be found general, that if a child looks like, or takes his general form of body, face, and head, from a parent who is consumptive, or whose kindred are subject to this disease, this child also will be subject to it. But if he resemble, in looks and character, another parent who is *long-lived*, he also may expect to be long-lived, yet should remember that *his children* are again liable to consumption. Hence, if any reader finds that he or she takes after a parent or a family members of which occasionally drop off by this disease, let them beware, and sedulously employ the advice given in the section following.

Until recently, the doctrine has obtained, that the child derives no *actual* disease from the parent, only a *tendency* or *predisposition* towards it—that, for example, parents who had diseased lungs, did not actually transmit *diseased* lungs to their offspring, but only lungs that were small and feeble, without any actual disease seated on them. But recent discoveries, especially those made by Louis, a French physician of celebrity, go far to prove that *actual disease* is transmitted. He claims to have found tubercles in the lungs of *infants at birth*. If this be the fact, not only is the principle of the transmission of consumption *demonstrated*, but the general theory will also be established, that the same is true of the gout, apoplexy, insanity, &c. &c., and also that both virtuous and vicious inclinations are transmitted—a theory of which this is by no means the only proof. As before remarked, the *minutia* with which the qualities, and *all* the qualities of the parents are found stamped on their offspring, is certainly most extraordinary, every quality of both being reflected in this mirror of nature. If small lungs and large lungs, irritable lungs and strong lungs, weak and strong, and large and small *muscles*, large and small bones, &c., &c., are transmitted, it is perfectly analogous to suppose that even a state of *disease* is transmitted. If, as already seen, and as is completely established by facts, the various conditions of parents are transmitted to their children, what reason can there be why *actual disease* may not also be transmitted?

Proof derived from the venereal disease. A case.

But there is another class of proofs of this important point. The venereal disease, the penalty of licentiousness, is certainly hereditary—not a *susceptibility* merely, nor a *predisposition*, but the very *disease itself*, in its *distinctive form*, and in all its virulence of character. Not unfrequently are the children of licentious parents often actually rotten with this terrible disease at birth,* and the most pitiable and loathesome objects imaginable, and before it is possible for them to be afflicted with it by any means other than by hereditary influences. Sometimes they lose the use of some of their limbs for life, or are afflicted with abscesses, or have their joints all drawn out of shape, from this cause. I know a young man, the son of a virtuous father and mother, but of a mother who had received the disease from a previous husband notoriously licentious, whose hip joints were drawn out of shape most horribly, and who had several other unequivocal marks of the disease, which he will carry to his grave. The *mother's* health was *improved* thereby, and her blood cleansed from the poisonous virus.

It is hardly necessary to detail cases of this character, for they are too numerous and too striking to require it, but it is necessary to warn erring, passionate youth, that these violations of the law of chastity and morality, are *certain* not only to corrupt their own blood and taint their own constitutions with this painful and loathesome disease; but also thereby to be "visited upon their children, and children's children, unto the third and fourth generations." Nor can they escape; for just as far as the parent is affected by it, (and how can there

* "A case lately occurred in England, as we learn from the London Lancet, in which the contraction of syphilis, immediately after marriage, or the cure of the disease by mercury, or both, was "visited" upon several successive children. Though born small, they appeared healthy till five or six weeks after birth, when they all became affected with a disorder resembling leprosy, of which they died. It should be observed, moreover, that the mother not only recovered of her disease, but remained well for some time before the birth of her first child.—How little are people aware of the evil consequences of transgression, not only after, but before marriage! There is a day coming which will tell a tale on this subject, calculated to make the world, even some of the best portions of it, tremble."—Teacher of Health.

be indulgence without injury,) just so far will the posterity, perhaps for many generations to come, also be affected. As important a law as that of moral purity, cannot be violated without incurring proportionate penalty, inflicted not on the offender alone, but on all that proceed from his loins. And there is probably no vice more prolific of scrofula and consumption, (both one and the same disease,) than this violation of the law of moral purity. Let the young beware!

But to return. As this disease is certainly hereditary, and often inflicts scrofula and consumption upon the progeny of the offender, the inference that consumption is *also* hereditary—that, in common with the disease just named, *actual consumption* is transmitted—not a tendency, not a predisposition to it merely—is at least founded in analogy. Those therefore who are consumptive, especially if the predisposition is any way marked, should *not marry*, or marrying, should not become parents, lest their children be ushered into existence merely to bloom and to be cut off just as they begin to enjoy life, and lest your own hearts be rent asunder by the bitterest of pangs—the pangs of disappointed parental love. Or perhaps they may live to become young men and women, and to form connubial attachments only to be blighted, and thus to break the heart of an innocent victim of your own folly. Or if your *own* children are not thus unfortunate, your *grand* children, (unless means are taken to prevent it,) will be almost certain to be torn from the pleasures of life, just as they are beginning fairly to enter upon them, and to break the hearts of parents and those who have become endeared to them. This matter can be calculated beforehand, and the amount of the consumptive liability determined, with certainty; and if that liability be considerable, parents should abstain, not from the pleasures of becoming parents, but from the *pains*. Parents should consult their own highest happiness in this matter, and that is, if a part or all of their children are likely to die, *not to become* parents, not to commit infanticide, not to entail a blighting curse on those they will love so dearly; for in seeking their *own* highest good, they thereby seek that of their offspring; because those conditions

that make either happy or miserable, make the other proportionally so.

It should, however, be added, that if the probabilities are in favor of healthy offspring, then they are at liberty, nay, commanded, to "multiply and replenish the earth." And these probabilities are greatly increased where the consumptive parent is *rising above* the tendency, rather than sinking beneath it. If the tendency be very considerable, yet if by following the advice soon to be given, or by any other means, the parent be actually *obviating* this tendency, the danger is far less than if he be equally afflicted with it, and becoming still more so by the disease *growing* upon him.

If the parent have that tendency, yet not so much but that, with proper care on his part and on that of the children, the tendency may be *arrested*, the children will be even the gainers; for, all the consumptive families I have ever seen, have been unusually talented. Indeed, it is the predominance of the brain and nervous temperament over the vital, which constitutes the consumptive tendency. Now if the vital apparatus can be so cultivated as not to allow the mental to break it down, this extra development of the mental apparatus will only augment the talents.

It should be added, that consumption may be contracted in a parent not constitutionally predisposed to it; and then be transmitted, so that his children will be predisposed to it. But this is far more favorable to the child than if it has descended for several generations. It may be contracted in one generation, (this is my own case, it being traced back no farther than my mother and her sisters,) and either arrested in the next, so that the race may be restored, or it may be augmented in the second, and handed down thus increased to the next generation, and so on. And every parent is bound to do what he can to arrest its progress, and *lessen* the evil in those that come after him. By pursuing this course, it might soon be banished from any family, however predisposed. Those who cannot both withstand the tendency themselves, and impart to their children sufficient vital stamina to lessen the tendency in them, or at least to arrest its farther progress, should not become parents.

After writing the above, in conversing with Dr. Allen, of Lowell, on this point, he called my attention to the following remarks on this subject by Sir James Clark, physician to the Queen of England and her mother—as high medical authority as can be quoted. It is inserted not so much because the fact that consumption is hereditary requires proof, but because it contains many valuable suggestions in regard to the transmission of this disease, which, besides being valuable in themselves, harmonize with suggestions made in the preceding pages.

THE CAUSES OF TUBERCULOUS CACHEXIA.

"*Hereditary Origin.*—That pulmonary consumption is an hereditary disease—in other words, that the tuberculous constitution is transmitted from parent to child, is a fact not to be controverted; indeed, I regard it as one of the best established points in the etiology of the disease. A parent laboring under tuberculous cachexia, entails on his offspring a disposition to the same affection, proportioned in general to the degree of disease under which he labors. Examples of this fact are constantly met with in families of consumptive parents, where we find the tuberculous constitution much more strongly marked in general in the younger, than in the elder children. We even occasionally meet with families in which the elder children are healthy, and the younger are the subjects of tuberculous disease; the health of the parents having been deteriorated during the increase of their family. There are, no doubt, exceptions to this observation, depending on circumstances beyond our cognizance, but frequently admitting of explanation in the state of the parent's health.

"It has been questioned whether the child is more disposed to the diseases of the father or to those of the mother; and I believe the majority of authors agree in favor of the former. Professor Nasse, of Bonn, however, in his excellent essay on tuberculous disease, is of opinion that the hereditary disposition is more frequently derived from the mother. The point is very difficult of decision. There can be no doubt that the child may inherit the constitution of either or both parents: on some occasions we see that of the father, in others, that of the mother predominating in different children of the same family. It has also been remarked, and the observation appears to be correct, that the more a child resembles the parent in external lineaments, the more certainly will a disposition to the diseases of that parent prevail.

Tuberculous disease in offspring may be produced by various causes.

"But a state of tuberculous cachexia is not the only morbid condition of the parent which entails the tuberculous predisposition on the children; there are several diseases which have this effect, the most important of which are a disordered state of the digestive organs, gout, cutaneous diseases, the injurious influence of mercury on the system, debility from disease, age, &c.;—in short, a deteriorated state of health in the parent from any cause, to a degree sufficient to produce a state of cachexia, may give rise to the scrofulous constitution in the offspring.

"However various may be the causes of the cachectic state of the parents, its effect is almost constantly manifested in the children, by their evincing a predisposition to tuberculous disease. This is a very important circumstance in the history of consumption, and is highly deserving attentive consideration. In ascribing tuberculous disease in the offspring to an unhealthy state of the parent, I may appear disposed to generalize too much; but my opinion is not grounded upon superficial observation, or formed without mature reflection; and I am persuaded that when the subject is carefully investigated by others, my views will be found correct. We have frequent opportunities of noticing a strong disposition to scrofula in the children of those who enjoy what is usually termed good health, and in whose families no scrofulous taint can be traced; whereas, according to my observation, we never see the parents in an unhealthy state, whatever may be its nature, without finding, at the same time, that their children are strongly predisposed to tuberculous disease.

"Of all diseases, I consider dyspepsia the most fertile source of cachexia of every form,—for this plain reason, that a healthy condition of the digestive organs, and a due performance of their functions, are essential to the assimilation of food, and consequently to the supply of healthy nutriment. The adjusting powers of the system do much to correct a disordered condition of the different functions concerned in the process of assimilation and nutrition; but health cannot be long preserved when any one of these important functions is materially deranged.

"A cachectic state may also originate in derangement of the various secretory and excretory functions, particularly that condition of them in which the effete matter is imperfectly carried off; and as this derangement very generally accompanies dyspepsia, it accelerates its deteriorating influence.

"There are doubtless other circumstances in the state of the parents' health capable of giving rise to the strumous diathe

in their offspring, which are not so evident as those which I have noticed; but there can be little question of their influence, as we often see children presenting the characters of the strumous diathesis at the earliest age, while their parents are in the enjoyment of good health, and free from all appearances of tuberculous or other disease, constitutional or local. Remarkable examples of this kind have come under my observation, where whole families have fallen victims to tuberculous consumption, while the parents themselves enjoyed good health to an advanced age, and were unable to trace the existence of the disease in their families for generations back. An imperfect development or a feeble state of the organs of generation, has been considered a cause of scrofula in the offspring:—any thing which interferes with the act of conception, or with the nourishment of the fœtus in utero,—such as a disordered state of the mother's health, depressing passions, a sedentary or unhealthy mode of life,—or whatever induces imperfect nutrition in the mother during pregnancy, may lead to such a result; and this may even explain why one child is predisposed to the disease, while the other children of the same family are exempt.

"In the present state of our knowledge, it is not possible to determine the various circumstances in the health of the parent which may give rise to the scrofulous disposition in the child, much less to explain their mode of operation: I rather allude to them as subjects deserving the investigation of the general pathologist and practical physician. That tuberculous disease can generally be traced to an hereditary origin, that is, to a deteriorated state of health in the parent, will not be disputed by any medical observer who has attentively considered the subject; but there may be a difference of opinion as to the particular condition of the parent which induces the tuberculous constitution in the offspring, and also as to the degree in which this constitution may exist in the child at birth. Having stated my opinion respecting the former, I shall now give my views respecting the latter of these conditions.

"1. We have seen, (p. 130,) that, although it is a rare occurrence, the child at birth may present tubercles in one or more of its organs.

"2. The next degree of hereditary disease is that in which the infant is afflicted with tuberculous cachexia,—a state which requires very slight exciting causes to determine the deposition of tuberculous matter in some organ. The children of consumptive parents are not unfrequently born in this state, and often die of tuberculous disease during the period of infancy.

"3. Again, the child presents all the characters of the tuberculous or scrofulous constitution, and without care, gradually lapses into a state of tuberculous cachexia, and dies of tuberculous disease. The greater number of scrofulous and consumptive cases, which we meet with in childhood and youth are referable to this degree of hereditary predisposition.

"4. In another class of cases, the child merely shows a predisposition to those functional derangements which generate the tuberculous constitution; more especially to that form of dyspepsia (*strumous dyspepsia*) to which I have already referred, as capable of generating the tuberculous cachexia, and consequently of giving rise to every form of tuberculous or strumous disease. The cases of predisposition to consumption which come under this class are, according to my observation, the offspring of parents who have labored under dyspepsia, gout, cutaneous and other diseases not of a tuberculous nature. They constitute the most numerous and the most remediable of the degrees of hereditary disease; and yet their nature is generally the least understood.

"I would beg to solicit the attention of the profession to the deteriorated health of the parent as the origin of tuberculous disease: an acquaintance with the various derangements in the health of the parent, and the mode and degree in which these are manifested in the constitution of their offspring, is requisite to enable us to obviate them, and thereby to correct the hereditary predisposition.

"An opinion is entertained that one generation sometimes escapes hereditary tuberculous disease, while the immediately preceding and succeeding generations are the subjects of it. This is not a very common occurrence, and when properly investigated, would, I have no doubt, admit of a satisfactory explanation, without supposing that the disease lay dormant in one generation to manifest itself in the next.

SECTION II.

PREVENTIVES OF CONSUMPTION.

"An ounce of prevention is worth a pound of cure."

The idea that consumption, when once fairly seated, is incurable, prevails to a most pernicious extent, but of late it is beginning to be controverted. And well it may; for it is no more incurable than many other diseases. The cause of

its having been treated so unsuccessfully, is twofold; first, the physiological state which induces and accompanies it, has not been fully understood: and secondly, it can be cured, not by medicines, and especially not by poisons and depletions, which reduce the tone of the system when it requires to be strengthened, but by remedies of a *mental* and *physiological* application. *Medicines* do not reach the case, and cannot of themselves effect a cure.* Judiciously applied, they may become *aids* merely, but should never be relied upon as *cures*. The *remedies* should be, *air*, *exercise*, and *sleep*, nature's great restoratives, while medicines should be secondary matters. And this simple principle explains the cause of the lamentable fact, that consumption is so seldom cured. It has been treated *medically*, whereas it should be treated *physiologically*. The patient is dosed with apothecaries' drugs sufficient to kill a well man, whereas he should take much air, recreation, exercise, and sleep, and little medicine, and that very simple in its action.

But in order to *cure* consumption, we must first understand its *cause*, and then endeavor to counteract that cause. In regard to its cause, then, I remark, that in persons predisposed to this disease, I find a most active brain, and great heat, and strictures, if not pain, in the head, with superior natural abilities, accompanied with cold hands and feet, and a most excitable temperament. In short, the predisposition to consumption *consists* in the predominance of the nervous temperament, and the feebleness of the vital apparatus. In general, those who are subject to it, will be tall, or at least slim, narrow chested, of small stature, and light complexion, and liable to fall in between the arms, or at least at the sides of the chest, just inwardly of the union of the arms and body. They also incline to sit in a stooping posture, so as to form a

* From experience and observation, I am convinced that decidedly the *best* remedy or agent for the cure of consumption, now in use, is "SHERWOOD'S MAGNETIC PILLS AND PLASTER." Besides being the best remedies I know of for dyspepsia, which in the preceding section was shown often to hasten, and even to induce consumption, they act directly upon the diseased parts, and impart that magnetism which reinvigorates and restores them, the absence of which causes the disease.

double arch, one by bending the body from the hip joint to the neck, and the other by bringing the shoulders near together. This posture is assumed because the lungs and the internal organs generally, are small, and therefore the other parts bend in each way upon them, and yet nothing is as directly calculated to increase the consumptive tendency as this posture. Consumptive patients also usually have light and very fine and soft hair; a fine, soft, delicate skin: long limbs; long, slim fingers, with long, rounding nails: a long, small neck; sharp features: a sunken cheek, especially where the pole of the lungs is located, that is, outward from the end of the nose: long face: sharp phrenological organs, and a highly intellectual cast of mind, with a strong desire to read and study, especially nights. The excess of their nervous temperament usually renders them wakeful nights, their minds being in too excited a state to sleep. Hence they are fond of sitting up late nights and studying, and of lying in bed late mornings, because, when awake, they enjoy life so much that they are loth to go to sleep, and this exalted action fatigues them so much, that they become very tired, and hence when asleep, they are unwilling to rise early.

Cold hands and feet, and consequently a hot head, are the incipient stages of consumption. As long as the circulation can be kept uniform—as long as the hands and feet can be kept warm, and the head cool—there is no danger of consumption; but whenever the circulation becomes partial, or as soon as it begins to concentrate in the head, and retire from the hands and feet, and consequently from the surface generally, the skin is left exposed to the influences of changes in the atmosphere, and colds ensue. If the circulation were vigorous at the surface, these changes in the weather would be resisted thereby, so that the pores of the skin would not become contracted by them; but when the blood is mostly engrossed by the head, the skin is of course robbed; and being left unprotected by heat, its pores are closed by a cool breeze or a change of the weather from warm to cold, and the waste or corrupt matter thrown off by the skin through these pores, is of course retained in the system, to augment, and even to engender disease. A large proportion of the

diseases of a northern climate, originate in colds, and are developed by them, consumption in a pre-eminent degree. As long, therefore, as the extremities can be kept warm, and the skin clean and active by a vigorous circulation, colds will be resisted, and this disease warded off. But as soon as the hands and feet become cold, and the skin is like "goose flesh," "know thou that" consumption "draweth nigh, and is even at the door," unless thou restore the circulation at the surface, and keep thy hands and feet warm.

It will be seen, then, that whatever tends to retard the circulation at the surface, such as sedentary pursuits, confinement within doors, severe application to study, an impure skin, a changeable atmosphere, habitual sewing, &c., are directly calculated to hasten consumption when commenced, to develope it when latent, and even to engender it; and also that whatever tends to *promote* the circulation, such as fresh air, vigorous exercise, abundant sleep, a warm climate, &c., are preventives of the disease.

To keep the *skin* clean and active, then, is the first, as well as the *main* preventive of consumption. And this can be done by the application of *cold water and friction*, more effectually than by any other means. To every one at all predisposed to consumption, then, I say with great emphasis, *bathe often*. Employ the cold *shower bath* every morning in getting out of bed, summer and winter, in preference to all other kinds of bath, and at least the *hand bath*, when the shower bath cannot be had. Especially do not omit it in cold weather, for it is then that you need it the most, the natural tendency of cold weather being to drive the blood in upon the heart and head, and of warm weather, to bring it to the surface. And the colder the water the better, for the colder it is, the more it excites the skin, and the greater the *reaction* produced. Even if there be ice in the water, in case you wash and rub off hastily, it will throw the skin into a delightful glow, and electrify and warm up the whole system. Warm water should rarely be used. The warm bath may sometimes be employed when the patient is considerably reduced, yet even that should be followed by the shower

bath, so as to close the pores far enough to stop copious perspiration.

But in all cases of bathing, *friction* should be added. As instruments of friction, the coarse crash towel is one of the best and most convenient; the flesh brush, as stiff an one as can well be borne, and applied briskly, is excellent; and the hair glove will be found still better. Those made by Johnson, of Boston, I use daily, and can bear testimony to their virtues.

Let the consumptive invalid remember, that no internal remedies can at all compare with the external ones here recommended; and that without these external ones, internal ones are of little avail, besides being almost certain to do more or less injury. This remedy strikes at the root of the evil; that, only at its branches.

Closely allied to this direction, is that of warming the feet, either by the fire, or by walking, or by washing them in hot or cold water at night. Never retire with cold feet, but take all possible pains to keep them warm. Do not be afraid of washing them in *cold* water at night. Cold water is not poisonous, that the sight of it need be much feared. Most persons even regard it as *unhealthy*, whereas nothing is better, both for the consumptive patient and for those who are healthy. Many colds are taken and consumptions induced, by damp or wet feet; but if they are washed often in cold water, a little extra water, now and then, in the form of wet feet, will do no injury. Heating the feet as hot as can be borne, on retiring, while it is one of the best *cures* of a cold that we have, and is analogous to soaking them in hot water, is especially calculated to ward off consumption, while sleeping with cold feet is most detrimental. Avoid that at whatever sacrifice, if it is by putting heated bricks or stones to your feet in the night, or by rubbing or dancing, or whatever means will promote circulation in them.

The importance of the direction to consumptive patients, *to break up a cold as soon as possible*, is so obvious, that it requires barely to be named. However consumptive the tendency of a person is, if he can but avoid *colds*, he is safe; and so he is if he can *break them up* soon. But if they are

allowed to progress, with occasional additions, for weeks and months, they will run those into consumption who are not thus predisposed. *Beware of colds, and break them up* as soon as possible.

The most efficacious means of breaking up colds, is *perspiration.* This may be induced by drinking large quantities of cold water, or even ice water; by soaking the feet in hot water, and then heating them by the fire; by exercising sufficiently to throw you into a sweat; by taking the warm bath, or still better, the vapor bath, or the shower bath while the fever is on: by drinking hot herb teas, as horehound, boneset, wormwood, or by using a syrup made of any bitter herbs, with molasses; by using the "composition" of Dr. Thompson, which is one of the very best sudorifics in use; by putting hot bricks to the feet, wrapped in wet cloths; or by any other means which will open the pores, the stoppage of which causes the disease in question. *Do not neglect colds*, but do not stuff them. Do not take additional colds. And one of the chief virtues of the cold bath recommended above, is that it *prevents* colds. It is hardly possible for one who uses the bath daily, to catch cold. For ten years, I have taken the bath nearly every morning, save about four intermissions, and these were followed, in every instance, with severe colds.

Wetting the head will generally be found to exert a beneficial influence, by carrying off the surplus heat or fever collected there by the over-action of the brain, while night reading and study, and indeed all intense application of the mind, will be found injurious. The object should be to keep the *head cool* and the *feet warm.* Cold water applied to cold feet, will warm them, just as running out into the snow barefooted starts the circulation and warms the feet, while the same application to the head, cools it, by carrying off all inflammation, and substituting healthy action in its stead. Where it does not occasion a cold in the head, it will be beneficial.

Proper or improper *apparel* also does much to accelerate or retard the approach of this disease. Too much clothing, by preventing the escape of the corrupt matter thrown out of the system through the skin, and confining it around the person,

keeps much corruption in the system that would otherwise escape, and is thus highly injurious; and so is insufficient clothing, by leaving the skin too much exposed to the influence of atmospheric changes. Still, this matter is influenced by habit and climate so almost entirely, that no specific rules can be given, except that of wearing *silk* or *crape* next to or near the skin, which will exert a most beneficial influence, because being a non-conductor, it retains the heat and refuses admission to the cold more effectually, and thus preserves the temperature more uniform, than any other article worn. Woollen is next best, and in winter, both worn near the skin will be beneficial, and one should be kept on in warm weather as well as in cold.

The atmosphere breathed is still more important. Recent observations have settled the principle, that consumptive invalids require abundance of fresh air; and if confined to a room, it must be frequently *ventilated*. Perhaps nothing is more injurious to the lungs, or more directly productive of consumption, than impure air or imperfect ventilation. Though its effects are partially deadened by habit, so as to be less perceptible and sudden, yet it is *sure* to work permanent mischief to the lungs. And the ventilation of the bedchamber, not so much by allowing a direct draught to blow in, as by sleeping in a *large* room, with places for the ingress and the egress of fresh air, is a matter of the utmost moment to those at all predisposed to consumption.

Closely allied to this subject, is that of being much in rooms rendered warm by a fire. I do think immense mischief is caused by our keeping our rooms *too warm*. This burns up or expels much of the oxygen of the atmosphere, and thus deteriorates and vitiates it more than is supposed. Thousands on thousands of women have been thrown into consumption, by sitting and sewing in a warm room, who would otherwise have escaped. And if they are not thrown into it immediately, yet the seeds of it are planted, to be fostered by every new cold or exposure, and ultimately to ripen into consumption, and be propagated to generations yet unborn. Perhaps no one thing invites consumption more than sewing; and when aided by sitting in a heated atmos-

phere, is likely even to *cause* consumption in those who have no hereditary tendency to it, and is sure to develope it in those who have. And I shudder for future generations, when I contemplate the vast number of females, of all ages, those that are growing rapidly, those that are naturally healthy, and especially those that are becoming mothers, who sit and sew continually, day after day, week in and week out, for years together, or who work at various manual occupations equally confining, and that often without stepping out of doors, or taking the least exercise, by the week together. And all to procure the means of dressing decently, that is, of obtaining *fashionable attire*, or making fashionable attire for others. I do regard "the fashions" as most pernicious in all their bearings on society—as a curse greater than intemperance, and even than prostitution itself, and not unfrequently directly *causing* the latter. Strange that virtuous and intelligent women either do not see the evil, or seeing it, do not abandon what is so detrimental even to life itself!

But above all things, the practice of lacing tight is most pernicious to those of consumptive habits. By cramping the lungs, especially the lower portion, it keeps them almost in a state of inaction; and this of course invites disease. The *action* of every organ of the body is indispensable to its health; and its inaction, is fatal to it; and to none does this principle apply more forcibly than to the lungs. No tongue can tell, no arithmetic can number, the deaths by consumption occasioned in parents and propagated to their children, by this accursed practice. A brawny Irish or Dutch lass, may lace tight with less injury, but for those who are slim and small waisted naturally, that is, who have but a feeble vital apparatus at best, to reduce their vitality still lower, prevent the free circulation of the blood, and confine it to the heart and head, and girt it back from flowing to the skin and limbs, is to commit virtual suicide, by inducing a disease which might otherwise be kept at bay.

Drinking hot drinks, and especially tea and coffee, by unduly opening the pores of the skin and thus increasing the liability to take colds, as well as by stimulating when there is

already too much action in the system, is but preparing the way for consumption, and increasing whatever liability to it already exists. Cold water will increase the circulation, and augment the heat of the system, but warm drinks induce perspiration, and this greatly diminishes its heat, and invites colds, and this induces consumption. I say to all who have any hereditary tendency to consumption, *drink no warm drinks*, and especially, never drink *hot tea or coffee;* for you have too much excitability and action in your system already, and require the cooling and relaxing.

Though allusion has already been made to exercise, its utility in preventing, and even in curing consumption, requires to be more fully presented. The importance of giving free circulation to the blood at the extremities and surface, has been presented, and nothing—not even friction, a powerful agent though it be—is calculated to promote this circulation as effectually as exercise, and in the open air. If, then, you find your circulation becoming partial, and your blood retiring from your hands and feet, and of course from your skin, change your course of life *immediately*, and take all the active exercise you can well endure. Yet do not work too hard. The great fault with those predisposed to consumption is, that they carry things to *extremes*. When they work, it is with all their might, and so as to induce immediate exhaustion, and consequent prostration: and so with recreation and study, and all their desires and efforts. Take every thing in moderation, and take hold so that you can hold out. Gymnastic and calisthenic exercises, will also be of immense service. Let labor and rest alternate with eating, so as to invigorate the system generally, and this will expel from it whatever consumption may lurk within it. Nor will the best medicines in the world be a hundredth part as efficacious as abundance of *exercise, rest, and fresh air*. Doctor very little, but do all in your power to *reinvigorate your general health*.

Rubbing the chest and abdomen with the hand, especially a healthy, robust person, will impart new life to the feeble organs within, and so will magnetizing them, or magnetizing the poles of the organs in the face, or holding the head, combing it, &c. Let the mothers and nurses of children

whose parents are at all inclined to consumption, rub them a great deal night and morning when they are dressed or undressed, and also employ the bath often as mentioned above; yet in doing so, let the utmost care be taken to do it *quickly*, just by one dash, as it were, and then follow with friction so as to produce reaction and warmth. In cold weather, let this be done in a warm room, though with cold water. A gentleman who was in a consumptive decline, was cured by being taken every morning in the winter, down to the river, and having a hole cut in the ice and being plunged in all over, and then wrapped up warm and taken in his sleigh to his house; and Dr. Bell, of Philadelphia, recommends the *cold bath* even to persons far advanced in consumption—a recommendation founded in the nature of the disease.

If a child be in any danger of consumption, let it never be sent to school, because the confinement of the body will prevent that circulation of the blood already shown to be indispensable, and increase all the hereditary tendencies to consumption, and will hasten its progress. Let all the children of consumptive parents be allowed to play or to work *all the time* except when they are eating or sleeping; and generally a nap in the middle of the day will be found serviceable. Children of this cast, are liable, in consequence of their excessive cerebral action, to play very hard, and thus to become greatly fatigued, which may be turned to a good account, by inducing the habit of taking a nap in the day time. If they dislike to lose the time, take them on your lap, tell them a story, and hush them up, and they will soon fall asleep.

Especially when these children are between twelve and twenty, they should do very little studying, and labor no more than is requisite for exercise, but be allowed merely to *recreate and grow*. They require all their energies for growth, or for the formation and consolidation of their bodies; and to direct these energies to labor and study as such, is permanently to injure both mind and body. Such children are usually precocious, and should be *kept from* study, rather than sent to school before they are fully grown. The great trouble with those of this temperament is, that they *over-do*,

and thus exhaust their energies; and this exhaustion falls of course on the weakest part. Let boys who are predisposed to this disease, be furnished with more tools than books, and be encouraged to make sleds and boxes, to fly kites, slide down hill, skate, swim, (but never allowed to stay long in the water at a time,) ride, work, hunt, fish, climb, race, &c. &c., just as much as they will. The more the better; and the more they love to read and excel in study, the worse, for their consumptive tendency is sure to be developed thereby. Let no young man thus predisposed, ever commence fitting for college till he is at least twenty, and usually he should not begin life for himself till he is nearly thirty, lest he drive business so forcibly before he get his strength, as to exhaust his vital powers. And let no fears be entertained that such lads will be inferior in talents unless they are kept at school; for, as already remarked, a tendency to this disease *consists* in too great mental activity, which will of course render them more intelligent and better scholars without their going near a school, than others who are not consumptive, though they are kept at school continually. Parents are too apt to forget that children require *time to grow*, as well as time to learn or labor; and those whose parents are consumptive, of all others, require this time. And let lads of this description never be put into a store, or law office, where they are confined, or have to write, but put them on to the farm. And let girls of this habit never be sent to learn any trade requiring sitting or confinement, nor to work in factories, but let them rather be kitchen drudges—any thing that will improve their health and prolong their lives.

Another preventive of consumption, certainly no less important than any of the preceding, is the full and frequent *inflation of the lungs* to their utmost capacity. That is, sit or stand straight, throw the chest out and the arms back, and and then draw in slowly as full a breath as possible, and hold it in for some time, and perhaps strike the chest gently, or otherwise as you can endure it, so as to propel the air down into all the little air cells of the lungs, in order to stimulate them to action, and thus prevent adhesions and tubercles from f[illegible] Sitting and standing straight, with the shoul-

ders thrown back and the chest thrown forward, is most important, while the stooping posture, especially if at the same time the shoulders are brought forward, is most injurious. Scarcely any thing can be more so; for this posture, by cramping the lungs, prevents their being filled with air, and thus preparing the blood for circulation, and tends directly to enfeeble and inflame them. Beware of the girl that bends forward. She is liable to be consumptive.

This inflation of the lungs should occur every few minutes during the day, and should be increased by compressing the air in the lungs, especially when speaking, thus forcing the air out as if through a smaller aperture, and increasing the distinctness of the intonation, and augmenting the volume of the voice. Reading and speaking or talking loud, and also singing, will be found excellent to exercise and strengthen the lungs; especially let children of consumptive tendencies, talk, hallo, and sing all they please. To restrain these exercises, is to augment their liability to consumption.

The wonderful cures effected by using Rammagi's tube, were effected solely by applying the *principle* here presented of inflating the lungs; and the disposition of consumptive patients to draw long breaths, is an indication that this inflation of the lungs is sought by nature as a relief. The benefit derived from these tubes, does not accrue from drawing the air through a particularly shaped tube, but it consists in the *exercise of the lungs* occasioned by its use. Now since you can get this exercise even more effectually and frequently by making your own windpipe into a tube in a second, and without any trouble, you should apply this simple remedy forthwith and frequently, till you expand and strengthen your lungs sufficiently to throw you beyond the reach of danger.

I have seen a simple tube made by boring a hole in the end of an old ever-pointed pencil case, after cutting off the pencil part, and fixing a valve so that you could draw in the breath through this hole, but not expel it, and then boring another smaller hole in the side of the pencil case through which to expel the air; so that air could be inhaled faster than expired, by the use of which the lungs are filled up and kept full, and thus expanded. I have known the chest great-

ly expanded by its use in a short time. Breathing through any small hole, will answer every purpose.

From experiments recently tried, I am induced to recommend carrying magnets, or magnetized steel about the person, and frequently taking shocks from the electrical or galvanic battery, or else being insulated and charged with electricity, as being calculated to supply in part that animal electricity, the partial exhaustion of which accompanies consumptive tendencies.

Much might, and perhaps should, be said in relation to the diet most beneficial for those predisposed to consumption, but there is only room to say, that *no stimulants or tonics* should be taken; a light, cooling, and yet nourishing diet should be selected, all condiments and stimulants avoided, and if the stomach will bear milk, take it freely, for it will quiet the nerves and tend to induce that sleep so much needed. Rice, bread, especially coarse or brown bread, mealy potatoes, fruit, and jellies may be eaten, but less meat, little cabbage, not an abundance of vegetables, but more of a farinaceous and fruit diet. Let children whose parents are predisposed to consumption, be literally *brought up on bread and milk*, porridge, puddings and milk, and roasted potatoes. Eat no fat, no butter, no cakes, and no more in quantity than your stomach can fully digest. Better eat too little than too much.

Journeys are often recommended, and generally prove to be beneficial to consumptive invalids, mainly, however, on account of the change of associations they give, and the fresh air and exercise they afford. A residence on the seashore in summer, is usually found to be beneficial, yet sometimes the sea air is too bracing, and stimulates so much as to augment the fever which accompanies, or rather *constitutes*, this disease, and thereby hastens its approach. In all these cases, the consumptive person must be *his own judge* as to effects and quantities, as, indeed, in nearly all the preventives prescribed above. Any one of them may be taken in excess, and then becomes positively injurious. But whatever injures, gives warning of the evil by the pain that accompanies it. Sing, but do not sing so as to prostrate the lungs much. Bathe, but not too frequently, to produce reaction. Exercise

till fatigued, but not till prostrated. Sleep abundantly, but not so much as to induce heaviness, and always *rise early*. And so of the others. Let the patient notice his symptoms, and govern himself accordingly.

A voyage at sea is often recommended. Andrew Combe, the author of "Combe's Physiology," mentions that a voyage to the Mediterranean, by keeping him just sea-sick enough to produce a constant but gentle perspiration, equalized his circulation, and restored his health, or rather, warded off a consumptive attack which had well nigh proved fatal.

A southern climate often effects cures, and on the same principle: namely, by bringing the blood *to the surface*. Cold weather drives the blood *in*, and this induces cold and consumption; but warm weather *promotes* circulation, brings the blood to the surface, relieves the head and lungs, changes the tone of the system, and averts this disease. That is, a sea voyage, a southern climate, exercise, friction, baths of all kinds, abundance of sleep, &c., all strike at the *root* of the *cause* of consumption, and *reverse* that cause; and this arrests its further progress, and thus nature effects a cure.*

Let these directions be faithfully followed, and I am fully persuaded that no child, however consumptive his parents, need die of this disease. Carry out these principles, and all consumptive tendencies can be arrested, and this fatal disease could soon be banished. And let all parents who are thus predisposed, practise this advice faithfully while becoming parents, so as to obviate the tendency in their children. Let the parents of children at all in danger of consumption, or scrofula, or the croup, or the quinsy, or the sore throat—all but different forms of one and the same disease—employ all these preventives upon their children, lest this unrelenting

* The fact is, a large institution, devoted expressly to the cure and prevention of consumption on the foregoing principles, should be established, and conducted, not by medical men, for they do not and never will understand this disease, till they read *nature* in place of *books*, but PHYSIOLOGISTS. Doctors have exhausted their skill, and by common consent, failed to treat it successfully. Let it now be taken up anew, by another class of men, and if its cure be attempted by the foregoing and other similar means, success will follow.

disease snatch from you the dearest objects of your love when all their talents, all their charms are first budding and blossoming into womanhood, or ripening into manhood, and becoming prepared for stations of usefulness or profit. Follow these prescriptions, and there is no danger. These remedies will expel all forms of this untimely disease from the system, and preserve it whole and sound to a green old age. Nor will they be very detrimental to those who are robust, and in no special danger of falling its victims.

A single word to *mothers* who are predisposed to consumption. Remember that your vital energies are but feeble, and therefore that you have by no means a superabundance of vital stamina to spare. You may not be able to impart a strong physical constitution to your offspring, and you are very likely to throw yourself into a premature grave by withdrawing for the nourishment of your children, those energies which are indispensable to preserve your own life. I know scores of mothers who, by this means alone, have committed both suicide and infanticide, ignorantly, to be sure, but none the less effectually or lamentably. Many of the young women of the present day, will die just as surely as they attempt to become mothers. They have now barely sufficient vitality to keep them alive. As soon, therefore, as they come to withdraw from this small supply, an amount sufficient to nourish, give birth to, and nurse an infant, they exhaust themselves so completely, that disease, taking advantage of their prostration, attacks some fatal part, and sweeps them into the grave, leaving a sickly child and a fond father to mourn her death, and soon to be followed by the former, and doubly to bereave the latter. Let none dare to become mothers, who have not a *surplus* of animal energy sufficient to produce fine, healthy children, without injuring themselves. But more on a kindred point when we come to speak of the conditions of parents as influencing the mental and physical qualities of their offspring.

"King's evil" Dyspepsia. Dr. Beecher. A ring-worm.

SECTION III.

DISEASES IN GENERAL HEREDITARY.

"What I say" of "one, I say" of "all."

We have occupied too much space in establishing the transmissibility of consumption, and pointing out its preventives, to allow much room to be occupied in proving that other diseases, such as the gout, king's evil, apoplexy, dyspepsia, cancerous affections, and other diseases, are hereditary, and hence group our remarks in regard to all other diseases, under one head. Each might be as fully demonstrated to be hereditary, as consumption has already been; but having proved the great *principle* of the transmission of *one* prominent disease, the inference that *all* the others are equally so, follows as a matter of course. And then the great fact that other diseases are transmitted as frequently, and in cases as striking, as consumption, is one which must strike every intelligent mind as a law of nature. Hence a few cases, partly by way of proof, and partly by way of illustration, are all that can now be given.

Take, then, the scrofula, or "king's evil"—so called from its having afflicted the royal family of Great Britain from time immemorial, and stated in the court journals of England as the reason why Queen Victoria did not nurse her own children—or the erysipelas, salt rheum, dyspepsia, gout, apoplexy, &c., &c., down to almost every chronic disease that afflicts mankind, and they will be found to be transmitted, and to follow generation after generation, breaking out every now and then in each, and scourging whole families, as far back as those families can be traced. Dr. Beecher has always been troubled with dyspepsia, in a form peculiarly malignant. His father, Dea. Beecher, of New Haven, Conn., was afflicted with the same disease, and so are nearly every one of his children, and some of his nephews and nieces.

In a gentleman who recently submitted his head for a phrenological examination, I observed a ring-worm on the side of his face, which almost covered it, and was highly

inflamed. He said his father died of a similar one, and that several other blood relations of his father, including some of his brothers also, had it.

The redness and eruption on my own face is hereditary. It appears, though less strongly marked, in my father and uncle and aunt, and in some of my brothers, sisters, and cousins. I found it in the descendants of my grand father's brother, in Canada, already alluded to, and in a very distinct form. They and we parted four generations back, in my *great grand father*.

The *cross-eye*, or *near-sightedness*, also appears in families, parents, children, cousins, uncles, aunts, &c. nearly all wearing *glasses*; and if I recollect aright, the result of Dr. Howe's researches proves that blindness is sometimes hereditary, and that deafness and dumbness are very often transmitted. James A. Bullard, Monticello, Sullivan county, N. Y., has eight children, four of whom are blind. They were all born with perfect eyes, and saw well till they arrived at the age of about five years, when each began to grow blind, and at about ten, they became totally blind. The parents were not blind, but an aunt was. I have seen hundreds of cases in which parents have transmitted blindness, or weak eyes, or sore eyes, or deafness, or impediments in speech, or some defect in the voice or organs of speech, or some physical debility or deficiency, which was found in both parents and children. Joshua Collin furnished to the author the following:—The grand father of Daniel Webster had an impediment in his speech; that is, he stuttered badly. Daniel's father lisped all his lifetime, and his brother Ezekiel Webster was never able to speak some words correctly, though he labored hard to do so.

That gout and apoplexy are hereditary, is also a fact established by universal observation. And what is more, it usually occurs in harmony with a principle stated a few pages previously, at about the same *age* in parents, children, uncles, nephews, &c. Let me add, by way of preventing apoplexy, that those whose blood relations are afflicted with it, should *eat less* and *work more*, and above all things, should avoid all alcoholic drinks. It occurs in consequence of a

surplus of nutrition—a surfeit of nourishment, and a consequent clogging of the wheels of life, till they finally stop altogether. Grahamism and starvation will save such; yet to those thus predisposed, this is the bitterest pill that can be prescribed, for they generally love the *good* things. Beer is often their favorite drink, yet nothing is more injurious. Special attention to diet, and especially the Graham diet, will be found of incalculable value to all afflicted with humors, fever sores, also often hereditary, cancers, pre-eminently hereditary, and all troubled with diseases affecting the blood, or growing out of impure blood.

CHAPTER V.

MENTAL DISEASES HEREDITARY.

SECTION I.

INSANITY HEREDITARY.

Having established the principle, that *physical* qualities are hereditary, and that the same is also true of physical *diseases*, we proceed to show that *mental* diseases, or more properly *diseases of the brain*, and a consequent derangement of its functions, are hereditary. The great truth that derangement of mind, insanity, monomania, and all kinds of mental alienation and hallucination, depend upon, and are caused by, a disordered *brain*, should never be lost sight of, neither as a philosophical truth, nor as developing the means of effecting its cure. *Insanity is caused by an inflammation of the brain*, and can be cured only by reducing this inflammation.

Now since other diseases, consumption, erysipelas, &c., are hereditary, an inflamed brain, and consequent derangement of mind, are of course hereditary, being on a footing with other diseases. In fact, this chapter should properly have formed a section in the preceding chapter, insanity be-

ing as much a disease as consumption, or any other disordered physical function: but was introduced into a separate chapter, only that it might not, at first sight, startle the reader by being classed among physical diseases.

Dr. Rush, in his work on diseases of the mind, has placed this matter in its true light. He says, page 16—

"Madness has been placed exclusively in the mind. I object to this opinion, 1. Because the mind is incapable of any operations independently of impressions communicated to it through the medium of the body. 2. Because there are but two instances upon record of the brain being found free from morbid appearances in persons who have died of madness. One of these instances is related by Dr. Stark, the other by Dr. De Haen. They probably arose from the brain being diseased beyond that grade in which inflammation and its usual consequences take place. Did cases of madness reside exclusively in the mind, a sound state of the brain ought to occur after nearly every death from that disease.

"I object to it, 3, because there are no instances of primary affections of the mind, such as grief, love, anger, or despair, producing madness until they had induced some obvious changes in the body, such as wakefulness, a full or frequent pulse, costiveness, a dry skin, and other symptoms of bodily indisposition.

"I know it has been said in favor of madness being an ideal disease, or being seated primarily in the mind, that sudden impressions from fear, terror, and even ridicule, have sometimes cured it. This is true, but they produce their effects only by the healthy actions they induce in the brain. We see several other diseases, particularly hiccup, headache, and even fits of epilepsy, which are evidently affections of the body, cured in the same way by impressions of fear and terror upon the mind.

"Having rejected the abdominal viscera, the nerves, and the mind, as the primary seats of madness, I shall now deliver an opinion, which I have long believed and taught in my lectures, and that is, that the cause of madness is seated primarily in the blood-vessels of the brain, and that it depends upon the same kind of morbid and irregular actions that constitute other arterial diseases. There is nothing specific in these actions. They are a part of the unity of disease, particularly of fever: of which madness is a chronic form, affecting that part of the brain which is the seat of the mind.

"My reasons for believing the cause of madness to be seated in the blood-vessels of the brain are drawn,

"1. From its remote and exciting causes, many of which are the same with those which induce fever and certain diseases of the

brain, particularly phrenitis, apoplexy, palsy, and epilepsy, all of which are admitted to have their seats in the blood-vessels. Of thirty-six dissections of the brains of persons who died of madness, Mr. Pinel says he could perceive no difference between the morbid appearances in them, and in the brains of persons who had died of apoplexy and epilepsy. The sameness of these appearances, however, do not prove that all those diseases occupy the same part of the brain: I believe they do not, especially in their first stage: they become diffused over the whole brain, probably in their last stages, or in the paroxysm of death. Dr. Johnson of Exeter, in speaking of the diseases of the abdominal viscera, mentions their sympathy with each other, by what he very happily calls 'an intercommunion of sensation.' It would seem as if a similar intercommunion took place between all the diseases of the brain. It is remarkable they all discover, in every part of the brain, marks of a morbid state of the blood-vessels.

"II. From the ages and constitutions of persons who are most subject to madness. The former are in those years in which acute and inflammatory arterial diseases usually affect the body, and the latter, in persons who labor under the arterial predisposition.

"III. I infer that madness is seated in the blood-vessels,

"1. From its symptoms These are a sense of fulness, and sometimes pain in the head; wakefulness, and a redness of the eyes, such as precede fever, a whitish tongue, a dry or moist skin, high colored urine, a frequent, full, or tense pulse, or a pulse morbidly slow or natural as to frequency. These states of the pulse occur uniformly in recent madness, and one of them, that is, frequency, is seldom absent in its chronic state.

"I have taken notice of the presence of this symptom in my Introductory Lecture upon the Study of Medical Jurisprudence, in which I have mentioned that seven-eighths of all the deranged patients in the Pennsylvania Hospital in the year 1811, had frequent pulses, and that a pardon was granted to a criminal by the President of the United States, in the year 1794, who was suspected of counterfeiting madness, in consequence of its having been declared by three physicians that that symptom constituted an unequivocal mark of intellectual derangement.

"The connection of this disease with the state of the pulse, has been further demonstrated by a most satisfactory experiment, made by Dr. Coxe, and related by him in his Practical Observations upon Insanity. He gave digitalis to a patient who was in a furious state of madness, with a pulse that beat 90 strokes in a minute. As soon as the medicine reduced his pulse to 70, he became rational. Upon continuing it, his pulse fell to 50, at which time he became melancholy. An additional quantity of the medicine

Derangement sometimes an epidemic. Its symptoms like those of fever

reduced it to 40 strokes in a minute, which nearly suspended his life. He was finally cured by lessening the doses of the medicine so as to elevate his pulse to 70 strokes in a minute, which was probably its natural state. In short, there is not a single symptom that takes place in an ordinary fever, except a hot skin, that does not occur in the acute state of madness.

"IV. From its alternating with several diseases which are evidently seated in the blood-vessels. These are consumption, rheumatism, intermitting and puerperile fever, and dropsy, many instances of which are to be met with in the records of medicine.

"V. From its blending its symptoms with several of the forms of fever. It is sometimes attended with regular intermissions, and remissions. I have once seen it appear with profuse sweats, such as occur in certain fevers, in a madman in the Pennsylvania Hospital. These sweats, when discharged from his skin, formed a vapor resembling a thick fog, that filled the cell in which he was confined, to such a degree as to render his body scarcely visible.

"Again, this disease sometimes appears in a typhus form, in which it is attended with coldness, a feeble pulse, muttering delirium, and involuntary discharges of feces and urine. But it now and then pervades a whole country in the form of an epidemic. It prevailed in this way in England in the years 1355 and 1373, and in France and Italy in the year 1374, and Dr. Wintringham mentions its frequent occurrence in England, in the year 1719.

"A striking instance of the union of madness with common fever is mentioned by Lucian. He tells us that a violent fever once broke out at Abdera, which terminated by hæmorrhages, or sweats, on the seventh day. During the continuance of this fever the patients affected with it, repeated passages from the tragedy of Andromeda with great vehemence, both in their sick rooms and in the public streets. This mixture of fever and madness continued until the coming on of cold weather. Lucian ingeniously and very properly ascribes it to the persons affected having heard the famous player Archelaus act a part in the above tragedy, in the middle of summer, in so impressive a manner that it excited in them the seeds of a dormant fever, which blended itself with derangement, and thus produced [illegible] a repetition of the ideas and sounds that excited [illegible]

"VI. [illegible]

"VII. [illegible] death from madness. [illegible] apoplexy, and other diseases which are conceded to be primary affections of the blood-vessels of the brain. I shall briefly enumerate them; they are, 1, the absence of every sign of disease.

I have ascribed this to that grade of suffocated excitement which prevents the effusion of red blood into the serous vessels. We observe the same absence of the marks of inflammation after several other violent diseases. Dr. Stevens, in his ingenious inaugural dissertation published in 1811, has called this apparently healthy appearance, the 'aimatous' state of inflammation. Perhaps it would be more proper to call it the 'aimatous' state of disease. It is possible it may arise in *recent* cases of madness which terminate fatally, from the same retrocession of the blood from the brain which takes place from the face and external surface of the body, just before death. But,

"2. We much oftener discover in the brain, after death from madness, inflammation, effusions of water in its ventricles, extravasation and intravasation of blood and even pus. After chronic madness, we discover some peculiar appearances which have never been met with in any other disease of the brain, and these are a preternatural hardness, and dryness in all its parts. Lieutaud mentions it often with the epithets of 'durum,' 'prædurum,' 'siccum,' and 'exsuccum.' Morgagni takes notice of this hardness likewise, and says he had observed it in the cerebrum in persons in whom the cerebellum retained its natural softness. Dr. Bailie and Mr. John Hunter have remarked, that the brain in this state discovered marks of elasticity when pressed by the fingers. Mr. Mickell says a cube of six lines of the brain of a maniac, thus indurated, weighed seven drams, whereas a cube of the same dimension of a sound brain weighed but one dram, and between four and six grains. I have ascribed this hardness, dryness, elasticity and relative weight of the brain, to a tendency to schirrus, such as succeeds morbid action or inflammation in glandular parts of the body, and particularly that early grade of it which occurs in the liver, and which is known by the name of hepitalgia. The brain in this case loses its mobility so as to become incapable of emitting those motions from impressions which produce the operations of the mind.

"3. We sometimes discover preternatural softness in the brain, in persons who die of madness, similar to that which we find in other viscera from common and febrile diseases. This has been observed to occur most frequently in the kidneys and spleen. The brain in this case partakes of its texture and tenderity in infancy, and hence its inability to receive and modify the impressions which excite thought in the mind.

"4, and lastly. We sometimes discover a preternatural enlargement of the bones of the head from madness, and sometimes a preternatural reduction of their thickness. Of 216 maniacs, whose heads were examined after death, Dr. Creighton says in 160 the skull was enlarged, and in 38 it was reduced in its thickness.

Now the same thing succeeds rheumatism, and many other febrile diseases which exert their action in the neighborhood of bones.

"I might add further, under this head, that the morbid appearances in the spleen, liver, and stomach, which are seen after death from madness, place it still more upon a footing with fevers from all its causes, and particularly from koino-miasmatic exhalations, and in a more especial manner when they affect the brain, and thereby induce primary, or idiopathic phrenitis. In short, madness is to phrenitis, what pulmonary consumption is to pneumony, that is, a chronic state of an acute disease. It resembles pulmonary consumption further, in the excitement of the muscles, and in the appetite continuing in a natural, or in a preternatural state.

"VIII. I infer madness to be primarily seated in the blood-vessels, from the remedies which most speedily and certainly cure it, being exactly the same as those which cure fever or disease in the blood-vessels from other causes, and in other parts of the body. They will be noticed in their proper place.

"I have thus mentioned the facts and arguments which prove what is commonly called madness to be a disease of the blood-vessels of the brain. All the other and inferior forms of derangement, whether of the memory, the will, the principle of faith, the passions, and the moral faculties, I believe to be connected more or less with morbid action in the blood-vessels of the brain, or heart, according to the seats of those faculties of the mind.

"In placing the primary seat of madness in the blood-vessels, I would by no means confine the predisposition to it exclusively to them. It extends to the nerves, and to that part of the brain which is the seat of the mind, both of which, when preternaturally irritable, communicate more promptly deranged action to the blood-vessels of the brain. I have called the union of this diffused morbid irritability, the phrenitic predisposition. It is from the constant presence of this predisposition, that some people are seldom affected with the slightest fever, without becoming delirious; and it is from its absence, that many people are affected with fevers and other diseases of the brain, without being affected with derangement."

The *temperament*, or a highly susceptible state of the whole system, in [illegible] inflammability of the brain, is probably the most potent cause of this disease. That this inflammability of body and brain, and with it a tendency in the brain to over-action, to be unduly affected by trifles, and to great impetuosity and enthusiasm, while it is established by the same great principle which establishes the transmission of *other* physical diseases, is placed beyond a doubt by

Derangement of Mr. S. and his daughter in the moral and [illegible]

an array of facts absolutely overwhelming. Like the sands of the sea, they are really *innumerable*. Wherever you see derangement induced by spirituous liquors or by some powerful and long continued cause of excitement, rely upon it, there is some *hereditary* tendency which is here brought out. I grant that the deleterious consequences of insanity, is often induced by strong drink, and that some special organs may at times act so powerfully in particular cases, as to throw them into a fevered state. That is, there are other powerful causes of this disease *besides* hereditary influence.

Some of the members of a family on Long Island by the name of S., were deranged and yet uncommonly talented. One of the daughters named H., was frequently deranged on the subject of religion and in regard to the absence of her lover. If her husband went to New York she insisted on a [illegible] and if he went to the [illegible] she would watch him until he was out of sight, and then look every few minutes to see if he was returning. [illegible] [illegible] [illegible]

Nearly all his descendants deranged, down to the fifth generation.

had loathesome vermin on various parts of her body, and things of this kind without number. She died at fifty-four of the cholera.

One of her sons, some five years ago, became afflicted with dyspepsia, and could not be persuaded to get into a carriage, for fear he should fall and break his neck; that he was about to die, and a thousand conceits similar to those of his mother and grand mother. He had the same desire to be *all the time* in the bosom of his family that his *grand mother* had, and felt all on nettles if absent from them.

One of his sisters, another grand daughter of H. S., the first one mentioned, was for a long time so nervous, that the least noise, or a rap at the door, or the least thing, would agitate her in the extreme. She also, in common with her grand mother, absolutely refuses to be absent from her husband, hardly an hour, and often feels a severe pain in the organ of Union for Life, which her whole conduct shows to be diseased. Separation from her children, is also most painful. She is, moreover, occasionally subject to extreme depression of spirits, and especially to that sense of unworthiness, and being in the way, or neglected, or not wanted, to which her grand mother was subject.

Her children, again, of the fourth generation from this deranged grand mother, are also the most sensitive little beings imaginable, crying out at the least unpleasant word or look, and when plaintive music is sung; and also moaning piteously when not with their mother, or crying when their father leaves the room.

Another brother evinces the same tendency—is all on nettles if separated from his family, and has several times threatened to kill himself, and been frequently afflicted with the delirium tremens, occasioned by drink. His children are extremely susceptible. Another brother, who takes after *his father*, has escaped, yet some of his children have both the high order of talent, and also the phrenological developments, of their grand mother H. S.

Another brother, by a second husband, manifested derangement in a decided form, when but twelve years old, which ultimately ended in religious derangement, for which he was

Different branches of the family similarly affected

sent to the insane hospital at Hudson, but from which, however, he has partially recovered.

Another son of the H. S., first alluded to, after having been deranged for some time, died suddenly in the insane hospital at Hartford, he being supposed to have killed himself; and a son of his hung himself on account of being disappointed in love, and another son has of late evinced marked indications of derangement.

Another son of this H. S., was deranged for years in consequence of being obliged to pay a small note which he supposed cancelled, and for years refused to see company, but whenever any one came to the house, he would hide himself away under the bed or in the closet, fearing the constable would come and take him off, and that he was likely to come to poverty—impressions analogous to those that characterized his brother that died in the insane hospital at Hartford, mentioned above. A daughter of his is exceedingly sensitive, and withal, a highly intelligent woman.

Another brother had a similar attack, or at least, extreme nervousness, and would walk the floor by the hour, back and forth, wringing his hands and twisting his pocket handkerchief as if in great distress of mind besides being at all times extremely low spirited.

Another brother still, was similarly affected for a short time, the burden of his derangement being money, a quality that appertained to his grandfather on his mother's side, that is to the family of the H. S. [illegible] He had his whims, and was particularly [illegible] in the matter of money.

The daughter of their sister of this family, evinces extreme nervousness, [illegible] and is very low spirited. Her Hope is small, [illegible] and temperament [illegible] Her sister and the grandfather of the H. S. [illegible] and intentionally [illegible] would kill her. The [illegible] from grief [illegible] by the absence of her husband, and his not writing for [illegible] she felt as though she was in the way, and not loved by him. This made her desire death, and she took a course to produce it.

Another sister died from melancholy. In speaking of her, her friends remarked that she got into "a strange way." This enumeration embraces nearly every one of the descendants of the H. S. first spoken of.

Again. This H. S. had a *niece* who was courted ten years, and then taken advantage of, and rendered *enciente*. Though her guilty paramour was compelled to marry her, yet the grief, melancholy, and mortification occasioned by the thought that he was compelled to marry her, but would not do it willingly, caused her death in a few days after the birth of her child, which was hastened by the mother's grief. Several other members of this family have their peculiarities, and so have some of the descendants of this S., the oldest of all, especially those descendants from a *brother* of the H. S., so often alluded to. One of them is a judge, and the whole family are regarded as eminently talented. Most of them are also long lived.

I know not what clearer proofs that insanity is hereditary, could be adduced, and if all the facts could be stated more in *detail*, the case would be still stronger.

To recapitulate. S., the first one of this diseased family, was queer, eccentric, fussy, fidgety, and partially deranged on the matter of property, fearing he should come to poverty.

Of his relatives, nothing is known, except that some of the descendants of one of his grand daughters, are a little *crack-brained*, to use a common phrase.

Belonging to the second generation, was this H. S., the first and main one mentioned, who was deranged on the subject of religion, and on the social organs, and her sister's daughter died of a broken heart, or unrequited affection.

Of her children, or the third generation, one was very nervous, another died in the insane hospital at Hartford, and four others were occasionally insane, and one sound.

Of the fourth generation, one virtually committed suicide, one was sent to the lunatic asylum in Hudson, one often threatened to commit suicide, and something less than a score are extremely nervous, and about half deranged.

And finally, the infants of the fifth generation, besides being most sensitive, show an intensity of feeling and a power

A lady in Danvers. The Sewall family. An anecdote.

of desire, which bid fair to develope themselves in ultimate madness, unless the principles to be presented in the next section, are put into vigorous practice.

While making professional examinations in Danvers, Mass. in 1841, a lady brought her son to me expressing great anxiety lest he should be deranged, and giving as her reason that the child's father died of derangement, and that the child's *grand mother* on his father's side, died in the insane hospital in Charlestown, Mass. On inquiring still further, I found that some of the uncles and aunts of the boy, on his father's side, had manifested signs of derangement. He gave decided evidence of precocity.

Joshua Collin in a letter to me on hereditary descent, writes as follows:

"Henry Sewall, who came to this country in 1634, was a distinguished man, but occasionally subject to turns of derangement. In every, or nearly every generation from that time to the present, some one or more of his descendants have been affected in the same way; and there are now living in N****y and B****y several lineal descendants of Henry Sewall partially or occasionally deranged. And what is a little remarkable, they are affected in very much the *same manner*. They are eccentric, odd, peculiar, but always harmless, though crazy."

An anecdote of one of them, will serve as a sample of the species of derangement to which they are subject. One of them was impressed with the idea that he was elected to be damned eternally, and thought that the sooner he entered upon his doom, the better. He therefore wished very much to commit suicide, and yet entertained the idea that it was wicked for him to do so. He therefore devised the following method of making way with himself without incurring guilt. He thought that if he should swim out into the water just as far as he could swim, and then turn round and be drowned while trying to save himself without being able to do so, he should not be guilty, because he was trying his best to save himself. He tried this plan, but, unfortunately, his strength held out longer than he expected, and brought him back to the shore.

The Bartlett family generally nervous.

Sometimes they would shut themselves up for months, utterly refusing to see any one, and pleading as an excuse that they were unworthy to do so. The derangement seemed to be produced by small Hope and Self-Esteem, and prodigious Conscientiousness and Cautiousness. They were all exceedingly pious. Indeed, their derangement seemed to be a religious melancholy induced by a morbid condition of the moral organs.

A very pious and most excellent young man died at Amherst College about the year 1820, exceedingly low spirited, and evidently of religious melancholy. His surname was the same as one of those mentioned by Mr. Collin in the passage quoted above, but omitted there and here for reasons which the reader will appreciate. He was doubtless a descendant of this family.

"The ancestors of another family," says Mr. Collin, "first settled in Newbury, many of whose descendants have been and still are distinguished for talents—having strong minds in strong bodies, but who have, for many generations, been afflicted with a nervous irritability. At one time they are elated, at another time, they are depressed in the extreme, by which they have suffered through life. I could narrate a dozen instances which have occurred in nearly as many branches of this family, which would corroborate the descent of this physical peculiarity from generation to generation. For instance:—The maiden name of my grand mother, was Sarah Bartlett, a woman of strong mind, great firmness and self-possession when obliged to act; and yet one of the most nervous persons imaginable. She would sit by the hour together, and wring her hands enough almost to wring them off, plait her apron into narrow plaits, and then spread it out again, and repeat this process for the hundredth time. She would imagine for a long time together that she was unfit for company, because she did not know enough, and should disgrace herself and family; but when obliged to appear in company, no one could appear to better advantage, or do herself more credit. On one occasion, when company had been invited, she could not be persuaded to join them on account of these gloomy, unworthy feelings, till some one

told her that she did not know enough to appear respectably, when she arose with great dignity and majesty, replying, 'It's false,' and walked in and became the master spirit of the occasion.

"She has a large number of descendants, and out of the whole, I do not know of one who does not inherit, in a greater or less degree, this same nervous temperament, except some of them by the name of Coffin. The peculiarities of my own immediate relations, by the name of Coffin," (reference is here made to the same nervous excitability,) "in that respect, on my father's side, are clearly traced to my grand mother Bartlett."

The nervous affection mentioned in the preceding cases, is evidently a lower species of derangement, as indeed are all nervous affections, or what is commonly called "the hypo," "the hysterics," "hypochondriasis," "the spleen," &c. &c., they all being caused, in common with downright madness, by a morbid or over-excited or diseased condition of the brain; and the *degree* of that disease, determines the degree of the nervous affection or derangement.

In Syracuse, in Jan. 1843, the author, in examining the head of Mr. S., remarked that his extreme nervous excitability, his prodigious Cautiousness and small Hope, would subject him to ups and downs—would cause him to be sometimes in the garret, and then in the cellar, and afflict him with extreme melancholy.* He then stated that most of the members of his family, as far as he could trace them, were similarly afflicted—that his father committed suicide, and so did one of his uncles; and that it was only with difficulty that he could at times restrain his tendency to commit suicide. I then asked him if he was not related to a man by the same surname with his, who formerly resided in B., Vt., and with whom, some ten years ago, I was acquainted, who was noted for being by turns severely afflicted with melancholy. He said he was his *cousin*. He traced the disease back to his *grand father*, who also committed suicide: further back he could not go. His son had the same temperament, and small Hope.

* A condition always accompanying small Hope and an excitable temperament.

A case in Canada. One in R. I. Two brothers near Boston.

In Burford, Canada West, in Dec. 1840, I examined the head of a clergyman considered a most excellent man, who was habitually low spirited. He said that his father and every one of his name and family, as far as he knew them, were similarly afflicted. His and their melancholy took a religious turn.

In the town of S., R. I., I examined a family of children having as fine a set of heads as I almost ever saw, which I remarked as really extraordinary. The mother at the close asked if I thought them any way predisposed to derangement. I asked her if either parent was thus predisposed. She said yes, that their father died insane, and that their uncle was then confined in the jail at P. on account of his derangement. One of their aunts is extremely enthusiastic in whatever she takes an interest, and has her hobbies, now abolition, now phrenology, now education, but from having a superior moral and intellectual head, her hobbies are of a moral and philanthropic cast; still they are hobbies, and she rides them almost to death.

I examined the head of a gentleman near Utica, N. Y., some of whose *relatives* had been deranged, and he was occasionally beside himself. He had a superior head, but Hope was small, and Cautiousness prodigious.

Miss Hunt, female physician in Boston, relates the following. Two twin brothers, residing in a town near Boston, married happily, and had every thing in common, and abundance of the comforts of life, and had always kept free from debt, and been noted for their honesty. One of them fell crazy, and run away with the idea that he was, after all, dishonest—that he was deeply in debt, (though he did not owe five dollars in the world,) that he had all along imposed upon his neighbors by pretending to be honest when he was not, and now he was about to be detected, and exposed, and that he and his family were coming to poverty, though they had their farm paid for, a large dairy, and their thousands in the bank.

His brother was so much grieved and mortified at this that *he too* became deranged, and on precisely the same point, and their families were rendered the most miserable families im-

aginable. The brothers insisted on being together, and talked and mourned most piteously over their imaginary misfortunes; yet this only aggravated their malady. One of them had been deranged on the same point before, and I think a cousin had been sent to the insane hospital at Worcester. Both parents were perfectly healthy in body and mind, but a *grand father* was deranged, and deranged on the same point—the apprehension of poverty.

There is a family by the name of W., wealthy, influential, and eminently refined and moral, one member of which, a young man of about twenty, died recently of derangement in the matter of appetite. He first adopted the Graham system, and became more and more abstemious, till he finally refused to eat almost every thing. Let alone, he would not have eaten at all; and with the utmost persuasion, he could be induced to eat no more than half a cracker, and drink half a tumbler of milk twice a day—he conceiving it *wrong* to eat more. He had a splendid head, excepting the absence of Hope and Amativeness, and the predominence of Cautiousness and Conscientiousness. When his physician stood over him, he could get down enough to make him gain nearly a pound per day for a week, but he died ultimately of pure starvation resulting from this derangement.

Though this tendency was derived from parentage, and lurked in his constitution, yet long continued and severe application to study, Conscientiousness, the reasoning organs, and the mental energy being prominently developed, were the proximate cause, and were mainly instrumental in bringing it out.

His mother was a nervous, hysterical woman, and very [illegible] and so were all his aunts on his mother's side. [illegible] brothers and sisters [illegible] the *great* grand parents [illegible] the disease having passed over one [illegible]

[illegible] Mrs [illegible] of the mother's father, was frequently [illegible] that she was put into irons—a most barbarous practice. One of her sons was deranged. The family were unusually intelligent.

This son married a woman who became deranged on the subject of religion, and whose brother, a most excellent and pious man, became crazy on religious subjects. A daughter was quite talented and a most sweet and lovely girl—a quality that generally accompanies hereditary derangement.

Dr. Johnson inherited from his father that exceeding nervousness and most oppressive melancholy which followed him through life, and almost led him to commit suicide.

"It is a singular fact in the history of suicide," says Dr. Rush, in his work on "Diseases of the Mind," p. 134, "that it has sometimes been hereditary in families. There are two families in Pennsylvania, in which three of their respective branches have perished by their own hands, in the course of a few years. Similar instances of this issue of family derangement, are to be met with in other countries."

The following facts are from the work by Dr. Rush which has been alluded to. The first account he received in a letter from Dr. Williams, of Deerfield, Mass., dated, June 15, 1812.

"Captains C. L. and J. L. were twin brothers; and so great was the similarity of their countenances and appearance, that it was extremely difficult for strangers to know them apart. Even their friends were often deceived by them. Their habits and manners were likewise [illegible] of people [illegible]

[illegible] into melancholy. [illegible] About two years [illegible] assembly of Vermont, of which he was a member, was found in his chamber, early in the morning, with his throat cut, by his own hand, from ear to ear, shortly after which he expired. He had been melancholy a few days previous to this fatal catastrophe,

and had complained of indisposition the evening previous to the event.

"About ten days ago, Capt. C., of Greenfield, discovered signs of melancholy, and expressed a fear that he should destroy himself. Early in the morning of June 5th, he got up, and proposed to his wife to take a ride with him. He shaved himself as usual, wiped his razor, and stepped into an adjoining room, as his wife supposed, to put it up. Shortly after she heard a noise like water or blood running upon the floor. She hurried into the room, but was too late to save him. He had cut his throat with his razor, and soon afterwards expired.

"The mother of these two gentlemen, an aged lady, is now in a state of derangement, and their two sisters, the only survivors of their family, have been subject, for several years, to the same complaint.

"Insanity generally attacks in those stages of life in which it has appeared in the patient's ancestors. A general officer who served in the American army during the revolutionary war, once expressed a wish to a brother officer, that he might not live to be old; that he might die suddenly; and that if he married, he might have no issue. Upon being asked the reason for these wishes, he said he was descended from a family in which madness had sometimes appeared about the fiftieth year of life, and that he did not wish to incur the chance of inheriting, and propagating it to a family of children. He was gratified in all his three wishes. He fell in battle between the thirtieth and fortieth years of his age, and left no issue, although he had been married several years before his death. A similar instance of the disease appearing at these [illegible] in a [illegible] of the same family, occurred [illegible] in the Pennsylvania Hospital. It came on in a [illegible] between the sixtieth and seventieth years of the [illegible] lives.

"An application was made, some years ago, for the admission of three members of the same family into the Pennsylvania Hospital on the same day. I have attended two [illegible], one of which was [illegible] of the respective families, [illegible] affected with the disease in [illegible]."

These facts, and thousands of similar ones which might easily be recorded, (and every reader's observation will assure him any number of facts of this class, even more striking than these,) exist every where, and especially are observable in our insane asylums, and must force home the conviction upon every rational mind, that a predisposition to insanity is hereditary, and follows down in the direct line from father to

son and grand son, as far as it can be traced.* And if any additional evidence were needed to strengthen this conclusion, the fact that other diseases are hereditary, furnishes that evidence. Other qualities are hereditary, and so is this. And in the name of science—of that law by which children resemble their parents—I assure all those, either of whose blood relations are or have been partially or wholly deranged, that *they also*, and their *offspring* too, are in danger of being similarly afflicted. The descent of derangement, like that of consumption, or looks, is a *law of our nature*, and they must take vigorous precautionary measures, or they too and theirs, "in an evil hour when they think not," will be overtaken by it.

But this disease can be *prevented*. I fully believe it can be warded off *in all cases*. *None* need be compelled to suffer its dreadful tortures. At least, the tendency can be arrested, and the next generation rendered less, and the third still less, liable to be overtaken by it, till it can finally be expelled from the family.

As to contracting marriages with those whose ancestors or relatives are subject to this disease, the same laws govern this matter which govern the other diseases, previously mentioned. If they are rising above the disease, or if they take after the parent not thus predisposed, there is less danger. Or if they resemble those subject to it, provided they are *aware* of the tendency, employ preventives, and avoid those things that tend to induce it, and above all, if, when they are sensible that their feelings are unduly exalted, they will place their *reason* over against this tendency, and remember that these feelings are not *real*, but only the effects of undue cerebral excitement—are a disease of the mind, just as inflammation is that of the body—they certainly can govern the ship of mind by the helm of reason.

* Will not Dr. Buttolph, the gifted assistant of the New York Lunatic Asylum at Utica, Dr. Woodward, and others connected with these institutions, make extensive inquiries, and record the results, with the view of seeing what proportion of all the lunatics brought to their asylums have relations, and especially ancestors, that are or have been deranged, and deranged on the same points.

SECTION II.

PREVENTIVES OF INSANITY.

"The enjoyments and sufferings of the MIND, far exceed those of the body."

Of all diseases that afflict our nature, those diseases that affect the mind, are the most grievous—are crushing, and absolutely insupportable. To have limb after limb cut from the writhing body, most excruciating though it be, bears no comparison to that horror of horrors experienced "when *mind's* diseased." How often have those in this state been known to hold their hands in the fire, to cut and bite their flesh, or to submit to amputation, and then remark that these things were diversions when compared with the indescribable mental anguish they endure! Well may the heart of every philanthropist beat with its fullest and strongest pulsations of sympathy, in view of the anguish experienced by the raging, bewildered maniac; and well may government attempt the amelioration of those thus afflicted, by erecting asylums for their comfort and cure. What practice is so barbarous, so absolutely horrible, as that of confining the maniac, perhaps in a dungeon, in chains or the strait jacket, treating him as if he were criminal, and perhaps scourging him at that! He is *sick*, not criminal. To chastise one who is sick of a fever, or dying of consumption, is truly horrible; but to chastise a maniac, is as much more so as his disease is more painful than all others. Ordinary diseases can be endured; but let reason be dethroned, let self-possession be swayed from its moorings, let imaginary demons torment, and all the passions be thrown into tumultuous uproar, the whole man no longer himself, and of all objects of commiseration, this is the most deserving. And it should rejoice every friend of man, that remedies of this disease have, of late, been discovered, and applied with success.

But to *prevent* a disease, is still better than to cure it; and the author pledges himself, that the following prescriptions, faithfully adhered to, while they will greatly mitigate this disease after it is once seated, will, in most cases, where it is

hereditary, if not in all, prevent its developing itself in actual insanity.

Both to prevent and also to cure this disease, it is first necessary that we understand its *cause*, so as to counteract or obviate it. The *cause* of insanity, or rather inanity *itself*, consists in the *excessive excitability* and *over-action* of the *brain and nervous system*. Its *prevention*, therefore, can be effected by whatever will prevent this excessive action; and its cure can be effected *only* by *reducing* this over-action. And the remark is too obvious to require more than its mere presentation, that precisely the same remedial agents should be employed to reduce this morbid inflammation of the brain, that are now employed to reduce other cases of inflammation; and the same *means* by which tendencies to other forms of inflammation may be prevented, will prevent the inflammation of the brain, and its consequent derangement of mind. Let it never be forgotten, that insanity is a purely *physical* disease—as much so as consumption, or cancerous affections, or any other bodily indisposition; and both preventives and cures, to be effectual, must be calculated to prevent or reduce this *inflammation*.

In order to come the more directly at both the cause and the prevention, as well as the cure of this disease, allow me to call attention to one condition which always accompanies derangement, and which is a product of that very cerebral condition which causes madness, and that is, *superior natural abilities*, accompanied with feelings the most intense and susceptible imaginable. And these are caused by that same exalted action of the brain by which derangement is caused. Consequently, families and individuals predisposed to derangement, are always eminently talented, and possessed of the best of feelings. It is the very flower of community who are afflicted. In fact, this affliction is only the very *excess* of that talent and sensibility. Do superior talents depend upon the powerful action of the brain? So does insanity, only the cerebral action is still greater. As but a narrow line separates the sublime and the ridiculous, so but a step divides the highest order of talents from madness. Nor can a simpleton well be crazy. It takes a prodigiously smart man to

become deranged; so that whoever is subject to derangement, is "nobody's fool."

Hence, then, to *prevent* an hereditary tendency to insanity from developing itself, it is necessary only to prevent this constitutional excitability of the brain from progressing beyond the point of healthy action. And to do this, it is only necessary to divert the action from the brain to some other part, to remove exciting causes of cerebral action, and to keep the brain as quiescent as possible.

To illustrate. Your child is hereditarily predisposed to insanity. You will see this predisposition in his ecstasy of feeling when pleased, and in the overwhelming depth of his anguish when crossed; in the power and intensity of his desires, in his haste and eagerness about every thing, and in his being prodigiously smart and acute. And this is the error. Parents generally try to *increase* this action, by plying them with study, keeping them confined at school, and seeing how very smart they can make them. But the *preventive* of this tendency consists in pursuing directly the *opposite* course. This highly wrought cerebral action requires to be *diminished*. Study is directly calculated to *increase* it; so is confinement; but physical exercise is calculated to divert it from the brain to the muscles. Hence, no child or youth, either of whose parents or relatives are subject to derangement, should be sent to school. Nor should they, for the same reason, be vexed or plagued, or excited any way, but they should be allowed to run and to play while children, to recreate and amuse themselves, and be happy during the period of youth, and should not enter upon the cares and business of life till fully matured, and then should check that boiling energy which courses through their veins.

Of all occupations, farming is the most suitable for them, as the labor it requires diverts the energies from the brain, and works off that excitement, the excess of which constitutes this malady. With nothing to do, this energy accumulates, and gathers upon the most susceptible part, the brain, and ends in derangement; but open the valve of labor for its escape, and health and sanity are preserved. I enjoin *active physical labor* upon those thus predisposed. Still, I would

not force it upon children thus predisposed, but simply encourage them to work as much as they please. Play is better till they are old enough to be ashamed to play; then let them work.

Above all, let them *sleep* much. Put them in bed early, and keep them from being excited evenings. Young people thus predisposed, should never attend balls or parties, or any exciting scenes, in the evening, nor read novels; but they should keep cool and quiet. Most certainly they should never play cards, or any other exciting games of chance, nor take alcoholic stimulants of any kind or degree, not even wine or cider or beer; and it will be decidedly best for them to avoid even tea and coffee, because all these tend to augment and develope that excessive cerebral action from which, mainly, they are in danger. They should take *laxatives*, not tonics—what will *diminish* their excitability, not increase it. Alcoholic drinks often *induce* derangement, even where there is no hereditary *predisposition* to it: much more, then, will they *develope* a latent susceptibility already existing.

As those thus predisposed, cannot be too temperate, so they are in no great danger of being too abstemious. Indeed, stimulating meats and drinks, are doubtless the most efficient agents in developing latent insanity now in operation. The simplest diet is the best. Milk being productive of dulness, is decidedly beneficial. Bread-stuffs will be found decidedly preferable to meats. Indeed, meat should be wholly avoided, because it is a powerful stimulant. It heats and fevers the blood, oppresses the brain, and increases the tendency mainly to be avoided. Bread, milk, Indian and rye puddings, vegetables, rice, fruit, &c. &c., should constitute the diet of those thus predisposed. Of course from spices, mustards, peppers, pickles, vinegar, and condiments, they should wholly abstain. Excepting alcoholic drinks, nothing is equally pernicious. Only those things should be taken which open the system, and keep it cool. Fruit may be eaten in almost any quantity with advant age, an so may jellies, if not preserves. But unfortunately, sweet things are relished by such less than things that are sour and hot, such as pickles, peppers, &c. Eat them, but they will hurt you.

The cold bath. Avoid those subjects on which relatives are deranged.

Analogous to a cooling diet in its sedative influence, is cold water, both washing and bathing, especially the shower bath. Cold water is certainly cooling, and as explained in the last section but one, is pre-eminently calculated to carry off the superabundant heat of the system, and obviate that feverish tendency which constitutes the predisposition to be avoided. And I do think nothing will be found more beneficial to the insane than cold water applied externally, especially to the head, and taken internally in copious and frequent draughts. This prescription must commend itself too forcibly to the common sense of the reader, to require comment or defence.

But above all things, let those thus predisposed, avoid those subjects on which their relatives or ancestors were deranged. Thus, one of the topics of derangement appertaining to the family of the young man who hung himself in the summer of 1842, mentioned above, on account of his having been disappointed in a love matter, was the social affections. He should have known this. He should therefore have nipped his affections in the bud, unless he was sure of their being reciprocated, and consummated by marriage. In short, he should never have allowed his affections to become engaged, till he was sure of marriage—a direction suitable for most young people, but doubly so to those thus predisposed, because love is a very exciting thing any how, whereas they require peace and quiet. Still, unless such are able to govern their love, they should locate their affections, though they need not therefore be in haste to marry. Yet if the tendency to insanity be decidedly marked, *it is not right* to entail so loathsome a disease upon posterity. Such may well wish the wish of one mentioned in the preceding pages, that he "might *not have been born*." And yet, if his own health be *improving*, he will be less liable to entail it upon his children. A companion having a cool, soothing temperament, should alone be chosen.

But the most efficacious prevention, after all, is to place intellect on the throne, and to bear in mind that this hereditary tendency exists, and when the feelings become powerfully awake to any particular subject, remember that your feelings are constitutionally too active, and therefore magnify every

thing, and remembering this, will enable you to look on with intellectual coolness upon the bustling tumult of raging passions, as upon school-boys at play. Thus, if the predisposition be to melancholy, remember that these gloomy feelings have no foundation in reality, but are the product of your own organization; that but for this hereditary predisposition, the same circumstances would produce opposite feelings; that, in short, all your trouble is *self-made*, and without foundation, and this will enable you to dismiss them. And so of any predisposition that may beset you. True, this will require much self-government—a quality of the utmost importance to those thus predisposed, and yet, from the very nature of their disease, so very rare—yet it will amply repay all the pains taken in its cultivation; and the preceding prescriptions will do much to mitigate, and finally banish from the human family, so terrible a scourge of ignorant, suffering man.

CHAPTER VI.

MORAL AND INTELLECTUAL QUALITIES TRANSMISSIBLE.

SECTION I.

THE MENTAL QUALITIES AS THE PHYSICAL—BOTH INNATE, AND GOVERNED BY THE SAME LAWS OF TRANSMISSION.

We have thus far seen clearly, that *physical* qualities are both *innate* and *hereditary*. Nor does the proof thus far adduced in support of this position, admit of the least doubt or evasion: for it amounts to *complete demonstration*. And the more so, because the evidence is *accumulative*. By showing that peculiarities of form and countenance were hereditary, the way was prepared for showing that greatness and littleness of stature were hereditary; and establishing this, strengthened the inference that *physical strength* was hereditary, and also reacted on both the preceding points, and also on the succeeding. Establishing these points, again renders

The argument accumulative. Previous principles our base lines for the future.

the proof that diseases are hereditary, much more conclusive than it would be without such preface. Not, however, that either of the points thus far presented, are not proved *separately*, and *without* that accumulative evidence we are now presenting. Each has been shown to be true *alone*, *by itself*, and *independently* of all other considerations, yet each also reacts upon and supports, not only every proposition that *precedes* it, but also each that follows, to the end of the work. Thus, having proved that consumption is hereditary, analogy teaches that other diseases are on a footing with it, and therefore that *they also* are hereditary. Nor would a strictly logical argument require us to *prove* that any more than *one* disease was hereditary; for the inference would be that all other chronic diseases are equally so. But we have done more. We have proved that consumption is hereditary, by appeals to *facts*; and this double proof goes both backward and forward, and renders the assurance that each is hereditary, doubly sure. And the same is true of each point thus far presented; so that the whole, taken together, forms an argumentative arch absolutely impregnable. There is no getting by the positions thus far taken, either individually or collectively.

Let not the reader suppose, however, for a moment, that we have dwelt thus on the transmission of *physical* qualities, either because of the intrinsic *importance* of this department of the subject, or merely in order to demonstrate the transmissibility of physical qualities or of diseases. Were this the only, or even the main object of the preceding pages, they would never have been printed. No; but we have proved that physical qualities, diseases and insanity included, are hereditary, mainly in order to prepare the way for what follows. We have merely been laying the *foundation*, that we might build upon it our subsequent superstructure. We have been thus minute and particular in matters that are "known and read of all men," that we might demonstrate a basis from which to proceed to the unknown. We have demonstrated these propositions, in order to use them in proving subsequent ones. As the astronomer, in measuring the distances, dimensions, orbits, &c., of the heavenly bodies,

is obliged to fix his *base lines* on the earth—on *terra firma*, where they can be *seen* and *measured*—so we have thus far been merely laying our *base lines*—been demonstrating the transmissibility of *physical* qualities, and showing what principles govern this transmissibility, in order to use these principles in prosecuting our investigations as to the transmission of *mental* and *moral* qualities. Not that the facts and principles thus far presented, are not deeply interesting and highly important *in themselves*, and the lessons they teach, calculated to augment vastly the best interests of mankind, but after all, they have been demonstrated mainly so that they may be employed in investigating the laws which govern the transmission of *intellectual* and *moral* qualities. To improve man physically, to banish disease and to secure physical health and animal pleasure, is certainly an object most desirable—as much more desirable than the improvement of our stock of cattle, horses, &c., as man is superior to the brute creation; but these, immensely important as they are, are trifles in themselves, when compared with the improvement of the *mind* and *morals* of mankind—objects as infinitely superior to the merely *physical* improvement of mankind, as the *mind* and *soul* of man are higher in the scale of creation, and more prolific as instruments of enjoyment and suffering, than is the body. I grant that improving man physically, is *the* way to improve him mentally and morally, yet I am presenting the relative importance of each species of improvement, as contra-distinguished from that of the other.

But with what emotions should we proceed to the investigation of a subject so *all important?* With what cautiousness should we proceed? With what unwonted eagerness, with what untiring assiduity and patience, should we learn this the greatest lesson that God can teach, or man can learn? And may "that Wisdom which cometh from above," so guide the pen of the writer, and the mind of the reader, that no error may creep into these pages, and that much useful information may be imparted thereby.

What, then, are some of our *base lines*, our fixed landmarks, our lights to guide us in our investigation of a subject

so almost entirely unexplored? To those demonstrated in the preceding pages should be added, one derived from the lights of Phrenology and Physiology, namely, that *the mental qualities are as the physical*—that the influence of each reciprocally affects the other, and that, therefore, to improve either, is to improve the other also. Man is a *physical* being, as well as a mental and a moral one; and he also has a mental and a moral nature, as well as a physical one. Nor are these two natures strangers to each other; but they are *nearly related* each to the other, by the uniform action of the great laws of Phenology and Physiology; so nearly, that the conditions of each, exert a powerful and a perfectly *reciprocal* influence upon the other. *As is either, so is the other.*

I by no means design to touch the mooted question of materialism. I do not mean to say that the physical conditions control the mental and the moral. This doctrine I do not believe. If either governs the other, I believe the *mental* and the *moral* govern the *physical*: or rather, I believe there are conditions or causes lying *back of both*, and which *govern* both. But this question, be it decided whichever way it may, does not affect our position, that the conditions of each reciprocally affect the other; that the reciprocality of these reciprocal influences is *perfect*, and that each is as the other. The tone, and texture, and organization of the *body*, are as those of the *mind*; and *vice versa*, those of the mind are as those of the body. The laws which govern the one, also govern the other; and those conditions which improve either, also improve the other.

But more. A close similarity exists between the *form of the body*, or the *looks* of a person, and the tone and characteristics of the *mind*. The relation is this:—The form and looks of the body depend upon, and are governed by, its *structure*; and this same structure is also as the organization of the brain and nervous system; and they are as the qualities of the mind. As is the form, so is the structure; and as is the structure, so are the mental qualities. And there are certain *shapes of body*, which invariably accompany certain traits of character, talents, and peculiarities. I believe, for example, that the original, inherent properties of the mind,

assume particular shapes of body—those shapes best adapted to its manifestation; that, as a pepper seed and a kernel of corn, both planted together, having the same soil, the same sun, rain, covering, and culture, each abstracts its particular and even opposite nature and nutriment from similar conditions, and the products of each assume the particular qualities of its parent from the same soil, sun, and showers, so different original, innate, mental qualities gather around themselves, both before and after birth, particular kinds of matter, and assume particular shapes, adapted to their respective natures; hence the endless diversity seen in countenances, motions, appearances, size, figure, strength, &c. &c., of mankind.

I have elsewhere shown that "there exists a oneness, a harmony of construction, between every portion of the body and every other portion, the phrenological organs included; that this principle of unity applies also to the mind, so that the general characteristics of the body and those of the mind, harmonize with each other; that *prominence* of features, indicates *strongly marked points of character;* that beauty and proportion of body, indicate a well-balanced character and fine feelings; that coarse hair always accompanies coarseness in the fibres of the brain, together with coarse, harsh feelings, but that a delicately organized body, indicates and accompanies delicacy of feeling, &c.; in short, that there is a unity of character running through the whole person, mentally and physically." *

I do not, however, design here to show *what* shapes of the body accompany given qualities of the mind, and *vice versa;* but I wish merely to *state* this great law of our being, that the *texture of the body* corresponds with the *tone and character of the mind;* that a vulgar soul inhabits a vulgar body, and has a vulgar expression of countenance; but that a refined mind inhabits a delicately organized body, and gives a refined, sensible, susceptible expression to the countenance,

* See American Phrenological Journal, in a series of articles headed "Practical Phrenology." See also page 32 of the author's work entitled "Practical Phrenology," and bound in with "Phrenology Proved," &c.

and a corresponding shape to the body; and so of every other quality and characteristic of either body or mind, including the fact that changes in either, produce corresponding changes in the other.

And now for the inference. We have *demonstrated* the proposition, that *physical* qualities and peculiarities are *hereditary*, and that ALL of them are hereditary. Now, since the mental qualities are as the physical, and since the physical are, beyond all question, hereditary, the inference that therefore the *mental* qualities, and ALL the mental qualities, from faculties the most powerful and energetic, down through *all the shades and phases* of character and disposition, including all the diversity of tastes and talents that exist among men, are hereditary, except what modifications are induced by education—that is, that the whole of the *basis* of character, even that on which alone education can operate, is hereditary.

But more. If physical qualities are hereditary, and the mental are also hereditary, because *connected with* the physical, it follows that those same laws which govern the transmission of *physical* qualities, *also* govern that of the *intellectual* and *moral*. Nor need there be the least doubt as to this point. Hence, to improve the mental, we must proceed precisely as we do to improve the physical—must employ the same means, and in the same manner; and the same results will crown our happy labors.

But to be still more specific. It has already been clearly shown, that the *texture* of the body, and also the *form* or *shape* of both the body and head, are *hereditary*; and Phrenology shows that certain shapes of the body, and especially of the head, always indicate, accompany, and coincide with, certain shapes of the head, or certain phrenological developments. Hence, since certain forms of the head, that is, since the relative size of certain phenological developments, are hereditary, and since these developments are as the character, it is plain that those *traits of character* which result from these developments, are also hereditary. That is, the *form of the head* being hereditary, and the character coinciding with that form, therefore the *primary* mental qualities are

hereditary. We have already seen, for instance, that the form of Franklin's head, which is peculiar, and in perfect keeping with his character, is found in the Folger family, (Franklin's mother being a Folger,) and also in Franklin's descendants. Now Phrenology being true, this descent of the *forms of the head*, or what is the same thing, of the relative size of the phrenological organs, proves that both the *original* powers of the mind themselves, and also their *relative* power and energy, are hereditary. The truth of Phrenology being admitted, the fact of the descent of different forms of the head is *forced home* upon every observing mind; and this establishes the descent of both the *organs* and the *faculties*, and also of the proportionate size of the former, and the consequent energy of the latter. Neither doubt nor evasion find any place in this argument, or rather, in this *universal fact*.

We have dwelt thus long upon the preceding points, partly because of their intrinsic merit and importance, partly because of their linking inseparably together the preceding and the succeeding portions of this work, and partly because they completely overthrow the doctrine of the old metaphysicians, that of "the Learned Blacksmith" included, that the human mind is a blank, on which education and circumstance write its whole character—that

"'Tis EDUCATION forms the common mind:"

that neither the faculties of the mind nor the ideas, are innate, but that man is just what education makes him, and nothing more, nor less, nor different; that, in short, children derive no primary faculties, no peculiarities of mind, no mental, no moral, no intellectual elements or bias whatever from their parents as parents, or, what amounts to the same thing, that no part of the disposition or the powers of mankind, are hereditary, and, consequently, that parents do not transmit to their children *any* hereditary qualities whatever, which amounts to a total abrogation of the doctrine of the descent of mental qualities from parents to children—a doctrine which any ragged urchin in the streets should be ashamed not to know; a doctrine, the denial of which argues the most

consummate bigotry or intellectual obtuseness in such men as Dr. Nott, Dr. Hamilton, and the Learned (ignorant on this point) Blacksmith.* How is it *possible* for men to be so wise in other matters, and yet so foolish in this? How can men of sense and intelligence deny the doctrine, that the mental qualities of parents descend to their children? However sensible they may be in other matters, they are simpletons in this. However learned they may be in Grecian lore, or physical philosophy, or the healing art, they are ignoramuses in this. However great in logic, or metaphysics, or theology, they have not sufficient intellect to perceive a law as universal as the law of gravity, as plain, and palpable, and numerous in its facts, and as eminently inductive, as any other law of nature. On this point—the very acme of wisdom, the most useful and beautiful department of knowledge—they are bigoted ignoramuses, and behind every mother in the land in this species of intelligence. *Such* men *learned? Such* men *wise?* If learned, they are also ignorant, and that too in the most essential and the most common department of learning. If wise, they are also foolish. They have "dead flies" in the ointment of their talents and learning. And they are bigots at that, for nothing but learned bigotry will allow any man to maintain such palpable absurdities, such learned monstrosities. What! Do you, Drs. Hamilton and Nott, and you, Elihu Burritt—do you indeed believe and teach, that the mental qualities of parents, their dispositions, propensities, talents, moral and religious dispositions, strength or feebleness of intellect, and so on down through all their infinite shades and diversities of character, are *not hereditary*—not born *in* and *with* their children! Do *not descend* from parents to their children, and are all the result of *education?* Do you not know any better! Pray then what *do* you know any how? Are you indeed so soft, so simple? Would you not call him a learned simpleton, who, however much he knew of history, the languages, or the natural

* See the author's "Answer to Dr. Hamilton, in which Dr Nott is quoted; and also Strictures on a Lecture of the Learned Blacksmith on this subject, in vol. iv. of the American Phrenological Journal.

sciences, did not know the alphabet, or how to make a fire, or wash his hands! Or him a book-worm ignoramus, who, though he knew "fifty languages," added to all the learned lore of past ages, did not know that children were born of parents at all, or how they entered the world, or that their mental faculties were *hereditary!*—Come, come, stop your study of the languages: stop inventing your stoves and making your experiments in the laboratory; stop amputating limbs, teaching students, &c., and go and learn your A B C's on hereditary descent, from matrons and sires. Come, go with me, and I will show you that persons are often what they are, not only *without* education, but, to quote Dr. Hamilton, "*in the very teeth*" of it. Tell me that Benjamin West was a painter because he was *taught* to paint, when the fact is, that he was reprimanded, and even severely punished, *because* he painted; and was obliged to hide his paint and paintings in his father's garret, and steal away unobserved to follow this his "ruling passion," strong *at birth*, and developed to be a master passion when but six years old! Do you really mean to say, that the young duckling, hatched by the hen, seeks the water, and swims dextrously upon it, *from the first wave of his foot*, because he is *taught* to seek the water, and *taught how* to swim! That the chicken hatched by the duck, avoids the water, because it is *taught* to avoid it, and picks up its food in consequence of, and in obedience to, previous *instructions!* Or do you really mean to maintain that the infant, at birth, cannot breathe till it is *taught* to breathe, and taught *how* and *when!* That it cannot draw nature's nourishment from its mother's breast, till it is *taught* to do so, and taught *how*, and that it nurses solely *because* it is taught! That before it can open its eyes upon surrounding objects, it must first be *taught* the laws of optics, and that it sees solely *because* it is taught *how* to see, and could not see *without* such teaching! Or do you really maintain that a child cries *because* it is *taught* to cry, and shown *how*, (mothers, of course, if you would only not *teach* your darlings to cry, they would never in the world know how to cry, for

"'Tis *education*" teaches a child to cry.)

and that it could not cry unless taught to do so? That children, from first to last, hear because they are taught the principles of acoustics, and cannot hear till then? That they cannot articulate till they are *taught how?* That no child experiences a single emotion of any kind, whether of anger, or affection, or hunger, or heat, or cold, or pleasure, or fear, or pride, or selfishness, or pity, or justice, or kindness, or taste, or sexual love, or any other emotion, till they are *taught* to do so; and that they do so *solely* and *only* because they are *educated* to do so? Do you indeed maintain that no idea can be formed in the child's mind, till it is *taught how* to form a thought, or is *educated* to think? Or that education *creates* memory, or mechanical genius, or a talent for poetry, or painting, or oratory, or learning languages, &c.? Then this self-same education must really be a greater creator than even God Almighty himself!

"Oh no, we do not mean that education causes children to perform these and other operations that are *instinctive*."

Then pray what *do* you mean? Either you do not mean *any thing at all*, or else you mean that appetite (Alimentiveness) is innate; that the breathing faculty (the phrenological organ of which has recently been discovered) is instinctive, or what amounts to the same thing, is innate; and so of anger (Combativeness.) fear (Cautiousness.) affection (Adhesiveness.) love (Amativeness.) selfishness (all the animal propensities large.) pride (Self-Esteem.) ambition (Approbativeness.) sense of justice (Conscientiousness.) the religious sentiments (the moral organs.) the laughing propensity (Mirthfulness.) the talking propensity (Language.) the disposition and ability to think (Causality.) various kinds of memory (the intellectual organs generally.) and so through all his *instincts*, are each instinctive, that is, innate? Granted; for that expresses our doctrine exactly. If hunger, sensation, breathing, seeing, anger, crying, laughing, affection, &c., are *instinctive*, and therefore *innate*, so is talkativeness, taste, kindness, sense of justice, ability and disposition to think, construct, remember, plan, observe, sing, &c. What broad line of distinction exists between these mental operations? None. Is one instinctive? So are all. Is one the

All the primary faculties innate. These must exist before education can take effect.

result of education! So are all. One is natural; so are all; and if natural, also hereditary, and hereditary *because* natural, and natural *because* hereditary. The fact is, that to leave these, or *any* of them, to education, is to leave them *undone altogether*. Nature (the Deity) is not so bungling a workman as to leave things as indispensable as is each of these functions, to education: that is, to leave them out of man altogether. No: man's powers are all *innate*; that is, all *instinctive*, all *intuitive*. Intuition, innateness, and instinct, are different names of the same thing; namely, for whatever is *hereditary*; and are all appellations belonging to *every* faculty of the human mind; and no less to the faculty that breathes or eats, than to that which thinks, or remembers, or talks. True, education may *direct* these primary powers into different channels—may teach the faculty or the instinct of appetite, both one and the same in substance, to eat fruit, or meat, or tobacco, yet the eating *instinct*, or the *faculty* of eating, must *exist*, before it is *possible* to teach it. How would Dr. Hamilton, or Dr. Nott, or Elihu Burritt, go to work to teach a child to see, that had *no eyes*; or to hear, that had *no ears*; or to talk, that had *no mouth*; or to move, that had *no muscles*; or to think, that had *no Causality*, or no original primary *element* or *faculty* for thinking? There must be a faculty *back* of all education, and *prior* to all teaching, before education can have any material whatever on which to operate, or effect the least iota. Why can not Dr. Nott teach a dog mathematics? For no other reason whatever, except that the dog has no primitive *instinct* or original *faculty*, capable of being taught, and capable of perceiving mathematical relations. But why can he teach his pup is mathematics or logic? For no other reason than because they were *endowed* with an *original, intuitive faculty*, or power, or instinct, capable of perceiving these relations. Dr. Nott says he can make every boy in any hundred that may be selected, brave. Granted; because every boy in a hundred, and in a million, and in the human family, has more or less of the original instinct, or faculty of Combativeness, capable of being increased by cultivation and exercise. Though the duckling can swim when it first enters the

water—though the robin can fly the first time it leaves its lofty nest, yet the former can swim more expertly, and the latter fly more easily and dextrously, from having practised. So, although the power of thought, or the faculty of reason, be innate or instinctive, yet education, culture, and practice greatly increase its power, its correctness, and its scope. Yet education can only *train*, it cannot create it. So of every other power in man, both mental and physical. Nature, through the instrumentality of hereditary descent, imparts the *primitive faculty*, the *original power*, of doing every act, exercising every feeling, and thinking every thought, that it is possible for man to do, to exercise, or to think; and those who maintain this dogma of the dark ages, the utter fallacy of which we have pointed out, "know not what they do."

If some readers think we have dwelt too long on a point so plain that "he that runs may read," let them remember that if an error so glaring, so entirely subversive of the whole doctrine of the hereditary descent of mental qualities, be maintained by Nott, Burritt, Hamilton, and a host of others who exert a powerful influence over the popular mind, and spread these pernicious errors far and wide in their lectures and writings, it is certainly important, and high time, to counteract these errors, and to overthrow a doctrine so palpably absurd as the doctrine that the mental qualities are not innate, but are the products of *education alone*. Especially, how could the author proceed to establish the doctrine of the innateness and descent of mental qualities, without first "*clearing the track*" of such rubbish! How can I build my doctrine of the hereditary descent of mental qualities, on the ground pre-occupied with the opposite doctrine, that they result from education, till I first tear down this doctrine? And how can we draw those infinitely important inferences which are to follow, without basing our foundations deep in the first principles of the nature of man? I trust this course will be found warranted by the superstructure we are thereby preparing to erect. And then, again, the author has no where seen this doctrine of the *innateness* of *all* the faculties, satisfactorily established, or its opposite doctrine completely overthrown.

But enough. We proceed to *show by facts*, that the intellectual and moral faculties are *innate and hereditary*, (both the same in reality,) and then to point out some of the laws which govern their transmission.

But before we pass to the consideration of this matter, it is due to this portion of our subject to remark, that since the mental faculties are hereditary, they are *all* hereditary. All that is *primary*, *original*, and *constitutional* in man, is *hereditary*—is hereditary *because* it is constitutional, and constitutional because it is hereditary. Education cannot *create* the first germ, cannot impart or originate the least thing. It can *bring out* gifts that are hereditary; it can re-augment and invigorate, but it can go no farther, can do no more. Let the true office of hereditary descent, namely, that of transmitting all that is constitutional in man, and in the degree of energy in which the parent possesses it, be assigned to it; and let also the true office of education, that of disciplining and re-augmenting these faculties, preparatory to their re-transmission and improvement, be assigned to it. Let neither be driven beyond the bounds allotted to it by nature; and let both education and parentage go hand in hand, *pari passu*, *pars nobile fratrum*, in accomplishing the greatest of all works—that of improving and restoring mankind, and promoting their virtue and their happiness. And wo be to him who neglects either for the other.

SECTION II.

IDIOCY AND SUPERIOR TALENTS, HEREDITARY.

A GENTLEMAN who is connected with D. Fanshaw's Bible establishment 115 Nassau street, New York city, relates the following:—"Some ten years ago, in Chester county, Pa., I knew an idiot, so low in the scale of organization, that he could neither talk nor laugh, nor even *chew*. His food was gruel exclusively, which was poured into his mouth, and *run down his throat*—he not knowing even *how to swallow*.

*An idiot in Pa. Two idiots in one family, and three in another

He made but two noises, one a kind of grunt, which signified that he was hungry, and the other a humming noise, as if he wanted to sing. When he heard music, he would lay down on the floor and roll, appearing as if it gave him pleasure; and yet he manifested no other sign of intelligence except those above named. His fæces passed from him without restraint. He could move but little. He had a brother who was barely able to take care of himself. His father evinced no want of intellect, but his mother was none the smartest, and rather a butt among her neighbors, and was considered rather flat. *Her sister* also knew just enough to warm his porridge when he called for it by this grunt, and pour it down his throat; and this was all she did, or knew how to do. Farther particulars I could not learn, though these facts argue a want of talent in one *grand parent*, the deficiency not being as conspicuous in the *mother*, as in her *sister* or her *son*."

In the poor-house in Wilmington, Del., in 1838, I saw a mother and her daughter, both idiots, and the intellectual lobe small in both, and *alike in shape*, namely, Individuality, Form, and Locality somewhat developed, but Causality scarcely larger in either than in an orang outang.

My brother, L. N. Fowler, has the drawings of several brothers, by the name of Emerson, who were so completely idiotic, that they had not done the least thing for themselves, though some of them were sixty years old; and did not even know how to feed themselves. One of the brothers barely made out to take care of himself; the other three were total idiots. The parents were not noted either for talents or for the want of them. The point to which attention is mainly called, is that there was some most unfavorable condition in the parents, which resulted in the idiocy of three successive children.

Mr. Parker,* of Parkersville, Pa., in conversing on hereditary descent, said that he had children come to school to him whom he could not possibly teach to read, and who, though the utmost pains were lavished on them, seemed unable to

* If I mistake the name of my author, I do not the fact stated.

learn to spell. They were regarded as *flats* by all who knew them. Both parents had been married before, and had children tolerably intelligent; yet all the products of this union were simpletons.

There is a point connected with the two preceding facts which deserves investigation, namely, what conditions there are in parents, both of whom are tolerably knowing, that can produce idiocy. That there *are* such conditions, and also conditions of an opposite character, the union of which produces talents in the offspring far above that possessed by either parent or any of their relatives, is obvious to all. And similar results appertain to the *health* of parents and children; some children being weakly while both parents are healthy, and both from a healthy stock; and others healthy when both parents are sickly. These conditions, like that of the colored ancestor and his descendant of the fifth generation, mentioned in chap. ii. sec. 1, may have run under ground for several generations, or there may be conditions in the parents, perhaps disease, or fatigue, or excessive labor, or highly favorable conditions, but there is *something* in this point worthy of being investigated.

Closely allied to the above, is a principle on which it is proposed to enlarge hereafter, but which deserves to be at least noticed in this connection. Reference is had to the condition of parents, especially of *mothers*, as influencing the mental properties of the child. Near the A. factory, R. I., I was called to examine the head of a lad, some six years old, whose organization was quite imperfect, head small, countenance idiotic in expression, and unable to talk. On questioning the mother as to her situation during pregnancy, she said that she was accustomed to sit in church where she could not well help looking out at the door, (in summer,) where her eye rested upon an idiot, who was in the habit of coming and sitting outside during service. He annoyed her extremely, and yet she could not well keep her eyes off from him. Her child was the miniature of this idiot, not only in the expression of its countenance and in all its motions, but also in the cast or character of its idiocy.

I saw another child near Adams, N. Y., rendered idiotic by the condition of the mother during pregnancy; and I have seen others in all parts of the country, more particular mention of some of which will be made hereafter.

Thus it is that *hereditary influences often produce idiocy.* But they sometimes produce opposite results. Superior natural talents are generally, probably *always*, hereditary. To notice isolated cases of this kind, however, is not the design of this section, it being reserved for one on the descent of *specific* intellectual faculties. All proposed to be done in this, is, to show that the *general* tone and tenor of the brain—the presence and the absence of the intellectual lobe, is hereditary, abundant proof of which consists in the fact, that all the intellectual men of whose parentage we have any knowledge, were the sons of highly talented *mothers.* To this general fact I do not know a single exception.

Having already shown that *physical* qualities are hereditary, the preceding doctrine that the general tone, texture, and organization of the brain are hereditary, requires little additional proof, because the physical qualities being hereditary, the texture of the brain included, and this texture being as is the tone and power of the intellect, the general quantum or deficiency of intellect is of course hereditary. This conclusion, however, will not be left to rest on this inferential basis merely, good though it be, but will hereafter be supported by *facts*, showing that the talents given by certain organs are hereditary; that is, that the relative energy of certain organs and their faculties, is hereditary.

SECTION III.

AMATIVENESS AND THE SOCIAL FACULTIES HEREDITARY.

If this element of our nature were *not* hereditary, it would not be likely to be as universally developed as it now is, nor ever as prolific. But although nearly or quite every member of the human family has more or less of this faculty, yet, like other mental and moral qualities, it *runs in families;*

and not only in families, but in the *descendants* of those families, from generation to generation. Solomon seems to have inherited that strong passion, which induced him to have so many wives and concubines, from his *father David*, who, not content with scores of wives and concubines, conceived such a passion for the wife of Uriah, that he committed actual murder in order to indulge it. In fact, Abraham, Isaac, Jacob, Judah, Tamar, the daughters of Lot, and the whole race, seem to have inherited and propagated this passion in an especial degree. See also the Bible account of the kings of Israel and Judah in this respect, who were of course lineal descendants of David.

The royal family of Great Britain, from time immemorial, have been notorious for the power of this passion, as well as for indulging it, of which its rapid augmentation of late is by no means a solitary example.

Aaron Burr had a development both of this organ and of its propensity, in a degree truly wonderful—hardly an instance being on record equally conspicuous. His uncle, Pierpont Edwards, was nearly his equal, and not only so notorious, that, in New York, where he flourished at the bar above half a century ago, even now his name is coupled with the grossest libertinism, and the most unbridled profligacy, but a novel was written on one of his seductions. Both he and his nephew made their boast that they could seduce *any* woman, however virtuous, to whom they might be introduced; and it is yet within the recollection of most of my readers, that when the love-letters of Aaron Burr—expressions of passion from ladies of the highest standing in the land—were on the eve of being published, the publisher was threatened with death from several quarters, by the friends of ladies whom this correspondence would expose. It is said to exceed every thing of the kind ever read or heard of; and for ages to come, will the name of Aaron Burr be associated with seductions the most artful and successful, with the indulgence of sexual passion the most gross and unparalleled for excess, and with the ruin of all that is lovely and virtuous in woman. Long may it be ere such another foul enemy of female virtue again scourges our earth!

I have met with several relatives of this notorious sinner, and found the same gross appetite predominated over both reason and the moral sentiments. It can, without doubt, be traced farther back in this family, and in other branches—but enough on this painful case.

I examined the head of the son of a harlot in New York, only four years of age, and found the organ enormous, and its manifestation in proportion.

More than a hundred years ago, a man run away with another man's wife, *when he was ninety-five years old!* and that too when he had four wives then living. This same passion can be traced down for six generations, and will probably be traced down six more, in a degree equally surprising. The fifth lineal descendant is said to spend thousands of dollars on kept mistresses annually, though married, and now probably sixty years old; and all of his sisters became mothers before marriage, besides evincing this passion in the strongest manner. His niece, a girl only thirteen years old, spent a few weeks in his family, and returned to her parents a mother before she was fourteen, and by her own cousin, his son, then not fourteen. All the male members of this family, and many of the females, are equally remarkable.

I have been struck with the fact, that the children found in our alms-houses and houses of correction, most of whose parents were licentious, had extremely large Amativeness; and I have yet to see the first child of frail women. and the first illigitimate, in whom this organ was otherwise than large. But enough of this disgusting picture, with the single important inference, that the indulgence of parents during the gestation of the mother, is directly calculated to develope prematurely a beastly animal passion in the unborn infant, and is one cause of the alarming prevalence of this vice. If, as we shall hereafter see, the state of parents, while becoming parents, and especially that of the mother, influences the child, surely the indulgence of this passion, merely for the sake of the animal gratification afforded, must necessarily plant the seeds of vicious indulgence in the breast of the otherwise pure soul of the unborn infant, to be ultimately

ripened up into full grown licentiousness. In this way it is, that many a child is *ruined before it is born*, and that too by *pious* parents—ruined ignorantly, I grant, but none the less effectually. What is more common than to see the children of licentious parents follow in the footsteps of their predecessors; and if this law govern the children of sin, it equally governs the children of animal parents.

I have introduced this section mainly to prepare the way for the preceding inference—an inference the importance of which is deemed quite sufficient apology for its introduction, and without which any work on hereditary descent would be sadly wanting.

It has been long and generally remarked, that this passion is extremely strong in great men; and hence young men, in aspiring after greatness, have allowed themselves to indulge this propensity without restraint, thinking it *one* element in greatness. So far from it, it is the ruin of many who would otherwise have become distinguished. So far from making men great, its excessive indulgence is the greatest drawback to talents that they can well encounter; for it creates a fever in the brain that directs the energies from the forehead to the cerebellum, and keeps the whole mind and body in a perfect *fever* of preternatural excitement; nor do I believe a truly great man can be found, who, *during the period of youth*, freely indulged this passion. What may be the case in manhood, after the system is matured, is quite another thing. But be this as it may, one thing is certain—greatness does not *cause* an excess of this animal passion, nor does an excess of this feeling *cause* greatness. This, however, may be true, that a powerful constitution lies at the basis of both, giving both superior talents and strong propensities. Still, a strong constitution bears no relation to this organ more than to any other. I have seen it small in persons of the most powerful physical organization; and large in those of weak constitutions hereditarily. No uniform proportion exists between the power of this passion, and the energy of the intellectual lobe, except the reverse ratio, that the more physical energy is expended in its indulgence, the less there is remaining to be expended by the intellectual lobe. A certain

Having twins hereditary. Boyer. Hughes. Blundell's observation.

species of talent, that requisite for political eminence, for example, in which its neighboring organ Combativeness is required to be so large, in order to sustain angry discussion and recrimination, may be coupled with its excessive manifestation, yet how is it possible for this animal passion, in its brutal exercise, either to strengthen the intellect or improve the morals? And those who indulge it in order to aid them in becoming great, will find themselves greatly mistaken. Still, there is probably little doubt, but that its energy in parents, augments all the energies of their children, Amativeness included.

Another hereditary quality, belonging of right to this section, is, that the tendency to have two or more children *at a birth*, descends in families. Dr. Kimball, of Sacket's Harbor, after relating a striking case of the descent of Amativeness in a French woman and her daughter, writes as follows:

"The sister of a man named Boyer, living in B——ville, had *twins twice*. One of Boyer's daughters married a Mr. Flagg, and died in her first accouchment, being delivered of one living twin before she died, the other remaining unborn. A son of Boyer, (and this principle descends in both the male and the female line,) married a Miss Hughes, who, after having four or five single births, was delivered of *three children at one birth*. Hughes, a brother of this last Boyer's wife, married Boyer's sister, who, after having three or four single births in as many years, had twins, on account of which Hughes left her, and lived clandestinely with another woman, by whom he soon after had *three children at one birth*."

Verily, these Hughes and Boyers fulfil the first commandment in the Bible, "Be fruitful, and multiply, and replenish the earth," with a vengeance. Can it be that the marriage of two families, each of which are accustomed to have twins, causes the birth of *triplets?*

Blundell says that a lady related to one of his pupils, had *four* children at one birth, and that three of the sisters of this prolific woman, had either twins or triples. Dr. K. also states, that having twins descends in his own family, and mentions some other cases. But facts of this class are too

abundant to require specification; for almost or quite all parents who have twins, will be found to inherit this predisposition from their parents, one or both; or else to be *related* to those that have twins.

Those who belong to large families, generally have large families, unless the other parent is feeble; and those who belong to small families, to have small families, unless the other parent be from a large family, and be the more powerful. Whole families, in all their branches, will be found to have just about the same number of children with their ancestors and relatives.

The incestuous propensity seems to be hereditary. A father in Portland, Me.,* committed incest with his own daughter. Her son committed incest with his mother, and the product of this double incest, was the lad who, at thirteen years old, was sent to the state prison for tying up another boy and emasculating him. John Neal, the phrenologist, writer, and lecturer, was called on to examine his head before the jury, and found prodigious Destructiveness. The result in regard to Amativeness, I have not learned. Can it be that incest tends, like marrying cousins, (a point hereafter to be presented,) to degenerate and vitiate the race, and that *therefore* the Bible forbids it? For the doctrines of the Bible will be found to be eminently *philosophical* and to embody many of the great physiological laws of our being.

A few remarks on the transmission of the other social organs may perhaps be appended to this section with as much propriety as inserted in a separate one.

I know a little girl who is exceedingly fond of a kitten. No long delight is her more than to play with one, or gives her more pain than taking it from her. Neither father nor mother loves a cat; but the maternal *grand mother* of the child was passionately fond of cats, would take them to bed with her, and was almost cat-crazy. The child takes after

* This fact is stated by our friend and agent, Wm. C. Harding, the phrenologist, who is lecturing with much success in Maine. Will Mr H. send such other facts on hereditary descent as he may chance to observe, and especially relative to the P. family hereafter to be mentioned.

its *mother* in its form of head and expression of countenance, and the child's mother takes after *her* mother; so that the child resembles that grand parent from whom she inherits the cat loving propensity—a law which will be found illustrated by facts scattered throughout the work. This case is cited, not because of its intrinsic importance, but to illustrate the *minuteness* of this law of transmission.

Another sister of this girl, loves a cat extremely, yet takes after its paternal grand father in its phrenological developments, yet it derives its excessive sensitiveness from its mother, who inherited it from her mother—a fact at first sight not in harmony with the law just named, yet the child derived its extreme *sensitiveness* from its maternal grand mother, from whom also she inherited her extreme love for cats. The child does not strictly take after either parent, but takes a portion of both its physical and mental qualities from both parents.

I wish here to be understood as maintaining that children inherit not only particular *organs* from their parents, but also the particular *direction* of those organs—not only large and small Philoprogenitiveness, but also love of the *particular thing* on which the organ in the parent fastened; of which still farther mention will be made hereafter. The children of Israel had a strong passion for feeding cattle, a considerable portion of which doubtless was *inherited* from Abraham, Isaac, and Jacob, all of whom, including Lot, Laban, and Esau, not only derived their entire sustenance therefrom, but seemed to take the greatest *pleasure* in it, and also to be eminently skilful.

The love of the Swiss, the Welch, and the Highland Scotch for their native hills, and the home sickness so common to the Swiss who leave their country, is doubtless in part *hereditary*.

Whole families, for generations, will be found to be *affectionate*, fond of one another, of home, and highly domestic; and other families are wanting in this quality. Doubtless this is in part owing to its want of culture, and yet this very want of culture, grows in part out of the *constitutional* feebleness of this faculty. Facts touching the transmission of these social

faculties are so common, so multifarious, wherever we make observation, that isolated illustrations are not necessary. And one of the very best guarantees of affection in a daughter, is affection on the part of *her mother*, especially if she resemble that mother.

It may be as proper to remark here as any where, that one evidence that a man resembles his mother rather than his father, consists in an unusual development of his social organs. In woman, these organs are much larger than in man; and that son who takes after his mother, will have these organs larger than they are usually found in men; and when thus unusually large, it is a sign that he resembles his mother, rather than his father, in whom they are less. Of course exceptions occur to this rule; for the father may take after *his* mother, and the mother after her *father*, so that the husband may have them the largest, and the son have them large, and yet take after his father, or rather, after his *grand mother*. Yet, as a general rule, the above sign holds good, and will tell whether a son takes after his mother or father.

Self-Esteem and Firmness are most conspicuous in males; and if a daughter have a high head in the crown, which indicates a large development of these organs, she will generally be found to resemble her father instead of her mother. So a large development of Causality, Constructiveness, and Calculation, especially the latter, in a daughter, shows that she takes after her father, these organs being more fully developed in man than in woman.

Guided by these and some other similar signs, I rarely fail to tell which parent persons resemble, provided they resemble either, and thereby the *age* of the parent or grand parent whom they resemble, or the diseases to which they are liable—which parent, if either, died of consumption, and, consequently, whether they are liable to it; and also what were the leading mental and physical peculiarities of this parent, and other predictions depending on this resemblance.

SECTION IV.

THE PROPENSITIES HEREDITARY.

In central Pennsylvania, there lived two brothers, named Mc——, who were renowned for their fighting propensity; Combativeness and Destructiveness being powerful and active. In addition to their fighting propensity, they were very strong, able-bodied men, and eclipsed all rivals in those parts, in wrestling, hopping, lifting, &c. A daughter of one of them, a large, fine-looking, energetic, stern, commanding woman, married a Mr. P——, and became the mother of two sons, both of whom, though peaceable, excellent men, possessed great physical strength, and the combustibility of their maternal grand father. If a man offered them an insult, either of them would knock him down instantly, and by the time the insulting word was uttered. A son of one of them, in whom Combativeness, Destructiveness, Firmness, and Self-Esteem were very large, was denied some gratification by his father, in consequence of which, he became enraged, swore terribly, and, coming into the house with all the fierceness imaginable, he caught hold of a chair, and, slamming it down spitefully upon the floor, exclaimed, "I can tear the house down, and will do it." His temper, when once roused, was most outrageous and ungovernable. In looks, color of hair, form of body, and phrenological developments, he resembled his father, and he his mother, and she her father.

The two brothers were remarkable for their personal courage, and their self-possession in times of danger. The daughter, also, was as eminently courageous as her sons, and the grand son mentioned above, literally feared nothing.

One of the descendants of this combative family married a woman who belonged to a very mild and sweet-dispositioned family. Of their children, one daughter had the developments of her father, and was stern, resolute, and vio-

Nero.	Byron.	Children born in and after the Canada outbreak.

lent-tempered, while another had the mildness and sweetness of the mother, along with her *phrenological developments*, including small Hope, and a melancholy cast of mind.

Both the parents of Nero possessed the revengeful and murderous disposition, to a degree almost unparalleled in the annals of history. They were monsters in depravity, and their son was a fiend.

The mother of Byron was a most violent-tempered woman, and her son was the lawful heir of such a patrimony. The particulars of this case will be found highly interesting, but, as they are recorded elsewhere, we will not swell our pages by their transfer, our object being, mainly, to *add new* facts, not to compile those already before the public.

But is there any need of multiplying cases of this kind? Who does not know that ill-tempered parents have ill-tempered children, and that the children of mild, sweet-dispositioned parents are like their parents? Who does not know, that when *both* parents are revengeful or fiery in their anger, the children are more combustible than either parents? and that those children, one of whose parents is mild and the other spirited, are the one or the other, according to the parent they resemble?

There are, however, some modifications of this law; such, especially, as differences in the conditions of the parents before the birth of different children. In Canada, in 1840, I noticed many children in whom Destructiveness was immense—larger, by far, than this organ in either parent. Thus, a child of Mr. S——, the chief executive officer of Upper Canada, living at Toronto, had one of the largest organs of Destructiveness that I ever saw in a human being, together with a most splendid intellect. The child was born during the outbreak in Canada, in quelling which, its father took the most active part, he being the commander of the military forces. His house was besieged by the insurgents, and the lives of all were threatened—circumstances calculated to arouse all the energies of large Destructiveness in the parents to their highest pitch of inflamed action, ready, in this state, to be transmitted to their offspring. The boy re-

Major Mc——. Son Sons of torys who settled in Canada.

sembled his mother. Cautiousness was also very large in the child, and the Cautiousness of the mother was more than once wrought up to the highest pitch by fear of immediate death.

A son of Major Mc——, who was second in command in the expedition against the Caroline, and who had his hand shot off in boarding her, after having laid open the head of one of her men with his broad-sword, had this organ very large and very active, beyond anything I have seen before or since, except in the last one named, and along with it the most violent, inflammable temper imaginable. He was born some ten or eleven months after that expedition, and was begotten, of course, while this organ was in most powerful exercise, in the father, if not in the mother. Nor is there the least doubt, but that children born during war, are far more combative and destructive than those born during peace. But, though this is not departing from the present subject, it is encroaching upon the subject matter of a chapter on the conditions of parents while becoming parents, as influencing the future characters of their children.

In passing, perhaps it may not be improper to remark, in this connection, that the authors of the attempted revolution in Canada, were, almost without exception, the *sons and grand sons*, (especially the latter,) of the American tories who were banished from this country on the successful termination of our struggle, and sett'ed all through Canada, on 600 acre lots, given by the British government to each banished tory, as a reward for opposing this revolution. True, they sided with the English government, but still, they could hardly have lived in this country previous to, and during that great moral struggle, without catching some of its spirit, and were opposed, probably not to liberty itself, but to the *men and measures* of the war. They would certainly be supposed to possess more of the American feeling, than those who had always remained submissive to the British government, which the successful issue of that struggle was calculated to augment. This spirit they transmitted to their

children, "and they again to theirs," and the result was, this struggle for the independence of Canada.*

Let not the reader suppose that I attribute *all* of the results above stated, to parental influences. On the other hand, parents who have violent tempers, not only impart large organs and strong faculties of Combativeness and Destructiveness to their children, but they also re-augment the power of these faculties daily by scolding and punishing them, and by keeping, in a variety of ways, these faculties in a fevered state. It is not all parentage; it is not all education. *Infants, at first*, have a phrenological organization analogous to those of their parents—have large or small Combativeness, Secretiveness, Destructiveness, Alimentiveness, or Acquisitiveness, *according to the size of these organs in their parents.* To this result I have been driven, by examining the heads of thousands and thousands of parents and their children, in the families into which I am daily called to practise my profession—one of the very best opportunities in the world for observing this point. Nor have I the least doubt, but that following me into families but for a single week, will convince any observing or reflecting mind of the correctness of these conclusions.

Again, the *appetites* of children are as those of their parents. Franklin, in mentioning the peculiarities of his parents, describes his *father* as almost destitute of Alimentiveness, that is, as appearing unconscious of the kinds of food on the table, and indifferent to *what* kinds, and as eating mainly from necessity, or, at least, with but little appetite or relish. His description, in this respect, shows, as clearly as any thing *can* show, that his father had small Alimentiveness. He then goes on to say, that *from this inattention* of his father to food, *he, also*, cared little what he ate. His mention of the *fact* that his appetite was feeble, (in illustration of

* It should be added, that the *original design* of the originators of that struggle, was not a resort to arms, but the extension of their rights by petitions and votes. But a few reckless spirits, taking advantage of the popular excitement, in order to distinguish themselves, took up arms, and caused the defeat of a needed reform that had begun properly, and in the spirit of peace.

which, his story of the two rolls of baker's bread under his arm, while reconnoitring Philadelphia, is in point,) is all we wish, we being able to account for it quite as satisfactorily by ascribing it to parentage, as he, by attributing it to a *habit* implanted by his father—*the absence of appetite in both*, being all that concerns us.

Whole families, again, in all their branches, are good livers. A strong appetite, for plain food, however, appertains to every branch of the Fowler family, as far as I have been able to trace it, either backward, or in the various branches descended from the Jonathan Fowler referred to in the preceding pages.

Every member of that S—— family, subject to derangement, mentioned in chapter v., loves good things, and though most of them are very fond of money, and most saving and economical, yet, they pay out money freely for eatables, and always set a table loaded down with *good* things, besides, their female members being excellent cooks.

And not only does a strong or a weak *appetite* descend in families, but an appetite for *particular kinds of food* is also hereditary. Thus, if the parents be fond of fruit, or potatoes, or peppers, or pickles, or oysters, or meat, or any particular dish, the children will generally inherit an appetite for the same dish. Two of the children mentioned above as inheriting a passion for cats, and also extreme nervousness, from a maternal grand mother, inherited also from her a love of roasted potatoes, both grand mother and grand daughter preferring to make entire meals, day after day, on roast potatoes and butter alone, and preferring this diet to all others. Hence, if the appetite of the father fastens upon or rejects oysters, or ardent spirits, butter, &c., that of the son will fasten upon or reject the same articles, and induce the consequences. The father of Dr. Kimball, of Sackett's Harbor, N. Y., could never endure the taste or smell of butter; and his son, though a merchant, will never keep butter in his store, solely on account of the disgust he instinctively feels towards it, preferring to forego the loss of both profits and customers, rather than have it about him; nor can he sit at

the table on which it is, unless it is of the purest, sweetest kind.

Edmund Bridges, of Prattsburg, could never endure cheese, and not even bread cut with a knife with which cheese had been cut without its being washed; but whether it was hereditary, I know not. Let each reader observe particulars for himself.

Analogous to this doctrine, and directly calculated to prove it incontestibly, is an appetite in children for certain things after which the mother longed during pregnancy, but, for the reason already stated, facts of this cast will be presented hereafter, as well as directions in regard to it.

In harmony with the foregoing principle, an appetite for alcoholic drinks will be found to be hereditary, and especially to descend in the line of the *mother*. But it often descends in that of the father.

Three brothers, by the name of D——, emigrated to this country with William Penn, and settled at Chester, Pa., whose descendants spread throughout the western part of that state. They were a remarkably sober, honest, industrious, temperate family, in all their branches except one, into which intemperance was introduced by the marriage of one of the descendants with the daughter of a highly influential member of the senate of that state, who, though he did not become a sot, yet would have his wine after dinner, and drink till he felt pretty well. He also treated his friends freely. This daughter was not known to love liquor, but, of six children, every one, a daughter included, became common drunkards. Nearly every child of these six also became drunkards of the lowest cast, and so did a large proportion of their children, though some of them were snatched as brands from the burning, by the temperance reform. And even the descendants of the sixth generation, though children, love the "critter," some of whom were brought up in families where no liquor was drank, except with medicine. Still, the temperance reform will probably save many of them.

D. F——, whose name, were it given, would be recognized throughout the land, especially in the religious world,

A partial idiot. Child of Mrs. K. Permanent longings resemble appetite

though Causality and Conscientiousness are immense, inherited, I think from his father, a love of spirituous liquors, to which he yielded till he was about twenty years old, when he came to a firm resolve never to taste another drop again, and his adhering to this resolution has saved him, while his talents have rendered him distinguished.

In Westchester, Pa., in May, 1840, I saw a man whose intellect was every way inferior, and who had been addicted to drinking, ever since boyhood. His mother, whenever she could, by any means in her power, raise money sufficient, would get a quart or a gallon of liquor, lie down by it, and keep beastly drunk till it was gone. Every one of her children, the one alluded to above included, evinced this liquor-loving propensity, even in their cradles. One of them married a tavern-keeper in Philadelphia, but was seldom in a state fit to see company, and was more or less intoxicated most of her time—a truly besotted woman. One of the sons of another daughter was taken, when a boy, to live in a Quaker family, in which no spirits were kept, and yet he evinced a hankering after it.

The following case occurred at Cohocton, N. Y., the native town of the author. Mrs. K., who loved liquor, and would have her sprees, wanted, while pregnant, a particular kind of spirituous liquor, which she could not obtain. Her child cried the first six weeks almost continually, and, as if in perfect misery; and nothing that could be done for it gave relief. At length, by some means, the kind of liquor after which its mother had longed, was given it, and it clutched it most eagerly, and swallowed it with the utmost greediness, and drank off *half a pint*, not only without injury, but with great benefit. From being a most miserable object, it became healthy, and stopped its incessant crying.

Not a rational doubt can be entertained, that the longings of the mother will cause longings for the same thing in the child. Now, in what consists the material difference between the transmission of ungratified longings, and of a *permanent* appetite for a given thing? Simply in the *permanency* of the desire in the parent, and of the impression left on the child; for, if a mother's appetite be strong for particular

things, she will, of course, desire these things at times when she cannot indulge this appetite instantly. That is, she will have an *habitual* longing.

True, these remarks do not apply to the father, but they prove the *principle* of the transmission of appetite, and, since other qualities are transmitted by the father, why not this faculty? Still, I believe drunkenness in the mother to be more detrimental to the children, and more likely to be transmitted, than in the father.

Another thing. The *tone*, *cast*, and *character* of the feelings and intellect of children, are altered and influenced by drinking habits in parents. They are more gross and animal in all their actions and associations, and less intellectual and moral. Teachers have uniformly replied to my questions, whether they observed any difference in the minds and scholarship of the children of drunken parents, compared with those of temperate parents, that they found the former worse to manage, and less inclined to study, as well as more difficult to be taught, than the latter. Nor is this to be wondered at, but it is in perfect harmony with the great law of physiology, demonstrated in my work on Temperance, that all alcoholics stimulate the animal propensities more, relatively, than the moral sentiments. By rendering the parents more gross and sensual, it naturally stamps an animal impress on their offspring, and the more so, because usually begotten while the parent is in liquor.

True, the superior virtues of the temperate parent may prevent the children from forming intemperate habits, and though they may possibly escape destruction, yet, this depraved appetite, this liquor-loving stream, is almost sure to flow on to generations yet unborn, widening and deepening as it progresses, either breaking out here, and there, and yonder, or else sweeping their name and race from the face of the earth. Is not this a most powerful motive to young ladies promptly to refuse the addresses of those young men who drink a drop of any kind of stimulants? Every young woman who marries even an occasional stimulater, is in imminent danger, aye, almost sure, of losing the affections of her first, her only love, past all recovery, and following him

to an early and a most bitter grave; and also of seeing her sons, otherwise her comfort and support, become her broken reed, her deepest disgrace, redoubling the indescribable miseries of having a drunken husband, in the still deeper miseries of having besotted children. Parents cannot be too careful as to what appetites they indulge; for, they are sowing seed in a susceptible soil, from which those they most love, will reap prolific crops of health and happiness, or of vice and misery.

An inordinate love of money, and also the comparative absence of this faculty, will be found to be hereditary. There were two brothers, who resided in the vicinity of Westchester, Pa., both of whom loved money to excess, and one of them so much so, that he refused to marry, because of the expense attendant upon having a family. When he became old and infirm, to save expense, he lived mostly on ginger-bread, which he kept locked up in a cupboard, the key of which he carried in his pocket, even when he was extremely feeble and about to die, lest any one should get to it and eat.

His brother married, but kept his family on the closest fare possible, and amassed property to the amount of several hundred thousand dollars, and yet, when he became too old to do business, he would go about unfinished houses and pick up all the nails and pieces of iron, &c., that he could find, and carry them home.

His son, a farmer, had some cattle that strayed away into the yard of a neighbor, (perhaps because they were not fed overmuch,) some three miles off, who, not knowing to whom they belonged, *weighed out* the hay given them, and charged the usual price of hay by the ton. Their acquisitive owner, finding out where they were, went and took them away, but absolutely refused to pay even the price of the hay they ate, to say nothing of the trouble of taking care of them. Many other similar samples of his meanness, were related of him; and the whole family, for three generations, were noted for a mean, miserly, penurious spirit. I examined the head of a son of the last one mentioned, and found his head short and wide, very thick through at Acquisitiveness, and wanting

in Self-Esteem—an organization that always accompanies penuriousness.

The present generation, however, are spending freely the wealth hoarded up by their ancestors. The reason is probably this, and will serve to explain the fact that children are often so prodigal, when their ancestors have been so prudent: First, they took to drinking; and this will make way with almost any property, however large. Secondly, though the children of those who love and amass wealth, are apt to *inherit* this faculty fully developed, yet, having every thing furnished to their hands, and not being compelled to earn a living, and hence, not having occasion to cultivate this faculty, it becomes less and less active, while the gratification, and thus, stimulation, afforded to the other faculties, causes them to make frequent and large demands on Acquisitiveness, so that they overpower it, and it thus becomes weak in them, and still weaker in their children, while the organs that lead to extravagance, become large; and this organization is transmitted to their children, which causes them to be extravagant, and to squander the earnings of their ancestors.

Perhaps the history of Patty Cannon may not be inappropriate here, though it would have been quite as appropriate under the head of Destructiveness.* The father of Patty Cannon became outraged with a neighbor, in consequence of a difference in a matter of property—something, I think, relating to a store—and, going into a shop where his enemy was at work, picked up a scantling and struck him on the head, and killed him, for which he was executed.

A brother of Patty Cannon, and son of this murderer, stole a stallion, which the laws then in vogue punished by death, and he too was executed. He was, every way, a bad man.

The mother of Patty was a large, heavy, fleshy, clever woman, but was said to be unduly fond of the other sex, and both Patty Cannon and her sister Betsey, (whose skulls may be seen in the author's collection,) inherited both the destructive propensity of their father, and the sexual passion of

* See an account of her in the Phrenological Almanac for 1841.

their mother. Betsey was one of the most foul-mouthed, profane, violent-tempered, revengeful, and implacable of women, and yet, handsome and witty. She married, but was openly and habitually untrue to her husband, and guilty of depravity in almost every form, though she was not known to have committed murder. But her tongue was considered the most bitter and caustic imaginable, and gave her notoriety all through that region. Amativeness and Destructiveness are very large, and also that part of Acquisitiveness that acquires property.

One of the descendants of either Betsey or Patty, was recently tried in Delaware for some offence against the laws, I think it was an accusation for murder.

But the most notorious of this notorious family, was Patty Cannon herself. With the shedding of human blood for the purpose of committing robbery, she was as familiar as with her alphabet. She engaged and held in subjection a gang of men, for the sole *purpose* of committing robbery and murder, and employed her Amativeness as a decoy-duck to bring victims within her reach. A more desperate robber or murderer, or one who overawed the public authorities so effectually and so long, probably never existed. Her insatiable Acquisitiveness led her to fit out a kidnapping vessel, for the purpose of decoying free negroes on board, and transporting them to the South and selling them, in which she killed many infants, to prevent their exposing her by crying, and many adults that were too infirm to bring the price of their transportation. She committed suicide in prison.

The organs of Acquisitiveness, and Destructiveness, and Secretiveness, and Amativeness, are very large, the whole animal region large, the moral wanting, and the intellectual large.

Joshua Coffin relates the following:

"George Little," (the one mentioned in chap. iii., sec. 3,) "emigrated from London to Newbury, in 1640. He was noted for great strength of body, great shrewdness and sagacity, and extraordinary power of intellect. He selected two of the best tracts of land in Newbury, on one of which he lived, and which his descendants have occupied to the

present time. In the town records of Newbury, may be found the following unique notice of him. 'The selectmen are to take care and see that George Little gets no more land than what belongs to him.' Now, this passion for acquiring landed property, has been transmitted, unimpaired, through his posterity, to the present time. They all own immense tracts of land, and of the very best kind. There is hardly any end to their possessions in real estate, and they were among the principal 'getters up' of the land speculations of 1835 to 1838.

"But, this is not, by any means, the only trait of character for which his descendants are remarkable. During nearly two centuries, they have ranked among the first in the town, in point of intellect, though the present generation evince a falling off in this respect, because their parents were foolish enough to marry cousins."

In relation to the transmission of the cheating and forging propensity, Mr. C. remarks as follows:—"Capt. W. G., a native of England, and one of the first settlers of Newbury, a well-educated man, and possessing fine talents and much influence, was yet, in 1676, so regardless of his reputation and of moral principle, that he *forged* a military account against the state, in order to put money into his own pockets, though he had lived in Newbury about forty years. He left town soon after his conviction, and died in Salem, Mass.

"One of his descendants, Colonel * Samuel G., cheated a soldier out of his pay, and, on being convicted, wrote a most humble apology for his conduct, which is now on file in Boston. Jacob G., his nephew, I think, forged a deed of land; and there are some of his descendants now living, who inherit and exhibit this same propensity to cheat and deceive. They seem to inherit large Acquisitiveness and Secretiveness, and small Conscientiousness."

The notorious humbug, Goward, who swells so largely in his advertisements, as being the greatest teacher that ever

* The ancestor's being a Captain and the descendant a Colonel, implies that the *military* spirit runs in families. And one's forging a military account, and the other's defrauding a soldier of his pay, are quite analogous.

was, in writing, book-keeping, geography, history, the languages, drawing, painting, music, vocal and on the piano, harp, flute, lute, guitar, accordian, &c., &c., through the whole round of sciences and accomplishments, has immense Approbativeness, which, unrestrained, is the swelling, bragging faculty; and a cousin of his, from the land of steady habits, whom I examined, some years ago, in N. Y., had this organ very large. Brandreth's parents, one or both, must have had a young mountain of Approbativeness, judging from the organ in their son.

Ansart, a French physician, who came to this country, was one of the most polished of men, and a perfect gentleman in manners and carriage; his every action being graceful, every motion elegant. His son, and a grand daughter, inherited the same polish and elegance of manners.

It would not be difficult to adduce facts, showing that each of the faculties of Secretiveness, Cautiousness, Approbativeness, Self-Esteem and Firmness, especially the two last, are here [illegible] the descent of Firmness in the Pike family [illegible] says

[illegible] L. M. Pike [illegible] of New Jersey, a brave officer [illegible] who was killed at the battle of [illegible] Capt. Pike, who emigrated to N. J. [illegible] about 1666. This Capt. Pike was brave [illegible], and noted for his skill and enterprise in the Indian wars. From John Pike, who emigrated to N. J. down to their descendants at the present time [illegible] of them have been distinguished for clear-[illegible] firmness of purpose, self-possession, and indomitable [illegible]. Nicholas Pike, the old school master and [illegible] and Abner Pike, also a school-master and [illegible], now in Newburyport, a resolute forcible, bold energetic man. Abner Pike, Esq., formerly of Newburyport but now of Little Rock, Arkansas, whose "Hymns to Callimanchus" have been published in Blackwood's Magazine, and with commendation, and which are really splendid specimens of poetry, these, and many others are descendants of John Pike. So marked are some of their peculiarities

ties, (allusion is here made to the *Firmness* of this family,) that the people of Newbury call it '*Pikeism.*' "

Cases of the transmission of Self-Esteem, in both its natural and in its perverted function, are numerous and striking. Washington was a man of great dignity, and inspired all who beheld him, with great awe and deference. His mother possessed this quality in a pre-eminent degree. A writer in the Lady's Magazine speaks of her as follows:

"I was often there with George, his play-mate, school-mate, and young man's companion. Of the mother I was ten times more afraid, than I was of my own parents. She awed me in the mildest of her kindness, for she was indeed truly kind, and even now, when time has whitened my locks, and I am the grand-parent of a second generation, I could not behold that majestic woman without feelings it is impossible to describe. Whoever has seen that awe-inspiring air and manner so characteristic, in the father of his country, will remember the matron when she appeared as the presiding genius of her well-ordered household, commanding and being obeyed.

"In her person, the matron was of the middle size, finely formed, her features pleasing, yet strongly marked. It is not the happiness of the writer to remember her, having only seen her with infant eyes. The sister of the chief, he perfectly well remembers. She was a most majestic woman, and so strikingly like her brother, that it was a matter of frolic to throw a cloak around her, and place a military hat upon her head, and such was the perfect resemblance, that, had she appeared in her brother's stead, battalions would have presented arms, and senators risen to do *homage* to the chief."

The author had laid by for insertion here, an account of the ancestors of Washington, but, at present, it is not possible to command it. The purport of it is, that they were highly dignified and respected, yet remarkable for their blandness and goodness, but always of commanding person, and looked up to, as to a noble race, a superior family.

The mother of Bonaparte was a most authoritative, commanding woman, and, beyond question, Bonaparte's wom-

derful power of commanding, so as to be *obeyed*, was *inherited* from this pre-eminently dignified and queenly woman.

I have seen thousands of instances, in which the children of parents who have had excessive Approbativeness, or Self-Esteem, or Firmness, or Cautiousness, or Secretiveness, or Acquisitiveness, or Alimentiveness, or Destructiveness, or Combativeness, have the same organ or organs predominant, that predominated in their parents. But the proof of our preceding positions have been so full and positive, that it is hardly necessary to multiply cases on these points; they being established by what has preceded them. And we have other matter, more important than a statement of additional facts on these points would be, with which to fill out the remainder of the volume.

The remark may be as appropriate in this connection, perhaps, as in any other, that when particular organs are *too* large in parents, they will be quite large enough in their children without being much excited. And yet, these are the very organs that are too active in the parents, and therefore, liable to be brought into habitual action, in exciting corresponding organs in their children. Thus, if the Approbativeness of the mother be too large, she is therefore likely to dress off her darling with ruffles, ribbons, curls, and gaudy garments, and even with bustles, corsets, and padding, so that it may be praised abundantly,—the very thing that should not be done, because this will increase, by its exercise, an organ altogether too large already. On the contrary, all stimulants should be *removed* from this faculty. The child should seldom be praised, and then for *moral* qualities *only*. If the child says or does things to attract attention, or excite the laugh of commendation for its smartness, do not notice it, but turn the subject.

So, if Cautiousness be too large in the mother, it will be almost certain to be too large in the child, and then to be re-augmented by the mother's continually *cautioning* her child to *take care* of this, and take care of that, and appealing to this faculty to make it do this, or not do that, whereas all possible pains should be taken to keep it quiescent, and to divert it from excitement, that it may de-

crease. So, of appetite, and all the other propensities, directions for doing which, will be found in the author's work on "Phrenology applied to Education and Self-Improvement."

SECTION V.

THE MORAL FACULTIES OF CHILDREN RESEMBLE THOSE OF THEIR PARENTS.

One of the very best proofs of this proposition, is to be found in the general fact, that nearly every eminently pious clergymen, both of the present day and of ages past, will be found to have had an eminently pious mother, who, like Hannah, the mother of Samuel, dedicated him to God "from his mother's womb." Many a fountain of holy emotion has had its origin in a mother's praying spirit, or in a father's devoted piety. Passing those already on record in the biographies of pious men, which usually commence with an account of the piety of one or both parents, let us look at a few cases not now on record, yet seen and known of all who observe.

Take the descendants of John Rogers, the martyr. I know of only one hotel of any note, in which the good old puritanical custom of *family worship* is preserved, and a blessing asked at the table, and that is in the Marlboro' Hotel, of Boston, kept by Nathaniel Rogers, conducted for many years on strictly temperance principles. These morning and evening devotions are mostly conducted by Mr. Rogers himself, a lineal descendant of the tenth generation from Rogers, the martyr. And nearly every one of these ten descendants have been *clergymen*, and the last would have become one, if his health had not forbidden it. Many of the lateral members of this line, all the way down, have also been clergymen, and there are many clergymen now living, named Rogers, descendants of the pious martyr. Large Benevolence characterizes them all, and Conscientiousness and Veneration are generally large, and they are gener-

ally imbued with the same spirit of *reform* which characterized their renowned ancestor.* Like him, they usually have large families.

The Brainard family are, certainly, not less remarkable for their fervent piety, and glowing philanthropy, than was their illustrious ancestor, David Brainard, so remarkable for his religious humility and self-abasement. Where do we find a stronger manifestation of very large Veneration, Conscientiousnes, and Benevolence, large Marvellousness, and small Self-Esteem and Hope, or of deep humiliation and self-abasement before God, than we find in his diary? These organs were evidently so large and active, as to be actually diseased; for it can never be the office of true religion, to produce such mental suffering as he evidently endured.

Rev. Mr. Brainard, pastor of the church at the corner of Pine and Fourth streets, Philadelphia, is descended from the same grand father from whom David Brainard descended, and he inherits the same cast of piety—the same tender yearnings for the impenitent, and desire to convert men from the error of their ways, the same deep sense of guilt and unworthiness, and the same alternating of ecstasy and religious melancholy, that characterized David Brainard. And he has just such an organization as I should predicate of David, namely, a most exquisite temperament, indicated by the finest and softest skin and hair imaginable, a large head, which is high and long, and pre-eminently moral, and quite intellectual, with full Marvellousness—a development rarely found—great Veneration, and prodigious Benevolence, Conscientiousness, and Cautiousness, with small Self-Esteem and Hope, a decidedly good forehead, and large Approbativeness, Friendship, and Ideality. He says he is exceedingly afflicted with that same cast of religious melancholy which David Brainard evinces in his diary, and that, of the Brainards in East Haddom, Conn., who are the descendants or relatives of this David Brainard, he knows of but few who are not similarly afflicted.

While practising Phrenology, in Boston, in July, 1843, I

* For example, the ex-editor of the Herald of Freedom.

was waited upon by a Mr. Brainard, then a patient in the Lunatic Asylum, South Boston, in whom I found great Conscientiousness, Benevolence, and Veneration, and small Hope and Self-Esteem, and who had been, for some time, beside himself, though not palpably deranged, on the matter of religion, which occupied his whole mind, night and day, while awake. He commenced studying, to become a minister. As far as I could learn from the Rev. gentleman alluded to above, and from other sources, the Brainard family are now, and always have been, remarkable for their fervent piety, and Christian humility, there being few, if any, of them, who are not consistent and devout Christians. Let the reader inquire of, and observe the Brainards in various parts of the country, who claim any connection with David, and see whether they are or are not eminently pious, and have or have not that sombre cast of religious experience which he had, and, if I am not much mistaken, the result will go to show the transmission, not of the religious *tendency*, merely, but of *particular cases* of it, for several successive generations.

Certainly not less remarkable for the descent of high-toned moral and religious faculties, is the *Edwards* family. Both the ancestors and the descendants of Jonathan Edwards, the greatest theologian of his age, or even of any age, devotedly pious as well as highly intellectual, were pre-eminent for their unadorned piety, and Christian virtues. The father of Jonathan was a clergyman, and noted for piety and goodness, and there is now extant a sermon of his, of great merit, on "The Judgment." His mother was a most godly woman; so his daughters were among the salt of the earth, and most of their descendants to this day are so devoted to religious [illegible] to be almost ascetic, and great numbers from [illegible] have been clergymen. President Dwight, [illegible] both the intellectual and the moral world, and one of the most voluminous [illegible] theological writers of his age, was a worthy [illegible] of so pious a grand father, and many of his descendants, and among them, Sereno E. Dwight, of New York, but whose physical debility does not allow

him to preach, are, or have been, clergymen. But, though the descendants of Jonathan Edwards might almost be styled an ascetic race, yet, the cast and tone of their religious feelings, differ materially from the cast of piety peculiar to the Brainard family, just mentioned. The latter dwell on their sins, and the awful majesty of God, like David Brainard; but the Edwards family have a great deal of *theological* piety, are always poring over such books and such subjects, as "Edwards on the Will," or, "Edwards on the Affections," combining, like their illustrious ancestor, the workings of a sound head, with their pious effusions of prayer and praise. Long may a race, so good, and yet so talented, remain to shed a purifying and elevating moral influence upon their fellow-beings.

If an example, much more general and extended, and yet, scarcely less specific, were needed, the history of our own country, and especially, of New England, affords it. New England might properly be said to have been settled by the moral sentiments. It was to escape religious intolerance, and to enjoy the uninterrupted worship of God, "under their own vine and fig tree"—this it was which drove them across the Atlantic, which erected churches in the wilderness, and planted the emblem of the cross wherever they sojourned. They were the most religious of the old world who settled the new.

In view of these conditions in the parents of the sons and daughters of New England, what, let us ask, is the religious character of their offspring? Not only were all our laws and institutions, though framed a century and a half after the settlement of America, framed with special reference to the opinions of their ancestors, the old Blue Laws of Connecticut, for instance, but the same *tone* and *spirit* which pervaded their Puritan ancestors, have descended almost unimpaired to the present day, and now sit enthroned upon our Republic. Look at the influence of clergymen, and the deference paid to them, hardly less than that paid by Catholics to their priests. Look at the vast hordes that swarm from every city, and hamlet, and dwelling, at the ringing of the Sabbath bells; and, to possess, or, to counterfeit, this re-

ligious spirit, is to secure success in almost every department of business dependent upon the patronage of the public; while, to profess infidelity, is to stamp a man with infamy, however moral his conduct, and to ruin most kinds of business, if not to incur downright persecution: while, to *attend church*, is time and money at compound interest, merely as a stroke of policy.* The English come nowhere near the Americans in this respect, not even with all the aid derived from uniting church and state. It does not enter into, and engross the feelings there, as here, but is more formal and nominal. Nor do religious vagaries, like those of Miller, Matthias, and others, find as many or as enthusiastic devotees there as here. Nor are they altogether foreign to the puritanical spirit. A part of this is caused, beyond all question, by education, and especially by the *early* education of the children of the pilgrims; but this cannot be the only cause, for, then the heads of the *children* of truly religious parents, would not differ from those of others, whereas, they *do* differ. I can usually tell the children of Episcopalians, though brought up in families of an opposite character, solely by their moral developments; and I am plain to say, that I find the moral organs much larger in the children of eminently religious parents, than in those whose parents are not religious. The great fact, that the *form of the head*,—that which accompanies the moral sentiments, included, is hereditary, and, with it, the moral sentiments themselves, establishes the corresponding fact, that the relative energy of the moral faculties, descends from generation to generation, being gradually augmented or diminished, by education and circumstances.

And the fact is highly interesting in itself, and most auspicious of good to ages yet to come, that the religion of Jesus Christ appeals to, and cultivates the higher moral sentiments, almost exclusively, and requires their supremacy over the animal propensities. And herein consist the true

* This state of things can hardly be considered as favorable to the purity and prosperity of true religion, but is almost sure to corrupt the church, fill it with hypocrites, and render it a "whited sepulchre," still the *fact* is as stated above.

causes of that gradual improvement which our race is obviously making in virtue and intelligence. This religion, so different, in its moral tone and virtuous influence, from other religions, has gained a powerful foothold among men, and inculcates justice and truth, devotion and "charity," the greatest of Christian virtues. This constant appeal to the moral sentiments, enlarges these organs in parents, and this causes an enlargement to appear in their children. These children receive an additional enlargement from this same religion, and this re-augments these organs in *their* children, to be again re-enlarged, and propagated to generation after generation. See the last page of sec. 4, chap. ii. And may the religion of our Saviour, in its *spirit*, and *not* in its letter merely, long continue to shed its benign moral influences over mankind, and go on to exalt and ennoble our race.

It is, perhaps, worthy of remark in this connection, that, though the moral sentiments, as a class, are larger in the English and American head than in most other nations, as is evinced by their heads being higher and larger, yet that *Conscientiousness* is less in them than in almost any other nation. And, accordingly, in point of truth and justice, they fall far below the French, the Swiss, the Scotch, the honest German, or the truth-telling Spaniard. This may have been caused by the English nation's having been founded in blood, rapine, and injustice, by the plundering hordes of Danes and Normans and it may have grown out of their inordinate love of money. But be the cause what it may, the fact is undeniable, whether regard be had to the phrenological *organ* of Conscientiousness, or to its manifestation, or rather, comparative *want* of manifestation, in character. Watch a Yankee, or he will fleece you, but a German, a Spaniard, and even a Turk, will do just as he agrees.

In children, this organ is usually larger than in adults. In the latter, it is often wanting, but in the former, it is almost always large. Though it differs in size in children, yet I never knew it small in but one child, under ten years of age, and that was a lad who had been *taught*, and even *commanded*, to steal, almost from infancy. He, doubtless,

inherited but an inferior development of this organ, and this was, probably, rendered still smaller, by education.

I found a very large development of Conscientiousness in the head of a Mr. Cuthbert, who lived on the eastern shore of Md. In examining him, I remarked that it was one of the largest I had ever found. Many anecdotes were related of its development in character, one of which was as follows:—Having occasion to be absent from the legislature of Md., to which he had been elected, on business of his own, for two days, when he came to draw his pay, he found that pay for the two absent days had been included. He pointed out what he supposed to be an error, to the clerk, and wished the pay for the two absent days, to be *deducted* from his salary. This, the clerk said, he had no authority for doing—that it was customary for each of the members to be paid for the whole time the legislature was in session, whether they were there all the time or not, that the money, now that the check had been made out, did not belong to him (the clerk) nor to the state, and that, by not drawing it, he would only derange accounts, &c. In reply to all this, Mr. C. told him that the two days of his absence were spent in his own private business, and that it was not *right* for him to be drawing pay for time spent in transacting business for himself, and left the surplus in the clerk's hands, unconditionally refusing to take one cent that he had not actually earned. While a member of the legislature, he was a staunch advocate of whatever was right, and maintained unflinching hostility to whatever measure he deemed wrong, nor could persuasion or threats deter him from voting as he thought *right*. Would that we had more legislators and Congress-men of this honest stamp! At an auction, for the sale of the effects of a woman whose husband had died, he bid in a bedstead, at about $2, the real value of which was about $5; and, on taking it away, paid her its full value, without reference to the amount he bid on it.* All his chil-

* These illustrations, at the same time that they show what the true and exalted function of this faculty is, likewise show its lamentable deficiency in our day and nation.

dren and grand children whom I examined, (and they were numerous,) and two brothers, had this organ very large, and were noted for their integrity and moral worth. Would that more of our parents possessed the like requisite for becoming parents.

In Cattawissa, Pa., in one of my public examinations, I found an unusual share of Marvellousness, in an honest and devotedly pious old German, of that place. I examined the heads of some half a score of his children, and a score or two of his grand children, and found in them, generally, an unusual share of this organ. This case is rendered the more striking, by the fact, that this organ is generally so small.

In Boston, Salem, Lowell, and some other neighboring places I found this organ to be, on an average, about three or four times larger than in most other places I have visited, and in no other places have I found it as large, on an average, as in these. Boston, "the city of notions," Salem, of witchcraft notoriety, and Lowell, the *omnium gatherum* of the "region round about," are just *the* places where these results might be expected. My [illegible] observations [illegible] well [illegible].

[illegible] Miles Standish, of [illegible] notoriety [illegible] married [illegible] who [illegible] are generally excellent people [illegible].

The Field family, [illegible] Phineas Field, formerly of Northfield, Mass., and [illegible] known in the religious world as the Rev. Chester Field, of Lowell, are decided, and generally, [illegible] nearly all of them having been noted for their [illegible] religious faith and [illegible].

The reader will doubtless [illegible] another allusion to the family of the [illegible], nearly every member of which on both sides, and in all the branches, as far as they can be traced, have been noted for their piety and religious fervor. My father, for many years a deacon, and a pillar of the churches where he has lived, an uncle, also a deacon, other uncles,

two aunts, a grand father and his brothers, nearly all my cousins on my father's side, and a highly exemplary mother, and several maternal aunts and uncles, and a grand mother, (a Field, of the family just named,) and her brothers [and sisters, and nieces and nephews, by scores, illustrate the descent of the religious emotions from generation to generation.

In turning over the "Memoirs of John Whitman and his descendants," which contains the names, birth and death, and a short biographical account of most of them, will be found the statement, that he was devotedly pious, and that the great majority of his descendants were also noted for consistent religious professions and practices.* He was a

* The same work furnishes some most excellent illustrations of the doctrine put forth in a previous chapter, that "length of life is hereditary." John Whitman, called the Ancestor of the Whitman family, lived to be about 90. His brother, Zechariah Whitman, is supposed to have lived to an advanced age. His eldest son, Thomas, died at the advanced age of 83. Concerning him and his descendants, Judge Mitchell has the following:—"His descendants are very numerous in Bridgewater; and more of them have received a liberal education than of any other name in town. Several of them have been clergymen. None of this name, and all of them of his posterity, are now in the profession of the law, in this Commonwealth (Massachusetts). The family is remarkable for longevity. Nicholas had four children who lived to be above 85, two of them to 90 years. Four of this name are now living, of the respective ages of 94, 87, 84, and 80." "One of the latter is still living, in the 97th year of his age; and yet active, and in good health. He might have added, that a fifth child of Nicholas lived to be 80 years old. Eleven males bearing the name of Whitman, all descendants of Thomas, are known to the writer to have lived to the respective ages following, viz., 80, 81, 82, 83, 83, [illegible], 88, 90, 90, 95 and 97 years. And three females of his descendants are known to the writer to have lived to the respective ages of 92, 95 and 98 years. The instances of longevity have probably been as numerous in the female as in the male line. None of the sons of the Ancestor died under 82, and several of them reached 90 years." One of the daughters of Abiah Whitman, reached 92, and two of her sons lived to be about 80 each. Five of the children of Ebenezer Whitman, grandson of the Ancestor, lived to the following ages:—80, 83, 87, 90, and 94, and their father died, by being run over, at 71 years old, and was very smart and active. One of his grand children was in his 97th year in 1853. One of the daughters of Thomas Whitman, and a grand daughter of the Ancestor, lived to be 98. Samuel Whitman, a grand

deacon for many years, and many of his descendants have been deacons and clergymen.

Of Webster, in regard to Benevolence, Joshua Coffin justly observes, that, "though he looks like his mother, yet, that he resembles his father in point of generosity, who esteemed property valuable, only to give away to those who stood in need. Ezekiel, on the other hand, resembled his father, in looks, complexion, and voice," (the *stammering*, alluded to in chap. iv., sec. 3,) "but was economical in his habits, and as saving as his mother. Ezekiel died rich, Daniel will always be poor."

I have examined the heads of some, named Howard, who were related, by blood, to Howard, the philanthropist, and found prodigious Benevolence in all known to be thus related. Often, when struck with a remarkable development of Benevolence, in children, have I turned to their parents, and found this organ to correspond, not only in point of *size*, but, also, in its general form and character. I was surprised at the unusual development of this organ, in a whole family of children, in Charlestown, and turning to the parents, I found

son of the Ancestor, died at the age of 100. John, son of Abiah, was 80 years old in 1832, and yet healthy. Another grand son died in his 80th year. Of the fourth generation, one died at 86, another, at 83, a third, at 70, another, at 88, another, at 95; another was living, when in his 97th year, another lived to be 80, another, 75, another, 90, another was living in his 84th year, another died at 95, another, at 72, another, at 50, (of consumption,) another, at 75, another, at 82, another was living at 82, another died at 80, another reached 80, and his father was nearly 80 when this son was born, another died aged 66, and another, 71, another, 51, another attained to a "good old age," another died between 80 and 90, another lived to be over 80, and one of them, Deacon Whitman, recently died at 107! To Rev. Jason Whitman, of Portland, Me., son of Dea. W., I said, "your ancestors lived to a great age, I should think, to 90 or 95," and he kindly presented me with the work from which the above was taken, as an illustration of the correctness of my remark, and I have inserted these facts, though out of place, because they were too good to be lost. Thus it would seem that the original Whitman stock, predominated over all those that intermarried with it, not in imparting age merely, but, also, in rendering all the descendants conspicuous for high moral and religious feelings, as well as for strong common sense.

it large *in both*, though not equal, in either, to that of their children.* I inferred, that the *union* of two large organs caused a still greater enlargement in their children, a principle that I regard as generally established by facts, touching all the organs. The result of my own observations, (and they have been neither few nor limited,) is, that, *in all cases* the child takes both the general size, and the specific type, of his moral and religious organs, either from one parent or from both, or else, from one grand parent, and, generally, from the one the child most resembles. And, not only this, but the particular tone and shades of manifestation in the former, will resemble those of the latter. If that of the one, fasten on missionary enterprises, or on converting men to their religious tenets, that of the progeny will bear the same impress; if the ancestor be hospitable, and free with money the child will be so, also; if the piety of parentage be ascetic and melancholy, so will be that of the descendants but, if it take a doctrinal or theological tone, in the former, the descendants will receive the same cast of religion, and so on to the end of the chapter.

But, is it desirable to multiply cases, in proof, or illustration of the great truth, that the moral faculties of parents descend to their offspring, and in the relative degree of power, analogous to that in which the former possess them, and that they take a cast or turn, similar to that which they took in the former? If this were necessary, the single fact, that the parents, especially of nearly every good man and devoted minister in our nation, possessed a deep moral and religious tone of character, would prove it abundantly. The father of Dr. Beecher, was a deacon, a staunch Christian, and the pillar of the church, in New Haven, to which he belonged. And who were the parents of Wesley? Eminently godly

* One of the beauties resulting from the examination of this subject *phrenologically*, consists in the *measure of the power* of the faculties, afforded by this science. Without it, the degree of energy, with which faculties act in parents, cannot be compared with that with which they act in children, so that no correct conclusions can be formed; but with it, this comparison, so indispensable, can be made with perfect ease and accuracy.

Deficient moral organs transmitted — Poetic talents hereditary

both. But, it is not necessary to particularize, for, where can the man be found, who is noted for his goodness and piety, whose parents, or grand parents, one or all, were not truly pious? High moral sentiments, in parents, may be *relied* upon, to produce a similar organization and manifestation in their children.

But more. The deficiency of these organs in parents, produces a similar deficiency in their children. Look at that deficiency, as exhibited in the parents of Nero, and in their son, in whom scarcely a vestige of them was to be found.

Nor need, probably, any reader, depart from the circle of his own immediate acquaintance, in order to find cases, illustrating the deficiency of the moral and restraining sentiments, in both parents and children; for, lamentably, there are too many of them to be found in every town and hamlet in the land. But, as we shall, probably, touch a kindred point, when we come to speak of the condition of parents, while becoming parents, especially that of mothers, during pregnancy, as affecting the characteristics of their children, and as it is a point too palpably apparent, to incur opposition from the intelligent reader, we drop it, for the present, with this single remark, that no one at all conversant with the location of the phrenological organs, can observe the tops of the heads of parents and their children, without being struck with the fact, that their resemblance to each other is most marked and perfectly apparent.

SECTION VI

IDEALITY, CONSTRUCTIVENESS AND CALCULATION HEREDITARY

Poets ancestor

The old proverb, "a poet must be born a poet, and cannot be rendered one by education," has descended, unimpaired, from time immemorial, having not only stood the test of ages, but even accumulated strength thereby. It is not to be denied, that children derive their physical formation, and

their temperament, from their parents, and therewith, of course, the "*poetic* temperament," or, that exalted physical action which refines and spiritualizes the feelings, and produces soul-inspiring poetry. Burritt may teach the doctrine, as long as the world stands, and "in fifty languages," that this old adage is fallacious, and that "*poeta fit, non nascitur*"—that a poet is *made* a poet, and *not* born one—but he will stand corrected, by the parental history of every poet on record, and by the united observation of past ages. What was the mother of Margaret Davidson and her precocious sister—those stars, whose poetical brilliancy, meteor-like, dazzled our nation, and then burst in death? Good in composing poetry, and possessed of an extremely nervous, exquisite, highly-wrought temperament, and most susceptible to every excitement. This poetic temperament she imparted to her brilliant daughters, and their intellectual precocity, and youthful poetry, were the fruits. Think you, that the sluggish temperament of a lazy tavern-loafer, would have been as likely to have produced similar results? Did parentage do nothing, in this case, towards the formation of this poetical taste and talent?

And who was the mother of Schiller, but a woman endowed with the same exalted temperament and cast of mind which characterize her illustrious son? Do Schiller and Goethe owe nothing to parentage, above the veriest blockhead or mendicant that disgraces our common nature?

And did Byron inherit none of his lofty genius and poetic fancy from that most excitable mother, whom he so closely resembled in disposition and temperament? Was not the poetic spirit of Polloek *innate*, and was not that of Henry Kirke White, *born in and with* him? And where is the poet of any note, who does not *inherit* his poetical turn and temperament? No where. Nor can such be found on the page of history.

If it be asked, then, where are the *children* of poets—where those of Milton, and Shakspeare, and Pope? I answer, that Milton's *wife* was a daughter of pleasure, weak, without intellect, without any of those characteristics requisite for doing her part towards perpetuating the talents of

her illustrious husband, in their descendants. And poets, in order to become poets, must, of necessity, be endowed with an organization so exceedingly exquisite, that their offspring die immature. The philosophy involved in this principle, and also in the fact, that the children of great men seldom equal their father, and are, frequently, no more than ordinary, deserves a passing remark, and is this:

To become a great man, requires several conditions, to an extraordinary degree, one of which is great *physical* strength and vital stamina, or a most powerful constitution. Without this, however well-developed the head and nervous temperament may be, there will be too little strength to sustain the exhaustion induced by a powerful and oft-repeated exercise of intellect. But, if a sap-head should have the constitution of a lion, he would be a sap-head still, so that it requires not only great *power* in the vital system, and in the muscular system, but, also, in the *mental* system, together with a nice *balance* and *adjustment*, in each, to all, before great results can be expected. We have abundant samples of the existence of each *separately* from the other, to produce any amount of talent. I have seen many men having as good heads as Webster, and with as much power of intellect, and yet, they had not sufficient *physical* energy to endure the draughts made on them, by their powerful intellect, nor even enough to *put forth* their mental energies. Families, like individuals and the products of the earth, nations, and our race itself, spring up, put forth their indications of energy, blossom, bear the fruit of intellectual and moral greatness, and return to decay. They first become noted for their *physical* power, and reach an advanced age, and then become *possessed* of strength of intellect, but it is in the raw state yet, which lasts till some descendant marries into another family of great physical energy, and a high-wrought nervous organization, the product of which is, a son of genius, or a daughter, who gives birth to a man of superior talents. But the race has now reached its zenith, the fall from which, is often precipitate. The parent, perhaps, too much exhausted to impart a due degree of energy to offspring, or, more likely, marrying a companion of too much

nervousness, and too little stamina, or of intellectual powers no way superior, or else, their own nervous system having become too much exhausted to impart a strong, sound organization to their children, they die young, or else become invalids, or, from a variety of causes, fall from the high station their fathers had attained. And, I sometimes pretend to tell how long before a family of great physical energy, is likely to ripen into an heir of trancendent abilities. At least, there are points involved in these suggestions, that deserve investigation.

It is worthy of remark, that the children of parents who have large Ideality, are usually feeble, because, a predominance of this faculty usually accompanies a predominance of the mental temperament, and much more cerebral action, than physical strength. Let the best of physical training be given to those children in whom Ideality is large, and let them be kept from study, and induced to take much exercise.

To enumerate all the cases that go to prove, or illustrate, the transmission of Constructiveness, or, the mechanical propensity or talent, would be to enumerate the great majority of the parents and children of New England. Still, the following are examples among many:

Dr. Physic was *the best* surgeon of his day,—and one of the main requisites for excellence as a surgeon, is Constructiveness. If it require mechanical ingenuity, so as to use edged tools skilfully, in making a piece of furniture, or any thing else, how much more so to use the sharpest of instruments, so as dexterously to amputate a limb, extract a tooth, cut out a cancer, &c.? And I never saw the surgeon of any claims to excellence, who had not this organ large. In this profession, no other organ is equally indispensable. And all the busts and paintings of this celebrated surgeon, show this organ to have been immense in his head, which bulges out at the location so as to form a distinct ridge, on each side of his head, as seen in his painting in the possession of his son in Philadelphia, and his bust, in the author's collection.

Two of his sons, with whom I am personally acquainted, have both a large organ and a powerful faculty of Construc-

tiveness, experiencing their highest pleasure in the exercise of this faculty, in which they evince great natural talents.

The daughter of one of them, now dead, had one of the most splendid heads, if not *the* best, I ever saw, on a child of her age, in which this organ was immense, and its manifestation remarkable.

The father of Dr. Physic, and, if I mistake not, some of his brothers, possessed great mechanical skill.

A Dr. ——, in Brighton, Mass., is nephew to the inventor of the method of making cards by machinery, and has, literally, a *passion* for mechanical pursuits, and can make almost any thing, and is given to inventing.

Mr. Taylor, of Lowell, Mass., is the inventor of a gun, for the patent-right of which, he has been offered $60,000. He has invented several other things: one consists in cutting the figures used in printing calico, by machinery, which has superseded the former method of cutting them by hand, besides having made several other improvements in machinery. His organ of Constructiveness is very large, as is also that of his sons, one of whom, also, has been the author of some valuable inventions. In every one of his children, this organ is large, but it is largest in those who most resemble the father. Before the birth of one of them, he was intently occupied in perfecting his new gun; and this son, besides having larger Combativeness and Destructiveness, than any of the other children, will go into the closet to the gun, and amuse himself with it for hours together, and did this frequently when he was but two years old.

There is really no end to facts which prove and illustrate the descent of the mechanical propensity and talent, from parents to children. Go where we may, we find them, and of a character most decisive and striking. If any reasonable doubt remained, in regard to this point, it might be desirable to prove it by facts, but, as such a doubt cannot be entertained, it is not deemed expedient to enlarge upon this point, except in its combinations.

The father, and all the uncles, of Mrs. Lewis, who lives at Spring Garden, Pa., were remarkable for their mechanical and tinkering propensity. They were the mechanics of the

The union of great mechanical and mathematical talents in Enoch Lewis and wife

neighborhood, and, if I rightly remember, her *grand father* was equally noted. The author saw a clock, a most excellent time-keeper, made by him, with a jack-knife and a gimblet only. I heard several who had known the old man, speak of this propensity and ability in him, as being *very strong*. Mrs. Lewis had both the organ and the faculty in an eminent degree, was very skilful with the needle, and made most of the garments for the family, besides making them very neatly. In every one of her children, this faculty was remarkably strong, and its organ very large.

Enoch Lewis, her husband, had a remarkable endowment of the mathematical talent. He is *the* almanac-maker for Pa., and reputed as having the greatest mathematical talent in that mathematical state, being celebrated every where for his extraordinary abilities in this respect. His mother had the same talent, and would propound arithmetical problems to him while a boy running about the house. *Her father*, again, was excellent in figures so were several of her brothers and sisters. The children of Enoch Lewis are all remarkable for the same talent. One of them taught a mathematical school in Chester, Pa., and was considered nearly equal to his father, and *superior*, when their ages are considered. He, again, has a son, who, at the age of twelve years, had gone through all the mathematical branches, even fluxions and the integral calculus included. To think of a boy at 12 mastering *fluxions!* And none but the sons of eminently mathematical parents, could do it. The author was informed, that *every descendant* of E. Lewis possessed the same quality, and in a degree really surprising.

The point of this fact is this. We behold the Mississippi of the mathematical talents, flowing down from generation to generation on the side of the father, and the Missouri of the mechanical talents, flowing down on that of the mother, and the two uniting in these two parents, and both flowing on down to their descendants, and they will probably *continue* to flow on to generations yet unborn.

This proves what the whole tenor of the work shows, or, at least, was *designed* to show, that matrimonial alliances *might* be so formed, as to *unite* and hand down to posterity,

to any extent, whatever qualities parents choose to unite and transmit. We *combine* qualities in animals, why not in man? We can combine mathematical with mechanical powers, or the reasoning with the moral, or lust with pride, or executive with inventive talent, or taste with good sense, or with simplicity, or with wit; sense or wit with sarcasm, and so of every faculty of our nature. True, they may not all be added in *one generation*; yet, one generation may combine two or three strong qualities, the next, another, and so on; and why should not a regular plan be laid down by families, be carried out, completed, and enlarged by those who come after them?

In a family by the name of Hayward, I think, one member of which I saw in Westchester, Pa., I found an unusual degree of the mathematical organ and talent, and was informed that it had descended in three generations, and was now appearing in the fourth, and that the *cousin* of my informant, who was a teacher, and *celebrated* for teaching mathematics, was employed as public surveyor of the county of Columbia, Pa. This talent appeared most conspicuously in the eldest [illegible]

Dr. Mr. Pratt [illegible] made some inventions involving mathematical principles. I saw, when examining his head, that his powers [illegible] were remarkable for mathematical or calculating talent. He said that though the examination was correct in every other particular, yet, it was [illegible] in this. He called a few days after to say, that, on [illegible] his wife slept [illegible] in mind of the fact that one of his parents was remarkable for casting up figures *in the head*, and that an uncle on the same side possessed the talent.

In hundreds and hundreds of instances have I made a similar [illegible] the parents of those in whose offspring I have found this organ large, and with scarcely a single failure. This organ is extremely large in Dr. Anthony, of whose [illegible] mathematical powers mention is made in my [illegible] p. 270, and I have no doubt of its being [illegible] in many of his descendants and relatives.

Mathematical genius of the Colburns. Herschell and his grand son.

A son of the author of "Colburn's Arithmetic," a work which has really reformed the old method of teaching arithmetic, and is, of all others, *the* proper system of teaching it, in whom this work shows this faculty to have been very active and powerful, has superior arithmetical powers, as well as a literal *passion* for this class of studies. He is a surveyor and engineer. Zerah Colburn, the extraordinary lad who could solve almost instantaneously any problem propounded to him, and that, when but six years old, and was taken around as a show, in consequence of a talent so unheard of, and by which he astonished all the great men of his day, had the same *sur*-name with the author of Colburn's Arithmetic, and they were probably related, distantly, perhaps, but both deriving this talent, in a degree so remarkable, from one common ancestor.

As far as I have been able to judge, from remarks made about Zerah's father, he too excelled in figures. Will not some one acquainted with either family, please inquire into, and forward particulars.

A Mr. Tappan, of Newburyport, was almost equal to Zerah Colburn in calculating figures. His father was a broker, and quick in reckoning.

The grand son, if I mistake not, of Herschell, the greatest astronomer of modern times, is distinguished for the same *kind* of astronomical talent that characterized his grand father, and, though somewhat less in degree, yet quite enough to show the transmission of the mathematical talent, for, at least, three generations.

I find so many instances of the transmission of the mathematical talent wherever I practise phrenology, that I deem it unnecessary to dwell longer upon it, because I feel confident that every close observer will find instances of it within the circle of his own observation, sufficient to rivet the conviction of the transmissibility of both the arithmetical and mathematical talents and organs. And then, too, the *accumulative* nature of our argument, as explained in chap. iv., sec. 1, renders amplification unnecessary.

SECTION VII.

INTELLECT HEREDITARY—AS TO BOTH KIND AND AMOUNT.

Though quite enough has already been said, to render the inference conclusive, that *all* the faculties, both as to their power and direction, are hereditary, yet it is proposed to present a few facts, as illustrations, mainly, of the descent of some of the intellectual faculties.

Take Tune, in the Hastings family. One of this family has become celebrated over the whole country, both as a musical *composer* and *executor*, and has as fine an ear for harmony as is to be found. He is also an albino, his hair being perfectly white, skin fine and very fair, and eyes red and defective. In 1840, I met his brother, a lawyer, at Rochester, N. Y., also an albino, and, like his brother, not only extremely near-sighted, but endowed with the same musical ear and talent for which his brother is celebrated. He can endure no music but the very *best*, and is thrown into perfect agony by discord, but enjoys the higher cast of music with a relish *past all description*. Several of his children, inherit the same musical ear, and so does another brother, who is also an albino. But his brothers and sisters who are not albinos, do not inherit this exquisite musical ear in as great a degree as these do. I think one parent or grand parent was an albino, and possessed this musical faculty in a pre-eminent degree At all events, it is hereditary, and can be traced for *four generations*. I think, also, that, like the mathematical talents of Enoch Lewis, it *increased* as it descended—a fact deserving attention; for, as already remarked, every organ is transmitted, and, if rigorously cultivated in the offspring, it grows stronger and stronger. The lessons given by Lewis's mother to Enoch when a boy, doubtless, greatly augmented the *naturally* strong mathematical powers of her son, and his devoting his life to mathematics, and getting his living by it, caused its increase in such a degree, that he transmitted it to his children much *increased*, and then *his* son's being a mathematical teacher, rendered it still more powerful in his grand son—its increased

power in the last two of the series, being considerably above that of the first two. I think the same holds true of Tune, in the Hastings family. At Detroit, in 1837, I saw two girls, one six, and the other four and a half years old, daughters of the best music teacher in the city, who sang and played most exquisitely, better than any others of their age that I ever saw. At all events, the habitual *exercise* of large organs in parents, renders them still larger in their children.

Take, next, the organ of Language, as exhibited in communicating, both orally and in writing. The Robertson family, in England, for many generations, have been distinguished for the ease, beauty, appropriateness, and flowing elegance of their style of writing and speaking, Dr. Wm. Robertson having become renowned as a historian. Patrick Henry's father is said to be a nephew of this distinguished historian, and his mother, a Winston, a family long distinguished, not only for moral worth, but especially for ease, copiousness, and fluency of diction. Wm. Wirt, in his life of Patrick Henry, thus speaks of his mother:—"Mrs. Henry, the widow of Col. Syme, as we have seen, and the mother of Patrick Henry, was a native of Hanover county, and of the family of the Winstons. She possessed, in an eminent degree, the mild and benevolent disposition, the undeviating probity, the correct understanding, and easy elocution by which that ancient family has been so long distinguished. Her brother, William, the brother of the present Judge Winston, is said to have been highly endowed with that peculiar cast of eloquence for which Patrick Henry afterwards became so justly celebrated." Of this gentleman, I have an anecdote from a correspondent, which I shall give in his own words:—"I have often heard my father, who was intimately acquainted with this William Winston, say, that he was the greatest orator whom he ever heard, Patrick Henry excepted; that, during the last French and Indian war, and soon after Braddock's defeat, when the militia were marched to the frontier of Virginia, against the enemy, this William Winston was the lieutenant of a company; that the men who were indifferently clothed, without tents, and exposed to the inclemency of the weather, discovered

great aversion to the service, and were anxious, and even clamorous, to return to their families, when this William Winston, mounting a stump, addressed them with such keenness and invective, and declaimed with such force of eloquence, on liberty and patriotism, that when he concluded, the general cry was, 'Let us march on; lead us against the enemy!' and they were now willing, nay, anxious, to encounter all those difficulties and dangers which, but a few moments before, had almost produced a mutiny."

We here insert an illustration of a principle already presented, that, where *both* parents are remarkable for any particular faculty, the children inherit an *augmentation* of it. Both the parents of this illustrious son of genius, were related to families remarkable for their beauty of diction, and their soul-stirring eloquence, and their son was the greatest orator of modern times. Oratorical talents as transcendent as his, which enchanted alike both the vulgar and the learned, and chained them in breathless silence, and even so engrossed his reporter, that he forgot his task, and listened when he should have written,—talents, too, that were not brought out by the discipline of the schools, nor by poring over books, but which burst forth like a smothered volcano, impromptu, and in spite of circumstances the most unfavorable, must have been *caused*, and that cause was, *hereditary* influences. And this is rendered the more evident, from the fact, that his *phrenological developments*, as indicated by his portrait affixed to "Wirt's Life of Patrick Henry," were immense. The painter seems to have taken the utmost pains to draw prodigious Individuality, Eventuality, Comparison, Language, and Locality. I have never seen the head or the portrait in which these organs were equally predominant. These *organs* he inherited, and their *faculties* gave him his extraordinary powers of description and eloquence. Causality was less, and his forehead, at its upper and lateral parts, sloped rapidly. To compare this portrait with portraits of his ancestors, would certainly be most interesting.*

* The reader will, doubtless, indulge me in making a single remark about portraits and likenesses:—As the phrenological organization gives

The composing talent hereditary in the family of the author.

Another illustration of the descent of the composing disposition or talent will be found in the maternal ancestors of the author. His mother wrote manuscript by the bushel, and in a style at once graceful, flowing, perspicuous, and elegant, consisting mostly of sermons, or, rather, of *essays* on religious subjects. She was noted, among all who knew her, for the ease and felicity with which she composed and spoke, so much so, that, soon after her death, a project was set on foot, (though never completed,) of publishing her memoir and writings. To say that her composing talents were of a high order, is to speak quite within bounds: and each of her brothers and sisters, in writing letters, compose with perfect ease, and with much perspicuity and elegance of diction. And this is true of my cousins, but the most so of those who most nearly resemble her.

My brother L. N. F. has published a work on Marriage, 8000 copies of which have been sold within two years, and has others in manuscript, from which the reader can judge for himself, as to his writing capacity, though he takes more after his *father*, who finds writing quite difficult. Still, when written, it is written *well*, though it is in *lecturing* that he expresses himself with the most ease, perspicuity, and beauty.

Upon the author's style of writing, the public have already passed judgment, in the patronage extended. Of his "Phre-

the very best biography of a person that can be furnished, a good likeness, in which special pains is taken to represent the relative size of the organs, [illegible] among the most valuable relics that parents can hand down to their children and others. Next to their cranium, it would be desirable, if some method of embalming would enable us to preserve the bodies of our ancestors, as did the Egyptians, that we might trace developments up to their fountain-head. But, next to this, a bust, taken in plaster of Paris, will supply the place, and greatly excel paintings. In years past, the author has expended thousands of dollars in bringing this art to perfection, but, though these improvements have rendered their being taken no more difficult or painful than being shaved, yet, this method of obtaining likenesses, though inimitably perfect as to every line and expression of the face, far excelling any effort of the sculptor or painter, was not appreciated, and, after sinking him several thousand dollars, was abandoned. It is hoped, however, that it will soon be taken up, and rendered a popular method of securing likenesses.

nology," 20,000 copies have been sold in six years, and its sale still *increases*. Of his "Matrimony," the public have bought above 20,000 copies in two years, and 15,000 of his "Memory" in one year. Of his "Synopsis of Phrenology," 150,000 have been sold, of his "Temperance," 12,000 copies, of his "Natural Theology of Phrenology," about 2,000 in six months, and the entire edition of his work on "Education and Self-Improvement" was sold in three months, which, with his work on "Memory," is out of print at present. Of his various charts, immense numbers have been published, and almost half a million of his various productions are now in the hands of the American public, and all this, without the advantages of the book-trade. The demand for them continues to *increase*.

When but a mere boy, he took great pleasure in composing essays, and when on his way to New England to obtain an education, he spent an entire week at the house of an uncle, in writing and re-writing an article on "Dress," leaving off *only* to *eat and sleep*. Before he knew any thing of Phrenology, many a day and week have been spent in composing essays, saving a little time only for eating and sleeping. A newspaper article, on Agriculture, written by him, in 1830, was copied in most of the papers, and he appeared frequently in the Temperance Recorder, as early as 1830–2.

It is but justice to add, that the pressure of his professional engagements allow him so little time for composition, that he can never re-write, and not always read his manuscript before it goes to press, so that he appears to great disadvantage.

His *grand mother* possessed a similar talent, and was frequently called upon to compose ballads for particular occasions, such as weddings, &c., and also hymns for funerals, deaths, &c. She wrote a great amount of poetry, and was fluent and fascinating in conversation, so much so, that young people would form parties, even when she was quite advanced, to visit her, so as to listen to her stories and mirth-stirring witticisms. She lived to be 82, and was a remarkable woman.

Her brothers possessed the same quality. When about to leave home, one of them composed the tune and words,

Order a daughter of Dr. Gibson. The Leavitt family. The Folgers.

his mother's side, a high-wrought nervous temperament, (which always accompanies consumption, and even often *causes* it) and a speaking and writing propensity and talent, and to these parental causes, rather than to any merit of his own, is due whatever of commendation may be thought deserved.

If this sketch be deemed to partake somewhat of egotism, I trust it will be overlooked; for, it has been introduced because the faculty is really conspicuous, and also because some of the readers will doubtless be pleased to learn thus much of the parentage of men whose writings on parentage they read.

In Washington, in 1847, the author examined a little girl, some three or four years old, daughter of Dr. Gibson, then editor of the U. S. Telegraph, in whom Order was very large, and was so strong in character, even before she could put things in their place, by opposing very uneasy when they were arranged, and in long scenes to that effect. Neither father nor mother had this strongly, but a *grand mother* had it very large.

[illegible] I have known them, [illegible] for their power [illegible] the New York [illegible] Dutton [illegible] N. H. [illegible] and [illegible] New [illegible] Leavitt [illegible] and other hymns [illegible] Folgers [illegible] Nantucket, was a [illegible] weather, we consider his extraordinary

capacity for acquiring and retaining knowledge, his inventive and mechanical power, or his strength of intellect, and sound common sense. The mechanical talents of Franklin greatly improved the printing press, those of Folger have constructed, probably, the most extraordinary astronomical clock that was ever known, which shows the descent of Constructiveness and Causality. Franklin was a great natural philosopher; Folger is a great astronomer, and highly scientific. Lucretia Mott, another descendant of the Folger family, not only has the same prodigious development of Causality which distinguished her illustrious kinsman, and the same high, broad, square, and capacious forehead, as already shown in chap. iii., sec. 1, but she has the same philosophical, reasoning, discriminating, scrutinizing, thought-making cast of mind, and, though a woman, she has justly become celebrated for her *strength* of intellect, and *power* of thought. I know of no woman that equals her as a *reasoner*. And, as far as I have been able to ascertain, the Folger family, as far back as they can be traced have evinced precisely the same cast of mind for which Franklin became so justly celebrated.

Elihu Burritt's maternal grand father, Hinsdale, was a remarkable man, entrusted with town offices, and if I have been correctly informed, a *great reader*, and had a great *feed of knowledge*. Burritt's brother, the author of an excellent treatise on astronomy, possesses the same insatiable thirst after knowledge that characterizes Elihu, and is extensive v erudite, and so does a sister, and also his maternal nephew, who has a wonderful memory. One member of this learned family, I think a brother, killed himself by over-studying, in which he progressed with astonishing rapidity. Nor have I any doubt, but this extraordinary capacity for acquiring and retaining knowledge, will be found to have descended generation after generation, as far back as any thing can be ascertained of a [illegible] ancestors.

"The Sewall family," (mentioned in chap. v., sec. 1) says Joshua [illegible] for two centuries, have been distinguished for talents, and, for nearly the whole time from 1690, down to the present generation, some one or other of

Quotations from Joshua Coffin. The mothers of great men.

their family has been chief justice of the Supreme Court, either in New England or in Canada." I have examined the heads of several of this family, and found superior intellectual and moral developments.

We give below, a quotation, somewhat extended, from a manuscript furnished us by Joshua Coffin, a man of the most extensive knowledge of matters and things in general, and especially of facts touching hereditary descent, that the author has ever seen. All his phrenological organs of Memory are very large. His ancestors, for several generations, have been public men, and have all been noted for knowing all about every body, their names, ages, parents, grand parents, &c., or for that knowledge of *genealogy*, which a work like this ought to embody. He is also full of biographical anecdotes.

"My first remark is this:—Men distinguished for their native strength of intellect have always been descended from mothers of strong powers of mind, or, in other words, no woman who is weak in intellect in intellect, ever had a child distinguished for talents. If the father is a man of talents, so much the better, but, be the father what he may, unless the mother has talents, the child can not, I might almost say, cannot, be distinguished. It is not enough that the *seed* as the *soil*,* from which the husbandman expects to obtain a good crop, but let him take what pains he may in every respect, he cannot anticipate, nor will he obtain, a good crop, unless the soil is deep and rich. As a proof of this assertion, we must depend not on theory, but on facts which, as saith the proverb, are 'stubborn things.' And, through good and careful observation, I have never yet read of or known an instance of any person of superior intellect, whose *mother* was not blest with strong powers of mind. Take a few examples:—Sir William Jones' mother was a woman of extraordinary talent, so was Napoleon's, so was Walter Scott's, so was the mother of Chief Justice Parsons, of Schiller, of Rev. Robert Hall, and in short, of so large a number, that time would not permit me to recount them. Both the parents of Daniel Webster were celebrated for their talents, and as a striking [illegible] I take it will interest you to know that Chief Justice Webster, father of Daniel, [illegible] married Miss Smith, who had several children, [illegible]

* We want both good seed and good soil, to produce a good crop, as well in the vegetable kingdom, as in the vegetable.—Author.

whom was above mediocrity, in that respect resembling the mother. By his second wife, a Miss Eastman, he had three children, Daniel, Ezekiel, who was, in every respect, equal in point of intellect to Daniel, and a daughter, who was the mother of Prof. Haddock, of Dartmouth College, and William Haddock, Esq., who died in Lowell. Daniel's grand mother, Webster, was a woman of extraordinary talents, which her son, Ebenezer, Daniel's father, inherited. Her maiden name was Bachiler. I mention her name in order to state a fact, viz., that there is one physical peculiarity which has descended from the Rev. Stephen Bachiler to his descendant, Daniel Webster. What that peculiarity is, I shall not now mention, but will hereafter. Trace, then, if you please, the genealogy of the Webster family, and you will find that certain traits have descended from father to son in the male line, but that, in every case, where there has been any indication of superior talent, it has proceeded from the mother. The mother of Col. Webster, was a woman of extraordinary talents, and his second wife, the mother of Daniel, was likewise talented. So it is, as I think, in nearly every case: that is, peculiar traits will descend in a family from generation to generation: but whether they are or are not distinguished for talents, depends upon who their mothers were. Let me illustrate.

"I presume you know Lewis Tappan, and his peculiar temperament. Talented, ardent, frank, honest, firm and undaunted, persevering and industrious, he exhibits just such traits as have distinguished his ancestors for five or six generations. Abraham Tappan came to Newbury in 1631. His oldest son, Peter, was a physician in Newbury, and a noted man. The records of our court give ample evidence of his peculiarities. One of his sons was the Rev. Dr. Christopher Tappan, of Newbury, distinguished for his talents and his frank fearlessness in avowing his sentiments. I will mention one or two instances of his peculiarities:—A Mr Pettengill and his wife once brought up a child for baptism. The woman was a devoted Christian, but the father was none of the best. On baptizing it, he said, with a clear, loud voice, 'I baptize this child *wholly* on the mother's account.' On another occasion, during the excitement of 1742, he carried a whip into the church, one Sunday, in order, as he said, to scourge out the enthusiasts. I ought to mention that he was a little deranged at that time, but it shows the disposition of the man. His descendants down to the present time, have been distinguished for talents.

"Young Atherton, now in Congress, from N. H., is one of them. The Rev. Christopher's nephew, Benjamin, was minister of Manchester, Mass., a superior man, whose son, David, was professor of divinity in Cambridge College. David's son, Benjamin, is now minister in Augusta, Me., an able man. David, of

Cambridge, was an uncle to Arthur, Lewis, and Benjamin, (the latter being now a senator in Congress from Ohio,) John and Charles, of Boston. All of them are superior men. I could mention many others of the same family. Concerning the Tappan race, two things are observable:—

"Abraham Tappan had two wives. Dr. Peter was son of the first wife, and the other four sons, Abraham, Isaac, Jacob and John, sons of the second wife. Now, while the descendants exhibit many of the traits of the family, the superior talents are almost all confined to the posterity of Peter. You will ask how I account for this? Could the truth be known, I entertain no doubt that Abraham's first wife was a woman of superior talents.

"His descendants in the line of Peter, for four generations, or down to Lewis Tappan's father, all married women of superior talents, as I happened to know. We, therefore, have a right to expect children to be intelligent when both their parents possess superior intellect. With the history of this family, I am well acquainted, as my mother was a Tappan, and my grand mother Tappan was a woman of superior mind. I shall say nothing of her descendants. Charles Tappan, of this city, (Philadelphia,) the engraver, is one of her grand children. But enough of this family.

"Let me mention something concerning the Coffin family. Tristram Coffin came to this country in 1642, with his wife Dianis, and left five sons and a daughter, in 1660. He went with three of his sons to Nantucket, where their descendants, or many of them, still reside. One son, Peter, lived in Dover, N. H., and the other in Newbury, Mass. I shall say nothing of my own relations, except a few things in corroboration of two points, viz., that family traits are hereditary, and that talent proceeds from the mother. Tristram Coffin's wife was a superior woman. Her son Peter was Chief Justice of the Supreme Court of New Hampshire, and her daughter Mary, who married a Starbuck, of Nantucket, was a woman of extraordinary talents and influence. For proof of this, see John Richardson's Journal. He was a Quaker preacher. See also the novel called Miriam Coffin, which is founded on fact, and of which the greater part is true. In that book you will find some verses written many years ago, and descriptive of the peculiar traits of each family in the island. One verse, as near as I can remember, runs as follows:—

'The Coffins noisy, boisterous, loud,
The silent Gardners plodding,
The Barkers proud, the Mitchells good,
The Macys eat the pudding.'

"Although the Coffins in Nantucket have been separated from the Coffins in Newbury ever since 1660, there is even now a

striking family resemblance in looks and other traits. They are all very sociable, are great talkers, have good memories, love to travel, and have a great deal of curiosity. They are to be found in every state of the union, and in every quarter of the world wherever a ship can sail, so that the name of Capt. Coffin is as familiar to an American ear as John Smith. But enough of our family.

"The family of Moody, the descendants of William Moody, who came to Newbury in 1634, have been and are now an excellent family, noted for good sense, honesty, and religious principle. So of the descendants of Thomas Hall, and many others whom I could mention. The conclusion to which I have arrived is this, that like produces like—that family traits are propagated, and descend from one generation to another in the male line—that strength of intellect depends on the mother, and that, if the father be a person of talents as well as the mother, the children stand a much better chance of being intelligent than they would do if the mother alone were possessed of superior talents; but if the mother had a weak intellect, you may be assured that the children will not, I might almost say, *cannot* be otherwise than weak.

"As far as I can ascertain from a somewhat extensive knowledge of the people of New England, I agree in sentiment with C. C. Baldwin, that those families which were respectable in the first settlement of each town, are respectable now; and that those families which were not of any note then, are just so now. To this general principle I would make the following exceptions:—First, where a man of respectability and talent marries a woman of small intellect and low family, or marries a blood relation, there the family are almost sure to fall into the lower ranks. On the other hand, where a man of no rank marries a woman of respectable family and good talents, the talent and the character coming from the mother, the family are elevated of course. I have noticed another thing, viz., that nearly all our distinguished men in New England are descended from the first settlers. I mention this last fact, merely as a fact, which may or may not be of use to you."

But last, not least, if additional illustrations of the descent of superior natural talents were required, both the ancestors and the descendants of John Quincy Adams furnish it. Eloquent above almost any other man in America, even at his advanced age, possessed of more political information than any other man on this continent, and the most remarkable memory to be found any where, with a clearness of discrimination, an intensity of feeling, a power of withering sarcasm

a talent for debate, superior to any other member of Congress, and all in an old man bordering on 80! A wonder of the age is this illustrious old man! And who was his father? Let the history of our country answer. And who his mother? One of the most talented women of her age, as is seen by her letters to her husband. And who is his son? Let his oration before the city authorities of Boston last 4th of July, pronounced unsurpassed only by his father's best efforts, which father he now bids fair to equal, answer. And other branches of this illustrious family will be found to possess great natural abilties. Prof. Adams, of Vermont, is from the same stock, and took the first college appointment in the class in which the author graduated, as the best scholar of that class.

But, is it either necessary or desirable to extend the record of these facts? Has not every reader of common observation, seen facts analogous to these, sufficient to produce the conviction, that any required number of similar facts, might easily be added to the preceding list? In the various families into which my profession has called me, I have seen thousands on thousands of facts, establishing the descent of *every phrenological organ* in the relative degree in which it was possessed by parents. Every biography is replete with them, and so is every city, town, hamlet, and family in the land and in the world. Indeed, to deny the general fact, the great law, that the qualities of parents, both mental and physical, *descend to their children*, and so on, from generation to generation, down the long stream of time, is to deny all law, and doubt the plainest truths in natural science; for, what one law is more universal, more obvious? Who will undertake to affirm that children do *not* resemble their parents *congenitally*? What farmer, what farmer's *boy*, even, does not know that his stock *always* resemble the parents of that stock—that *like begets like*, as well in man as in the vegetable or in the animal kingdoms! Will the Learned Blacksmith undertake to reverse this adage, that "like begets like," as he has reversed its sister adage, that "a poet is born a poet"? Will he render the one, "like begets *un*like," or rather, "like begets *nothing*," as he has reversed

the sister adage, "a poet is *made*"? for both adages mean the same thing; and if he reverses the one, he must reverse the other also. Is he, is any other intelligent man, willing to deny, in broad terms, the entire doctrine of parentage, and to say that children *inherit no* qualities, mental or physical, from their parents? Surely, no one! But to admit that *one single* quality, whether mental or physical, of either parent, is hereditary, is to admit the *doctrine* of parentage, or the great *fact* of hereditary descent; and to admit this doctrine, is to admit that *all original*, constitutional qualities, are hereditary, are innate, are congenital. Either, parents in their capacity as parents, do *nothing* by way of imparting inherent qualities to the child, or they impart *all* its original nature, both mental and physical. Which is it? Are children as likely to resemble any body else, any thing else, as their parents? Do children indeed derive *no* inherent constitution from their parents, and are they left destitute of *all* constitution? Then, if brought up by and with dogs, or whales, or lions, or squirrels, they would be dogs, or whales, or lions, or squirrels, in both body and mind!

See into what absurdities the opponents of this doctrine are forced! But *no* one disbelieves it; and those who *pretend* that all are born alike, are only making believe. They *know* better. *All* know, all *must* know, that children *inherit* the mental and physical qualities of their parents; and to argue this point, is to attempt to *prove* that two and one make three. The great principle of hereditary descent, has only to be *stated*, to be admitted. And, I repeat it, if one *single* quality, whether mental or physical, is hereditary, then ALL that is original, whether in the form of body, position of the head, feet, heart, each bone, and muscle, &c., or in the faculties of the mind, and even in their relative energy, is hereditary, and all the minutest *shades* and *phases* of character, or at least those *elements* from which every emotion of the mind, every virtuous, every vicious feeling, every talent, and even every thought, evry action of intellect, all that is mental, are innate, are *inherited*.

CHAPTER VII.

THE CONDITIONS OF PARENTS, WHILE BECOMING PARENTS.

If the great law, already so fully established, that CHILDREN RESEMBLE THEIR PARENTS, and that they inherit ALL of their *original elements*, of mind and body, from parentage, admitted of no modification, and allowed no change to creep in, it would necessarily render every member of the human family EXACTLY ALIKE, both in size and shape of body, complexion, looks, strength, and all other physical peculiarities, so that one could not be distinguished from the other; and also in *all* their *mental and moral characteristics*—in all their opinions, desires, feelings, pursuits, capacities, dispositions, modes of thinking and acting, and in short, in *every conceivable point of view*.

But from a monotony so every way oppressive and detrimental to the happiness of man, nature has kindly relieved us, by instituting the following modification of this law, namely, that the various artificial habits of parents—their ever varying conditions *while becoming* parents, should stamp their impress upon both the mental and physical nature of their offspring. That the *general* or the *permanent* nature of parents, imparts the *main* bias of character to offspring, admits of no doubt; and yet children often possess characteristics not found in either parent, or grand or great grand-parent, but which tally precisely with changes that occurred in the conditions of the parents during the augmentation of their families; and the differences that often occur in children of the same parentage, while they differ essentially from those of both parents and ancestors, will frequently constitute a good history of changes that occurred to the parents at the several periods of their birth.

But again. Brothers and sisters bear a *general* resemblance to each other and to their parents, because the general characters of the parents, and the general tenor of their characters, remained much the same. But *twins* usually resemble each other still more closely, so closely indeed, that

strangers often fail to distinguish them apart; probably because begotten and born under precisely the same circumstances of the parents. And where they differ from each other, which is extremely rare, one will generally be found to resemble one parent or grand-parent, and the other another.

But this matter is put completely at rest by the fact that the organs of the children resemble those of their parents, as seen in this work, and that those of their parents are capable of being enlarged and diminished in the course of years, as proved in the author's work on Phrenology applied to Education and Self-Improvement. Hence, if different influences or conditions of life occur to change the organs of parents while their family is increasing, these changes in the heads of parents, will of course be transmitted to their children. In short, both the mental and the physical conditions of parents while becoming parents—that of the father for days, perhaps months before, as well as while begetting the child, and that of the mother for a similar period as well as during the whole term of gestation and nursing—are transmitted to their offspring, and *so* transmitted as to become constitutional, and thus handed down to future generations, illustrations of which have been already given in the preceding chapter, and will be continued in this.

SECTION I.

THE RESPECTIVE INFLUENCES OF EACH PARENT.

WHAT is the relative influence of the father, and what of the mother? The influence of which is greatest upon the physical, of which upon the moral, and of which upon the intellectual character of their offspring? Does the one transmit the intellectual, and the other the animal nature, or one the muscular and the other the motive system? and if so, which imparts which? or do they both *combine* in propagating each in proportion to their relative energy? are questions easily asked, but hard to answer, partly from difficulties imposed by the very nature of the case, and partly by the false

modesty of the age; and yet their proper answer would evolve principles of great moment and practical utility, in regard to which the author hopes to correct some errors and make some useful suggestions.

The favorite theory of Alexander Walker, that one parent imparts the vital system and frontal half of the head, while the other furnishes the motive system and back half of the head, at first prepossessed the author in its favor, but has not coincided with his subsequent observations. He knows a girl whose *whole* head, back, front and top, resembles her mother's; and as the heads of *both* parents are dissimilar, and that of the girl is strongly marked, it is easy to see wherein her phrenological developments resemble or differ from either. The forehead of the father projects most at the root of the nose and so upwards to Comparison, but retires at Causality: those of both mother and daughter project at the upper and lateral portions, but retire at the perceptives, where that of the father projects most. In the father Cautiousness is not large, but in both mother and daughter, it is immense. Adhesiveness is much larger in both mother and daughter, than in the father. The Concentrativeness of the father is very small; of both mother and daughter, large. Striking differences exist in their organs of Benevolence, Ideality, Constructiveness, Approbativeness and several other organs, those of the father being unlike those of his wife and daughter.—The daughter also resembles her mother, but differs from her father, in *character*, in each of these particulars, and what renders the case still stronger, she takes after her *maternal grand mother*, and great grand-mother, cousins, &c., both in these respects, and in her temperament, though her motives resemble those of her father, as do also a few of her appetites and habits.

Another child of the same parents, takes its whole head, both its fore part and its back part, from its *father*, or more properly from its *paternal grand father*. In short, I find no regularity whatever, as regards either portion of the head coming from one parent, and another as coming from another. So far from it, I find that the parent which imparts the most of the *head*, usually furnishes the most of the *body*. And I

can generally tell, not only which parent the child most resembles, but I can also tell from *which* parent the person inherits a liability to consumption, or other diseases, which was the shortest, largest, tallest, most plump or spare favored, and which parent and grand-parent lived the longest. I recently astonished Professor Emerson, of Andover, by telling him that he resembled his mother, and she her father, and that he resembled his grand-father, and how long his grand-father lived; for I saw that many points in his head, resembled the general form of the female head, (see conclusion of sec. 3, chap. vi.) and also that his powerful *muscular* system, came from some *male* ancestor, and as he resembled his mother in head, I inferred that *she* resembled *her father*, and inferred that he therefore resembled his mother and maternal grand-father.

The principle to which all my observations, which have been both extensive and diversified, tend, is this—that children inherit more of both their physical constitution and looks, and also of their mental tone and character, from that parent who is endowed with the greatest amount of native vigor,—that when the physical constitution predominates in one parent, and the mental in the other, the offspring will generally, though not always, take on the physical constitution of the strong parent, and the mental of the intellectual parent,—that when both parents have a predominance of either the physical *or* of the mental, the offspring will inherit an *augmentation* of that of its parents, and that, in all cases, that parent which is the most vigorous, will exert the most powerful influence on the character of the child, and of a character similar to his own—that the parent which has but a weak vital, or motive, or mental apparatus, imparts but a feeble vital or motive, or mental apparatus, and that the parent which has a strong vital, or motive, or mental apparatus, will impart the same to offspring.

If this principle be true, it leads us to the following most important conclusions:

1. That one having a feeble vital, or motive, or mental system, should never marry one having this system feeble; for then, that of their children will be doubly feeble; but one

Rules to be observed in marrying

having either feeble, should always marry one having it *strong*. Thus those having a consumptive tendency, or from a stock in which consumption lurks, should never marry those of the same temperament, but those having narrow chests, small lungs, a thin visage, spare form, and small abdomen, should marry those having full cheeks, ample chests, depth and breadth of chest, full abdomens, and considerable flesh. Let delicate persons never marry those that are also delicate, nor small or slim persons, those that are small and slim. Nor should those having very light complexion, hair and eyes, and fine and soft skin, marry those like themselves, for then, as the mental temperament predominates in both parents, and the animal is weak in both, their children will be small, most sensitive, precocious, feeble and almost sure to die young.

2. Nor should those having the animal system predominant, marry those in whom this temperament predominates, lest their children inherit an *increase* of animality and a diminution of mental power. But, let them unite in marriage with those whose *mental* apparatus is strong. Their having a strong animal nature, however, is certainly no *objection*, but the reverse. The union of those having great muscular strength, combined with physical constitutions with those whose tastes are for literary pursuits, loftier feelings, fine and active mind, and a good stock of words abundant, (and this is generally the case with consumptive families,) will be found to be auspicious of talent in the progeny.

3. But the best union is that of *similar* temperaments, when *both are well balanced*. If very small persons should not marry those that are also small, if those that are fat and slim should marry those that are short and stocky, if any, and if the weak should marry the strong or none, it does not necessarily follow that those of *average* size should marry those that are *very* large or else very *small*; but those whose temperaments are evenly balanced, and all that they should be, should marry those whose temperaments are equally balanced, therefore defective; but, while those of either *extreme* will, either mental or physical, whether very large or very small, very sensitive or very obtuse, very tall or very short, very dark

Error of Walker. Husbands and wives gradually assimilate.

complexioned or very light, very coarse-featured or very fine should marry the *other* extreme, yet those who are *medium* in these and other respects, should *marry those who are medium*. Those who are *right*, as to mind and body or are what they *ought* to be, should marry those *like themselves*; while those that are wrong, that is, at either *extreme*, should marry the *other* extreme.

Walker's great error consists in his directing *all* extremes and all *opposites*, to unite with the other extreme. On the contrary, I maintain that, though extremes should marry opposite extremes, yet, that *mediums* should marry mediums. I grant that extremes fancy extremes, but it is for precisely the same reason that a man, burning up with a raging fever, desires and relishes cold water, or a cold man seeks and enjoys a fire, namely, because *being* opposites, they tend to reduce his extremes, which are painful *because* extremes. That is, when one becomes so tall, or so short, or so large, or so excitable, &c., as to be the worse therefor, nature corrects this error by creating in him a relish for the other extreme, by which his extreme will be partially neutralized, and he benefited.

And then, what is the general fact as regards husbands and wives? While we sometimes see extremes in husbands and wives, yet we seldom find a *medium* man or woman, united to the other extreme. And what is more, because it shows clearly the indication of nature, husbands and wives that have lived lovingly together a score or two of years, naturally and gradually *assimilate*. If one be fleshy and the other spare, the spare one gradually fleshes up, and the plump one loses his flesh; the healthy one imparts to the feeble one a part of his health, and receives in return a portion of the disease of the sickly one, and so of other physical and mental points of difference, and even of *looks*, *walk*, tones of voice, and character generally—a general principle which contains invaluable lessons for those who require to employ it, that is, who would seek a *help-meet* in a companion, or one that will *further* their ends, whatever they may be, whether laborious, or literary, or moral, or religious, or aspiring, or reforming, or enjoying, instead of hanging as dead weights

upon their wings. Such those who are *too* literary for their health, or *too* ambitious for their strength, and *too* radical &c. *or more* those of opposite organizations, for the very purpose of holding them in check. Hence highly excitable persons, should not marry those who are equally excitable, and who, therefore, will nerve them up to a still *higher* pitch of action, but they should marry those who will soothe, relax, and soften down their feelings, or as it were *draw off* that excess of excitement with which they are charged, and at the same time benefit themselves, by *receiving* this action, in which, by supposition, they are somewhat different.

Precisely the same general law governs the blending and offspring of particular organs and faculties. If they are about what they should be as to size and power in one, let them be about the same in the other, but, if they are *too large* in the one, let them be *offset* by marrying one in whom they are smaller. Or if a genius is required in either mechanics, or poetry, or mathematics, or physical strength, or the acquisition of knowledge, or giant strength of intellect, let those having the desired organs largely developed, marry those having a similar organization, supported by strength of constitution, and they can hardly fail of securing their wish.

But these extremes, this deficiency in some respects, and excesses of parents in others, have elsewhere * been shown to be unfavorable extremes in the temperament to be unfavorable to health, and in the faculties unfavorable to correct judgment and proper conduct, as well as to virtue and happiness; while the full development and *equal* action of *all* the temperaments is the condition of physical health and happiness, and the equal harmonious or *proportionate* action of all the faculties is the main condition of mental and moral perfection, of good judgment, sound common sense, correct feelings, and a virtuous and happy life. Hence parents whose bodily and mental organization is what it should be in all respects, should choose companions *like themselves*. But those in whom the mental or physical developments are uneven, and therefore whose character, opinions, and conduct are

* In the author's work on "Education and Self Improvement."

warped and imperfect, should offset or supply these defects or excesses, by marrying those having *opposite* mental and physical developments, and thus strike a balance, not only in their children, but in part in themselves.

Of course the author cannot run out these general principles in all their ever varying applications, nor is this necessary, for readers of ordinary sagacity, and especially, either by studying Phrenology themselves, or by calling to their aid the services of a successful Phrenologist, can soon determine what qualities he requires similar to, and what to offset, and subdue, by opposite organizations in a companion. At least what I deem a correct and a most important principle, and one which runs through most of the facts stated in previous portions of this work, is now before the reader. "He that is wise is wise FOR HIMSELF, but he that *scorneth* he shall bear it," and his posterity after him.

As to whether superior talents are imparted by the father or the mother, a great diversity of opinion exists. Some maintain that the germ is derived *wholly* from the *father*, and that the mother's qualities have no more to do in determining those of the child, than have those of the hen, in determining whether the eggs she sits upon shall hatch ducks, or geese, that depending upon the inherent nature of the egg, and not upon the hatcher.* With this theory, I have no fellowship, because it deprives the mother of all participation in imparting the original bias of character to her child; nor yet have I with its opposite one, that the *mother* has *all* to do, both in determining the *original* character of the egg, *and* in the hatching, and that all that the father does, is simply to *quicken* the ovum furnished solely by the mother, and which contains within itself all the *original* elements that enter into the formation of either mind or body; and that all the influence exerted by the father upon the character of the child, is through the *imagination* of the mother only, thus allowing him "no

* An eccentric father, once commanded his daughters never to call their children his grand-children, but to call them the grand-children of *their husband's* father, rating all real descent from the father, from whom alone, he contended, was imparted the germ of existence.

Imagination of the mother influencing the child

part nor lot in this matter — of imparting the original bias to his own child, — a theory maintained by a recent work entitled "Mental and Moral Qualities Transmissible." That the father *in his own capacity as a father*, stamps his own physical and mental nature upon that of his child, is rendered evident from many of the facts already stated, in which various talents, propensities, tastes, diseases, &c. &c., and even *insanity* have descended in the *male* line, and after passing one generation and thus precluding the possibility of its being communicated by the father's operating on the imagination of the mother because *the father was perfectly sane* have reappeared in the third and latter generations. Is it to be supposed for one moment that the piety of the Brainard or Rogers family descended in the male line, *solely* by the *husbands* all being so devoted as to *impress* the *imaginations* of all their wives and *thereby* transmit, not *as parents*, but as *lookers on merely*, this pious influence from sire to son, which, even though the father was a Brainard, could just as well have been changed to any thing and every thing else, if other persons' attachments had been at hand to impress the mother's imagination in opposite direction? A fine sarcasm at this for wives who are faithful to their husbands! If their child should [illegible] have only to say that some Sambo [illegible] *imagination*? That impressions made upon the [illegible] mother [illegible] by her first and only [illegible] things are often stamped upon the [illegible] child, [illegible] shown but that the [illegible] the father [illegible] to stamp his own [illegible] impress upon his offspring is done *solely* by the [illegible] impressions upon the mother's *imagination*, and [illegible] this *act of father* is a theory which, [illegible] the father from participation in the formation [illegible] of his own [illegible] making them [illegible] from mother's [illegible] manifestly absurd in itself, [illegible] the facts that [illegible] the right kind being sufficient to overthrow [illegible] if it were not entertained in quarters entitled to respect, would not deserve refutation, or even notice.

General character of the father affecting the child.

My doctrine is, that a part of the *original substance* from which the child is formed, is derived from the loins of its father, which substance, partaking, as it does, of his mental and physical nature, stamps that nature upon the child. I believe that the father does quite as much, *congenitally*, as the mother, probably more; and that the mother does most by way of *nourishing* the embryo; but this matter, a correct understanding of which, would develope some most important truths, is at present shrouded in too much mystery to allow a correct and final decision of this question.

But, be the office of the father what it may, it is very clear that whatever *congenital* influences he exerts, must be exerted at or before generation, so that it is his condition *at* and for days perhaps weeks or months *before* that period, or while secreting the requisite materials, that alone can stamp his physical or mental impress upon his offspring. Hence, the *permanent, general* character of the father has a much greater influence on the child, than his temporary, fluctuating changes, induced by circumstances; still, if he be *habitually* energetic, and labor under no chronic disease, but be full of animal life and buoyancy of spirit, both for a few days or months before, and at that period, these temporary influences and conditions, will unquestionably be transmitted to his offspring; or, if he be generally debilitated, or exhausted, or harassed in business, or suffer under depression of spirits &c. &c., these and other similar conditions will be communicated to his offspring.

But, in my humble judgment, *both* parents contribute, in proportion to their relative energy, of the *original materials* both mental and physical, from which the child's mind as well as body is formed; and hence, that feebleness in *either* parent, blights the progeny. That a talented *mother* is absolutely *necessary* to produce talented offspring, I do not for a moment doubt; but I believe a talented *father* to be almost *equally* so. I say almost, for I believe that the influences of the mother are, on the whole, considerably greater than those of the father, because, besides contributing her proportion towards the original formation of the embryo, *she alone* nourishes the fœtus—a function which will soon be shown to be

Talented children have talented fathers. Judge L.

of the utmost importance. That all great men will be found to have had eminently talented mothers, I grant, and I grant that the majority of facts lean to the side of the mother; but what talented man has a dolt for a father? The fathers of Washington, of Franklin, of Webster, of Wesley, of Patrick Henry, and of a host of others, whom the reader will readily call to mind, will be found to have been men of strong common sense, sound judgment, strong native powers of intellect, and much general information.

And then, again, admitting that talents do always come from the mother, these *mothers* must get *their* talents *somewhere*. Do they always inherit them from *their* mothers? Do they not more frequently inherit them from their *fathers*? If so, and facts in any abundance show that this is the case, still the talents often come from the *male* line, and they often also *descend* in the male line; as in the families of the Sewalls, the Folgers, the Lewises, the Edwardses, and others already mentioned, and *also* branch off from it through the daughters of this talented line, into those families into which they marry.

There is, however, one principle of hereditary descent, presented in many of the preceding facts, though not formally announced, which should not be lost sight of in determining whether superior talents are derived from the father or mother; namely, that children take particular qualities, not from *either parent*, but from a *grand*-parent, illustrations of which principle are furnished by the Hatch family, chap. iii. sec. 1; by the Belgian Giant, sec. 3; by the case of insanity reported by Miss Hunt, chap. vi. sec. 1; by the kitten loving propensity, sec. 3; by the child of Dr. Gibson, by the grandmother of Webster, and by cases mentioned in other portions of the work, as well as by the general observation of mankind.

The following facts, while they are interesting in themselves, will serve to illustrate our general subject—the conditions of parents, while becoming parents, as influencing their children. Said Judge L. to me, during a conversation on this subject—"I never employed my *intellect* in becoming a father, except in the case of my youngest child. After

closing my arduous duties on the bench, protracted unusually long, I determined to throw off all care, to abandon business for a time, and to *recreate* and *enjoy myself* with my family, and accordingly invited several members of the bar and others of my particular friends, from adjoining towns, to meet at my house, and have a social and happy time. On arriving at home, after an absence of several weeks, I found that my wife had just discharged her menses; and she was rendered exceedingly happy, both by my return, and by the company I brought with me, all of whom entered heart and soul into the social festivity; and by adding music and dancing, we had a truly jolly time of it. We both retired in a most happy frame of mind, and it was under these cheerful influences, that this child was begotten, and a better natured, happier dispositioned child, you never saw. She never cries, or frets, or complains, but will sit on the floor by the hour, and amuse herself, and appears always happy." The author spent some days in the Judge's family when this child was about a year old, and can bear ample testimony to her not crying, and always appearing perfectly happy.

Another father, on bringing his daughter to me to be examined, remarked, after I had expatiated pretty freely upon her superior intellect, amiableness, and genuine goodness, remarked, after she had left, that she was beyond comparison the best and the most talented of his children, and added, that he accounted for it from the fact, that when she was begotten and born, he was in the full tide of successful business, had money flowing in upon him, and was abundantly prospered in every thing; but that his children born afterwards, while he was smarting under reverses of fortune, were ill-tempered, and not as intellectual as she was.

Let parents look back to the first history of their own children, and learn from these and similar facts, lessons for the guidance of their future conduct. And let every parent employ *intellect* in these the most important relations of life. It is a law of our nature, that, to be promotive of happiness, *all* our feelings must be exercised in harmony with and under the guidance of intellect; and the procreative feeling, above all others, should be thus exercised.

Another point closely connected with this subject, and, indeed, growing out of it, is the influence of affection, and also of disagreement, between husbands and wives, on their offspring. The very *nature* of love is to blind each parent to the faults of the other, and perfectly to *cement* and *blend together* the affections of both, so as to "make of twain one flesh." Nor ought husbands and wives ever to disagree. If they cannot live together in peace and love, they should not live together at all; for, besides all the pleasures flowing from their agreement, and all the tenfold misery caused by their disagreement, or contention, (see the author on "Matrimony," pp. 25 to 31.) the influence of disagreement upon the disposition of children, and also upon their talents, is pernicious beyond all conception. Let the reader cast his eye around on the circle of his own acquaintance, and see if he can find a single family of children who are highly intellectual and amiable, whose parents live together unhappily. And ask country school-masters, who, by "boarding around," know whether the parents of particular scholars live together happily or unpleasantly, if the parents of their mischievous, naughty, bad pupils, who will neither learn nor mind, but are selfish, and up to all manner of roguery, do not *generally* quarrel: and if the parents of those children that are amiable, loving, lovely, bright, good scholars, and promise well, do not live together in love! Nor can words express the importance of this subject. Every cross word, every hard feeling, is a dagger aimed at the happiness of your unborn infant. The following is an illustration:

A husband and wife in Lowell love each other tenderly, neither having been known ever to have spoken a cross word to the other. This union appears to be perfect, and each to be literally bound up in the other. The children of this happy union, are among the sweetest and most affectionate children any where to be found, no cross words, no ponting, scolding, domineering, biting, striking, or other ebullitions of anger, but embraces and affectionate caresses take their place, the most perfect union pervading the whole family. But who ever saw a family of cross, ugly-tempered children, unless their parents quarrelled, or, at least, often blamed and

found fault with each other? or, who ever saw peevish, fretful, scolding, disagreeing parents, whose children were not equally so? But, additional force will be given to these remarks, by showing how intimately the condition of the mother affects the character of the child. Unpleasant feelings towards her husband, render her constantly miserable, and keep her angry most of the time; and this must necessarily impress the same sad and angry tone upon the child, by which it will be rendered unhappy for life, and scatter ill feeling wherever it goes!

Above all things, husbands and wives should never cohabit, unless perfect good feeling subsists between them: first, because the exercise of Amativeness merely, without its being modified and purified by the sanction and the concurrent blending of all the other faculties, in which the animal is buried in the spiritual and the exalted, becomes mere lust, of the basest and most loathsome character, and most brutal and disgusting! How is it possible to make so exalted an element of our nature, an instrument of animal gratification merely, from which all its higher, holier characteristics, those that "make of twain one flesh," are banished! Let woman, especially, answer this question. Secondly, because the child begotten by animal feeling merely, must necessarily be animal all its life; nor is it possible to stay the deep, broad current of human iniquity, now threatening to swallow up all that is lovely, all that is pure and holy in man, in one great besom of selfishness and moral pollution, by all the preaching in Christendom, by all the means of grace and efforts at reform now in vogue, till parents, *in their own capacity as parents*, commence it, and beget and bring forth in a pure, and in an elevated state of mind, as well as in a vigorous and healthy state of body. Nor can I resist the conviction, drawn from the analogy of the animal kingdom, from the exercise of appetite, and from all the other faculties, that BUT ONE cohabitation should take place to a birth. As we are not made to eat *merely* to gratify the palate, but only when nature *demands the result* of eating, so we should not exercise this organ in this manner oftener than its *results*, or offspring, requires. But my theory on this point I shall give

in a separate work, entitled "Amativeness, it Uses and Abuses, including the remedy of the latter." The above has been introduced, because, without it, *any* work on hereditary descent would be incomplete; and it is to be hoped that the reader will appreciate this much, at least.

SECTION II.

THE OFFICE OF THE MOTHER IN NOURISHING THE EMBRYO AND INFANT.

But, while the *congenital* influences of the mother on the character and talents of the child, may or may not equal or exceed those of the father, still, the influences which she is *compelled* to exert upon it *during gestation*, and even in *nursing*, unquestionably give her a much greater power over the character of her offspring, than it is possible for the father to exert; first, because they are continued so much longer; and secondly, *whatever* the seed may be, nothing can come of it if planted upon a rock, or in a barren soil. Whatever the original elements of talent may be, the *physical stamina* must be good, the *constitution* must be strong, or the child will die before it arrives at maturity, or else have too little physical strength to sustain the mind in long-continued or powerful action. I say, then, let the germ be *what it may*—the *very best possible*—a weakly *mother* can produce *nothing but* a weakly offspring, and a weakly offspring can *never* become distinguished. The one condition of intellectual and moral excellence, which lies at the basis of all others, is a strong constitution; and this must come from the mother, or rather, from both father *and* mother. Be the father ever so strong and healthy, a feeble mother, with little vitality herself, *cannot possibly* impart sufficient vitality to the offspring, to lay the basis of a strong constitution.—and, without this, farewell to genius, farewell to moral excellence, and to all that is valuable in our nature! Suppose an able-bodied man to be half-starved, and allowed but half the air required for breathing, would he not pine away, and lose

strength and weight in proportion as his sustenance was withheld from him? And if this be the case with strong *men*, already grown, how much more so with children that are growing? Nor have I the least doubt, but that millions of the youth of our land lose half of their physical and mental power, by working off too much animal energy, or taking in too little—thus having less physical energy than they require for growth. Let a child be half-starved, and how soon it withers and dies! How much more, then, will the embryo, if but poorly supplied with nourishment, become feeble and stinted in both its mental and its physical growth! I repeat it, the child stands not the *least chance* of distinction, and hardly, of life, unless its mother be able to furnish it, before birth, with an abundant supply of animal life. If the unborn infant can survive the death of its mother but a few moments at farthest, surely, when the mother is but half alive, how can the child be more so? No connection can possibly be more intimate than is that between mother and child; the latter being nourished, sustained, and even *formed*, by the same life-blood, by the same nervous energy, which sustains the former, so that, if the supply be not amply sufficient for *both*, each is starving the other. If a meal, barely sufficient for one, be set before two, all that either eats, is so much taken out of the mouth of the other; but if there be not sufficient for one, the case is so much the worse. Merely to impart to the unborn infant nourishment sufficient for growth, causes a great drain of animal power; but, to impart to it the quantum sufficit of animal energy requisite for enabling it to maintain a separate existence of its own, to preserve health, and to gather up within itself those physical and mental energies required to be put forth in after-life, demands still more. And every mother knows, that carrying a child causes a tremendous drain of animal energy, and tends greatly to exhaust the vital powers. Otherwise, from what source could the child derive its vital stamina? and especially the great *amount* of vitality requisite to sustain its entrance into the world, and going through it? And hence it is that Nature has kindly furnished to the mother, at such times, a

greater supply of this energy, than she does at other times. Mothers, while pregnant, provided they are not suffering from previously incurred debility or disease, sleep more than at any other time, sometimes being so sleepy that they can hardly keep their eyes open, eat more and digest better, and experience a general augmentation of their usual animal energy. And hence the inference, that mothers *should* sleep plentifully, should exercise much, breathe fresh air in abundance, eat freely of nourishing food, and take all possible pains to augment this supply of vitality in themselves, in order to impart it in large quantities to their embryo, so as to lay a broad and deep foundation of animal energy, that is, so as to give it a strong physical constitution. And, above all things, mothers in this state, should not work so hard as to exhaust themselves, nor sit and sew, nor force themselves to keep awake when they desire to sleep, nor sit up with the sick, nor shut themselves up within doors, and from fresh air, nor do any thing whatever that will deprive them, and, consequently, their charge, of any of the animal energy required by it.

And this is a most serious sin of mothers. Many of them have but a feeble supply of animal life, at best, hardly enough to keep *themselves* alive, and not a groat to spare a child, and yet, they not only become parents, but, even while pregnant, instead of husbanding the small supply of strength they have, are lavish even of that, and thus rob themselves and their infants of vitality, and pay the dreadful forfeit of this violation of Nature's laws, by having a feeble, delicate, sickly child, too feeble to sustain life long, and which, consequently, dies young. Nor have I one particle of doubt, but that this very cause operates to kill more *mothers* and children, to occasion more deaths annually, than any other form of disease—than intemperance, or consumption, or fever, or any other single cause whatever, if not more than ALL other causes put together. Children die of croup, of fevers, of teethings, of brain fever, of the summer complaint, and of other diseases innumerable, induced *primarily* by the mother's having literally STARVED them of animal energy before birth, and thereby leaving them too weakly to support

themselves against these diseases, which, if the mother had furnished this energy, would have taken no hold of them. I would tell half the women of our land, both married and single, that they are not marriageable—that for them to become pregnant, is to commit both infanticide and suicide—is so effectually to drain themselves of vital energy, that disease, in one or other of its forms, will take advantage of this exhaustion, and hurry them into a premature grave—and also to produce offspring so feeble, that *they too* must necessarily break the hearts of fond, doting parents, by dying in their mothers' arms, if not before they see the light! We are shocked when we read of the Hindoo mother casting her child into the Ganges, or the Chinese casting their infants, as soon as they are born, into the street, to be devoured, or to be picked up in loads by city scavengers, and thrown by thousands daily into a pit prepared expressly for that purpose; or of those barbarous nations who kill children outright to eat their flesh—but in what respect do they differ from those *American* mothers who cause the death of their infants by starvation, the worst form of death, before birth, or else render them so weakly that they die during adolescence? In the number of their infanticides? By no means; for, I verily believe that more infants are annually killed in America, in proportion to its population, by this and other similar means, than are killed in any nation on the globe, and killed, too, by their *own mothers*—killed quite as effectually as if a razor were drawn across their throats, or poison administered to them. Most horrible is the thought! But what else is it, what else *can* it be, that consigns to an early grave *above half* the children born? Do half of the children of China, or Birmah, or the untaught Indian, die before they become full-grown? By no means. But, with all our boasted liberty, intelligence, civilization, and even Christianity, no nation under heaven, whether savage or civilized, commits any where near the proportionate number of *downright* MURDERS, committed in this our blessed country, our enlightened age and nation! No tongue can tell the number of mothers and children killed outright, or else made to drag out a short and miserable existence, by that accursed practice

of tight-lacing. Most effectually does it cramp, and girt in, and deaden the vital apparatus, and thus stop the flow of vitality at its fountain-head, killing its thousands before they marry, and so effectually weakening others, as indirectly, though effectually, to cause the death of tens of thousands, ay, of millions more. Yes, and that even by *Christian* mothers—by the daughters of Zion, the followers of the Lamb! Yea, more. These infanticides, *with their corsets actually on*, are admitted into the sanctuary of the Most High God, and even to the communion-table of the saints! And poor, muffle-drummed ministers, either do not know that corsetting does any damage, or, knowing it, do not open their mealy mouths, but administer the sacrament to *infanticides*, and to those who, *while partaking* of the emblems of their dying Saviour, are "*in the very act*" of committing *infanticide*, and slow, but effectual *suicide!* Nor is there any sin in American *Christian* mothers' committing these things, whereas *missionaries* must be sent to *China* and *Bombay*, to prevent *their* committing these very same crimes, though by a process as much less horrible, as to be killed outright by one fell blow, is less painful than to be *gradually* starved and strangled, till a lingering, and *therefore* a most horrid death, gives relief! And which is the worst, to kill the child *instantly*, at the moment of its birth, or to give it a slow poison that will be sure to end its life, but not till it has suffered a thousand deaths, and perhaps reached its teens?

Is this fiction, or is it fact! Has the author reasoned incorrectly, or are all tight-lacers gradual but virtual *suicides*, and those of them who marry, *children-killers!* And should not a sin as fatal as this is, to the health and life of posterity, be exhibited just as it really is—a most *murderous* fashion!*

It is said, with what propriety I know not, that the fashion of wearing corsets originated in high life, and was invented to cover up the frailty of a fashionable and a *respectable* fair one. How many *now* wear them for a similar reason, "deponent saith not."

* A more full exposition of this crying evil will be found in volume v., pp. 49 to 65 of the Phrenological Journal, and also in a separate form, illustrated with appropriate engravings.

Errors in the present mode of training daughters.

But this is by no means all. The whole system of modern female education is wrong, from the nursery to the parlor and the grave, and directly calculated to reduce the vital energies of females, and utterly to unfit them for becoming wives, and especially mothers. All children, but particularly *girls*, are confined, mostly, within doors, and thereby excluded from both fresh air and exercise. They must go to school steadily, must tax their mental powers to the utmost to excel the other scholars, and thus drain their vital energies from their bodies to their brains, which stints their growth, and enfeebles their constitutions. They must be dressed prettily, and thus, lightly, which exposes them to colds; must never romp, nor even play, because it is *gross* and *unlady-like*, and makes them *tomboys*, but they must sit down to their needle-work, to their book, to their music, or "tend the baby," the moment they are out of school, eat hot bread and pastry, and drink tea and coffee in large quantities; must never run, but must move steadily, like a woman; must reach puberty all unprepared for it, and know nothing whatever of its approach, so as to bend or break their constitutions, and experience attendant difficulties all their lives, to be re-augmented by the quack nostrums of the day, instead of cured by air and exercise; must be *young ladies* at ten, or, at farthest, by twelve, because apples in June are so *very* delicious, and so *very healthy*, and because all fruit is so much better *before* it is ripe than after; must learn to be *fashionable*, and to dress prettily, and go to church to show their pretty curls, their new dress or shoes, and their cotton paddings; must not be allowed sufficient physical energy with which to grow, but must be *small*, and *delicate*, and *prim*, and *pretty*, and *little* ladies; must learn music *scientifically*, and sit at the piano by the month; must be *fashionable*, and *to be* so, must sit and sew diligently *by the year*, so as to get that new frock done for next Sunday, or that piece of fine needle-work finished for a given occasion; and by the time girls are fourteen, just when they require all their energies for growth, they must go to some trade, be a mantua-maker, or milliner, or tailoress, or go into the factory, or the bindery, or the press-room, or be a kitchen-drudge,

The effect of these errors. Married women.

and must work and work, to get something wherewith to *appear* well in company and at church, till they break down their health, and, with tight-lacing, superinduce a variety of female diseases that make them drag out a miserable existence; or if not compelled to work, they must be placed at the boarding-school, must be taxed to their utmost, and allowed little exercise, in order to put on the *graces*, and learn to appear *interesting* and be fashionable, and prepared to secure the great end of woman's existence—*Marriage*—and must then be ushered into genteel society, to dress, flirt, get in love, have their affections blighted, court, wear low dresses and thin shoes, and take a death-cold, or fever, perhaps dance all night and sleep all day, keep late hours, promenade, read novels, talk nonsense, make conquests, take no exercise, but stuff down the good things, and swill down strong decoctions of tea and coffee, piping hot, so as to induce perspiration and consequent colds; be confined mostly within doors, and in hot rooms at that; and thus, by a continual violation of every law of physiology, break down their constitutions, induce head-ache, nervous affections, palpitation of the heart, lung affections, a weak stomach, sleeplessness, &c., &c., to the end of the whole chapter of female complaints; in doctoring which, they are dosed with calomel, and iodine, and quinine, and ipecac, and bled almost to death, and become confirmed invalids, past all recovery, and then may have one child, possibly two children, suffer beyond all account during gestation and parturition, and are thus effectually drained of animal energy, and die; but not till one child is buried, and another is just ready to follow its frail, suffering mother to an untimely grave!

And then, married women, generally, are not in a situation capable of doing justice to their children, as mothers. With one child under their feet, another in their lap, and another in embryo, with all the work, and all the cares of a family on their hands; fretted to death by disobedient and ill-tempered children, and, perhaps, by dissatisfied husbands, made perfect kitchen-drudges by day, and kept awake in the night by squalling young ones—rendered cross by the feebleness and peevish mental condition of the mother before par-

turition, and her eating pickles, peppers, cucumbers, cakes, salt-meat, and other indigestibles, while nursing, and by her violating the laws of physiology in regard to the child,—having no time to cultivate their intellects, none to attend lectures, or take recreation, or amusement, or fresh air; they are thus effectually dragged through life as if by the hair of their heads; have no peace all their lives, no opportunity to take in those resources of animal life with which to sustain themselves, or furnish vitality to their children,—how can they avoid frequent miscarriages, or give birth to any but sickly, animal offspring? And when we add together the unfitness of most of our women, and those unfavorable family influences under which most children are born, what are we to expect of the rising race? Just what the rising race *is*, both physically and mentally—a race of Lilliputians, sharp-favored, slim, spindling, sickly, barking with colds, ugly-looking, deformed in the spine, and so frail in health, that they die by thousands and by millions, just when they might have begun to enjoy life themselves, and been a source of pleasure to their parents. That the tendency of our age and nation is *downward*, no one can deny; and one cause of it is in our *mothers*. Where are the men of former generations, with sound minds in strong bodies? Diminishing in stature, and becoming a prey to all manner of diseases, some of which were unknown to our fathers, precocious, selfish, crimes multiplying upon us! Oh! who can look upon the present state of things, and not weep! Who can look upon the youthful race now coming forward, upon diminutive, crying, dying infancy, puny, precocious childhood, and especially, upon our *girls and young women*, pale, emaciated, flat-chested, small-waisted, delicate, and homely, one and all, and not shed a tear over the dubious fate of our republic! They were *American women* who made our republic, and American women are fast unmaking it!

If you ask me how our daughters *should* be brought up, I answer, in general terms, exactly *contrary, as much as possible*, to the present system of female education. Do not bundle them up so warm, nor dose them so much from the cradle; but give them much out-of-door air, and a plenty of

cold water in the form of baths; harden them instead of rendering them delicate; let them play instead of going to school; give them roast potatoes, and bread and milk, instead of the indigestibles of modern cookery; teach them on the plan proposed in my work on Education and Self-Improvement; govern them by reason, not by blows, by love, not by fretting and threatening; give them abundance of exercise and romping between ten and eighteen; let them be girls, and be *considered* as such till they are about twenty, yet teach them domestic duties, cookery and physiology; let them know nothing about being fashionable, or beaux, or love-matters, experimentally, till after that age, and not marry, till, at least, *twenty-five;* let the preservation of the health, and the laying in of physical stamina, including growth, be their highest recommendation; let them marry their *first* love, and never be scolded, for, rarely does woman deserve it, and then, while "after the manner of women," let all possible pains be taken to augment their physical energies, and render them cheerful and happy, and improve their intellects, and a new generation of men and women, angels compared with the present race, will crown these efforts. In short, let *Nature* have her perfect work, and Art "sit silent by." The *artificials* of the day are spoiling our women by wholesale; especially the accursed *fashions* of the day. Their chief evil, next to tight-lacing, consists in requiring of our women so much *sewing;* than which, nothing is more detrimental. No tongue can tell the *immense* damage done to the health of women, and to the lives and talents of posterity, by that accursed instrument—the needle; and I consider it *immoral*, and a *sin*, or, what means the same thing, a violation of the laws of our being, to do, or wear, what requires much sewing. But why attempt to stay the raging billows of fashion, or declaim against the artificials of society? Vain task! But, for one, let me, at least, *weep over* these direful evils!

A word in regard to the *nursing* of children. Very poor, in this respect, must be the generality of the women of the present day. Cotton breast-works, the order of the day, may cheat the beaux, and do better for courtship, than appearing to be what most American women really are—"*as flat as a*

board,"—but they can never cheat the *babies*, nor can *any* thing supply the place of Nature's nourishment in abundance. And one reason why Nature causes gentlemen to admire them, is because they are *useful*. They excite love in gentlemen, because they are necessary for carrying the matrimonial relations into full effect; and that there is a general proportion between their size and the flow of nourishment, will not be doubted. Their development is also proportionate to that of the vital temperament, or to the physical stamina, and hence, their absence indicates little vitality; and they can be increased by increasing that vitality—a principle, which, while it shows the low state of vitality in most American women, shows how to enlarge them, namely, by *girls taking much exercise, and strengthening their bodies.*

But *quality*, in this case, is quite as essential as quantity; and this depends on the *diet* of the mother, the state of her stomach, &c.,—a point to which mothers do not sufficiently attend: for, if the mothers were healthy during gestation, and would then keep their stomachs in good order, children would rarely cry. They generally cry but little till a month or two old, or till the diseased state of the mother's stomach has disordered theirs. And they cry, usually, *because* their own stomach is diseased, that is, because of flatulence, or, as grannies would say, they have the "belly-ache." Now, whatever tends to disorder the mother's stomach, will soon be felt in theirs, and besides the pain they feel, will corrupt their blood, retard or vitiate the growth, and sow the seeds of disease in the system of the infant.

I will not here discuss the diet of nursing mothers, farther than to interdict pickles, cucumbers, cakes, hot bread, butter, fat meat, (and no meat at all is better,) tea, coffee, porter, beer, green fruit, and all compounds of alcohol and opium, and to recommend *rye mush*, and *oat-meal gruel* and pudding, coarse bread, tapioca, sago, potatoes, especially roasted, and a plain, simple diet. But directions touching diet will be given elsewhere, and those kinds of food best in general, will be best in this case.—Let me barely advert, in this connection, to the practice of *giving opium* and its various com-

pounds to children. I consider Godfrey's Cordial, and other like compounds, to be *most detrimental* to children, both as to *health* and intellect. It has put many a child to sleep for life, and locked up both their senses and their pleasures in its torpedic fetters. And then, too, it always makes children cross. True, it may quiet them for the time, but, it at the same time throws the nervous system into a feverish and irritable state, and thus causes them to cry the harder. Eat pickles, so as to make your children cry, and then give them *laudanum* to stop them!

Nor should children, especially if cross, be trusted much with nurses, lest they dose them with this deadening drug, to lessen their burden. But, we will not now enter into the nursing of children, but limit our remarks to our original design — that of hereditary descent, or showing how to produce them. This subject of nursing children will be pursued in another connection.

Children ought, I think, to nurse longer than they generally do — say till two or three years old, that is, provided their mothers are in the right state. I draw this inference from analogy in the animal kingdom; and yet, in the present condition of most mothers, weaning the child early, is better for both mother and child.

Always, at all things, a woman should never nurse one child while carrying another, but should wean one at the moment when she becomes encinte. And this course is clearly prescribed by Nature, because the former usually prevents the latter, and the two concurring together, are almost sure to weaken both mother and child, doubly drain the mother, and seriously injure all three.

It is important to add, that the whole process of bearing children, instead of being unhealthy, as is generally considered, is the *reverse*. Women at these times, might and should be *better* than at others; and their being worse, signifies that they are not in a condition fit for bearing either healthy or talented children.

SECTION III.

CHILDREN INHERIT THE MENTAL CONDITIONS OF THEIR MOTHERS DURING PREGNANCY.

"And when Sarai dealt hardly with Hagar, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, and said unto her, Thou shalt bear a son, and he will be a wild man; his hand will be against every man, and every man's hand against him."—GEN. xvi.

If, as just shown, the state of the mother's *body* be important, that of the *mind* must be at least, *equally* so. That the state of the mother's mind is transmitted, admits of no manner of question. A few cases, in addition to those already given:—A Mrs. ——, of L. I., while pregnant, was called to the door by the rap of a partial idiot, who insisted on coming in, which so excited her imagination, as to cause her child to resemble the idiot in looks, action, and idiocy. Bonaparte's mother spent most of her pregnancy *in the camp and with the army*. Mary, Queen of Scots, while carrying James the First, was terribly frightened by a murder committed in her sight, and her son could never endure the sight of naked steel. The author knows a lady whose husband understood and applied this principle, by placing his wife in circumstances more than ordinarily pleasant, so arranging matters, as to gratify her very much with a visit from his father and mother, to whom she was much attached. He also arranged his business so that he, and, consequently, she, were relieved from cares that had before oppressed them, dismissed those servants whom she disliked, and made it as agreeable for her, every way, as possible. The result is, that the child is one of the mildest and sweetest children in the world, affectionate, almost devoid of temper, and the delight of all who know her, as well as the opposite of her sister, who was born before the parents understood this law. Look at Ishmael, in contrast. His mother, Hagar, abused by the jealous, vindictive Sarai, driven out from the family in which she had always lived, and almost famished in the desert, and her son a wild man, and "*his hand against every man, and every man's hand against him.*"

Effect produced on offspring by fear in mothers during pregnancy.

Many readers will, doubtless, remember the terrible murder committed by a Mr. Purrington, near Augusta, Me., about 1806, on a wife and nine children, the father beating out the brains of his whole family with an axe, (except one, who, in escaping, had the axe struck into his back,) and then cut his own throat.* This, of course, terribly alarmed all the women in the neighborhood, for fear their husbands might commit a similar outrage upon them; and the mother of a friend of mine, suffered every thing from fear lest she should be murdered, and this friend, born soon after, has suffered more, she says, than tongue can describe, from fear of being murdered, and now, though nearly forty, and compelled by her business (a tailoress) to go from house to house, she can hardly endure to sleep alone, lays and thinks by the hour together how she shall escape if attacked, and is startled by the least noise, so as to be obliged to get up and go down stairs, and kindle the fire. She says she has a friend, born in the same place, and a month or two younger, who is afflicted with the same foolish fear, and whose mother suffered similarly from the same cause.

The brother of a friend of mine is very much afraid of being killed, and when crazy, (his derangement having been previously mentioned,) he often exclaims, "Oh! don't kill me! don't!" and with as much anxiety as if he were about to be murdered. His father was a notorious drunkard, and, when drunk, would beat and abuse his wife, and try to kill her. Once he drew a large knife on her, and when she fled, he followed her up into the garret, where she hid herself among the rubbish, so as barely to escape with her life. While thus standing in continual fear of being killed, this son was born; and this same fear of being killed always haunts and torments him.

* This Purrington and his relatives, furnish a melancholy instance of hereditary insanity. One of his nephews recently jumped overboard and drowned himself; one more killed a child, another, after making several unsuccessful attempts on her own life, finally killed herself by swallowing pounded glass; another was a real virago, would shake her fist in her husband's face, take the broom to him, and was subject to the most frightful ebullitions of anger; and other members of this insane family, were also insane, and on the same organ,—*Destructiveness.*

This subject more suitable for female writers.

In Charlestown, Mass., I saw an idiotic girl, rendered such by her mother's having a severe and long-continued fever, by which she was confined some three months to her bed, which terminated only by the birth of her child. In the same time, she buried two children in one grave, and had other troubles, which, she says, rendered her *completely miserable.* The wife of Rev. Mr. J., while pregnant, was denied some gratification, which she took to heart so seriously, as to go away and cry for hours, and could hardly get over it. Her son is an idiot, and spends much of his time away alone crying. Similar facts will be found in the last few chapters and the appendix of the work already alluded to, entitled, "Mental and Moral Qualities Transmissible," the main theory of which we have already criticised, but some of the inferences and observations it contains, cannot be too strongly commended, especially to mothers. Written by a mother, and addressed to mothers, it contains what every mother, and every young woman in the land, ought to read; and the author has therefore solicited, and will keep for sale, the work at his office. This department of our subject is certainly more suitable for the pen of woman, who, alone, can have *experience* in this matter. Could our popular female writers employ their pens or talents to greater advantage, than by laying this matter fully before the women of our country, with that propriety which is natural to woman, informed by that knowledge with which she alone is experimentally familiar? What man knows, on this point, he must, after all, learn from woman. And I call upon every woman in the land to go back to her pregnancy with each child, and then read, in that child, as in her mirror, her own states of mind, at that, to her child at least, most eventful period; and then say, whether the mental condition of the mother does not stamp its impress indelibly upon the child? Especially, let the reader observe children whose fathers have drank, and thus become poor, and, in a great variety of ways, rendered the *mother* unhappy, and left her to buffet, single-handed and alone, the rough waves of adversity, and to toil and struggle, in order to support herself, her children, and a besotted husband, and he will find that the first children born

A child that resembled a monkey. A child that resembled a drunkard.

before the father had abandoned himself to his cups, or oppressed his wife with trouble well nigh insupportable, have better heads, more intellect and moral feeling, and less Self-Esteem, Combativeness, Firmness, and Selfishness, than those born after these latter organs were roused to unwonted activity in the mother, by her troubles. Some of this is unquestionably caused by the state of the father; but, admitting the *principle* that the condition of the mother's mind is transmitted to the child, these unhappy states must debase and animalize the child. (See remarks on a kindred point, in the preceding chapter, sec. 4, and question any mother in the land, and the reader will find no end, either to facts of this class, or to the importance of the subject.)

But, I have inserted these facts mainly to prepare the way for a principle presented in the following cases:

In Watertown, N. Y., the author saw a child, whose looks, actions, and shape of head, bore a close resemblance to those of the monkey. The organs at the root of the nose, were immense; Causality was wanting, Approbativeness and the animal region were large, and the head sloped back from the perceptive organs to the crown of the head, except at Imitation, which was large; and the first position the child assumed was, to catch from off the table or any thing else, and *swing by the hands* analogous to the monkey's climbing with its hands. Some three months before the birth of this child, the mother visited a menagerie, and was particularly impressed with a fine monkey, which so engrossed her attention, that she could not keep her eyes from it, and it appeared equally interested in her. What struck me most, was the resemblance of the child's *head* and *phrenological developments* to those of the monkey, they being only those of the monkey *enlarged*, with which also, its *cast of mind harmonized*.

About ten miles southeast of Adams, N. Y., the author saw an idiotic girl, who talked, walked, and acted very much like a drunken person. The father, in accounting for it said, that about three or four months before the birth of the child, he and his wife were riding home on horse-back, in the dusk of the evening, when the mother was very much

frightened, and thrown almost into a hysteric fit, by seeing a drunken man by the side of the road, have a fit, in which he lay and rolled back and forth, from head to foot. The first position into which the child was known to put itself, was, to throw itself on its back, and roll back and forth, exactly like this drunkard. She walked like him, talked like him, and looked like him. On examining her head, I found large Combativeness, Destructiveness, Self-Esteem, Firmness, and perceptive and social organs, but small Causality, Comparison, Benevolence, Veneration, Conscientiousness, Hope, Marvellousness, and Ideality—an organization which harmonized entirely with her character.

Dr. Kimball, of Sackett's Harbor, showed me a lad having a splendid intellectual lobe, whose mother was called, by the sickness of her husband, to leave her native village and go to New York. On arriving there, she found her husband convalescent, and, being there, she staid some time, to see the city, with which she was delighted immeasurably, and of which she often spoke after her return. Seeing so much of the world, and of men and things that were new to her, seemed to give to her mind a new start, and the child, born four months after, was the one alluded to above, prodigiously smart, and having a towering intellectual lobe.—Other facts, of a similar bearing, might be stated in any required abundance, but these will suffice to illustrate our principle, which is, that, during the first four or five months of gestation, the *physical* system, and the *propensities* and *perceptives*, take their size and tone, but, that the *mental* apparatus, and with it the *reasoning* and *moral* organs, are formed, and their size adjusted, *after the fifth month*; and hence, during the first portion of gestation, mothers should take much exercise, and keep up a full supply of physical vigor—the materials then most demanded by the embryo; but that, after the fifth or sixth month, and while the *top* of the child's brain is forming, they should study much, and have their moral faculties called out in a special manner, so as to furnish an abundance of these materials at the time when they are in greatest demand by the child.

Proofs upon this subject. The development of character.

This theory is supported by the following concurrent testimony:—First, when causes like those mentioned above, arrest or retard the growth of the fœtus, about or before the sixth month, the *propensities* and *perceptives* are found fully developed, while the coronal region is small; and the reverse results from opposite conditions. Secondly, by the formation and growth of the brain, from first to last. At first, its *base, only*, is developed, and it forms, not all its parts *equally*, but its *base, first*, to which is added, layer after layer, *upwards* and *forwards*, as it becomes more and more developed. And then, the scull, at birth, is much larger, relatively, at its base than at its crown, but the *top* of it grows much *faster, relatively, after* birth, than the base; and is developed, not proportionally and simultaneously in all its parts, but most *coronally*.

Thirdly. The character is successively developed in harmony with the same law. The animal passions are much stronger in children than in adults; because, as shown in my work on Temperance, and also on Education and Self-Improvement, the reciprocal relation existing between the body and the propensities, is much more intimate and powerful, than that existing between the body and the coronal region. Hence, while in childhood and youth, the body is most vigorous, and the reasoning and moral faculties make poor headway against Acquisitiveness, Combativeness, Destructiveness, Appetite, &c., in middle age, both the basillar and the coronal region are strong, but the mental and moral gain rapidly on the animal, overtake them, subject them, and pass them, causing us to take our highest pleasure in the decline of life, in things that partake of a *moral and an intellectual* cast. Hence, children rarely feel the importance of study, till they are fifteen, because intellect is yet immature; but, taking a new start about that period, it wakes up to a new existence, and progresses more in acquiring knowledge, extending and deepening the range of thought, and studying into first principles, than the whole time before twenty; and, as the bodily vigor *decreases*, mental power and energy *increase*. Milton began to rear his eternal monument of fame, "Paradise Lost," when fifty-seven, and old and decrepit as

that; and most works of genius, the chief merit of which depends on *clearness and power of thought*, have been written by men whose physical powers, and with them their animal propensities, were waning, and whose remaining energy, therefore, was consumed by their *coronal* region. And death itself illustrates this principle, by extinguishing the fires of *animal passion* first, and letting those of the intellect and the moral sentiments, go out last—thereby rendering our descent to the grave much less painful than if torn from life and its pleasures, while the *appetite* for them retained all its former energy, at the same time that it prepares us for that great *moral* change sought by the truly good, in which the moral sentiments shall maintain complete sway over the propensities—a principle, rich in philosophic beauty, and most beneficial in all its multifarious bearings on the happiness of man, but more fully demonstrated in the author's work on "Phrenology applied to Education and Self-Improvement."

I repeat, then, with emphasis, let the *moral sentiments and intellect* of the mother, be called into habitual and vigorous exercise, during the latter stages of pregnancy, by books, lectures, and agreeable conversation and associations, attending meetings, &c., and let every thing calculated to vex her, or excite her propensities, or disturb her equanimity and serenity of mind, be removed, and her condition rendered as agreeable, as wholesome, and as happy as possible. And let husbands remember, that, in this one respect merely, they owe a most important duty to their wives and their posterity. "Be ye wise."

SECTION IV.

MARKS, DEFORMITIES, AND MONSTROSITIES.

But, proving the main principle embodied in the preceding section, as well as being proved by it, is the great law, that the conditions of the mother during pregnancy, not only leave their impress upon the child's mind, but they also affect its form of body, so as to produce marks, excrescences,

extra limbs, deformities, and even monstrosities. The question, whether the state of the mother produces marks, &c., has long divided the medical world, and has been finally decided, both against *it*, and against the *facts* of the case.—a decision that might well excite our surprise, especially since, go where we will, inquire of whom we will, we find these marks in variety and abundance, corresponding with, and evidently produced by, this cause.

A physician of considerable science and talent, who resides near Philadelphia, after expressing his disbelief in the doctrine, and opposing it strenuously, related the following fact in proof and illustration of it:—A woman, some months before the birth of her child, wanted some strawberries very much, which she could not obtain; and fearing that this ungratified desire, would mark her child, and having heard that the mark would be on the child just where she touched her own body, put her hand on her hip. *Before the child was born*, she predicted that it would have a mark, told what the mark would resemble, namely, a strawberry, and told *where* it would be found, namely, on the child's hip, and lo and behold, when the child was born, it *had* a mark, a mark resembling a strawberry, and *on its hip*. He also mentioned several other similar cases, but still maintained that there was nothing in this doctrine. I told him that the mark in question, and others analogous to it, must have their *causes*; and asked him *what* their causes were. He answered by referring to the fact, that this whole matter had undergone a thorough and most elaborate discussion in France, where all the *facts on both sides* that could be raked and scraped from all quarters had been adduced, and the experiment tried on pregnant women in their hospitals, (of course they were on their guard,) but the question was negatived; and by saying that its admission involved an *anatomical absurdity*, because there was no possible connection of the mother and child by means of which these results could be effected. He added, that the Medical Faculty, generally, discarded and ridiculed this doctrine as being both absurd and impossible, and as being a real old granny's whim, basing their disbelief on its *anatomical impossibility*.

But, the believer in Animal Magnetism has no difficulty in pointing out by what *agent* these marks and excrescences are formed. *He* sees, first, that particular things in nature, and characteristics in men, have each their respective forms, adapted to their character, and which they always assume: and, secondly, that the *feelings* of the mother, are imparted to the child by means of magnetism, which is the agent or principle of life, or rather, *life itself*; that, therefore, the condition of the mother's mind, that is, her magnetism, her life's-blood and spirit are imparted to the child, and cause it to assume the *shape* peculiar to those things which have magnetized the mother, or whose magnetism the mother has imbibed.

A fact will illustrate this theory, and also go to prove and explain this doctrine. I had it from Mrs. Fowler, of Burford, Canada West, a woman of superior natural abilities, and an *eye-witness* of the fact, so that no doubt of its authenticity need be entertained. It was this:—A woman, about four months gone, was on a visit to her native town, on the northern shore of Lake Erie, and stopped at her father's. A fishing excursion, in a row-boat, and in the night, was proposed, and which she was persuaded to join. The fish were to be caught with a spear, while asleep in the water, and were discovered by means of a torch. The kind of fish caught, (the name I have forgotten,) have a grissly snout that turns upward and backward, thus forming a kind of hook, and often weighs twenty pounds. She took a seat in the middle of the boat. A large fish, probably frightened, leaped from the water, clear over the boat, and right before her face, uttering, as it passed, a kind of snort or wheeze peculiar to the fish when it jumps out of the water, or is captured. This frightened her terribly: so as actually to sicken her for several days. Her progeny, when born, proved to be a monster, half fish and half human, without a mouth, but having a nasal appendage like that of the fish alluded to above. Its lower extremity resembled that of a fish, and, every few minutes, it would spring and throw itself up a foot or more from its pillow, and at the same time utter the same noise made by the kind of fish alluded to. Having no

mouth, of course, it could not be fed, and lived only about twenty-four hours. Being a monster, it was refused a Christian burial, and was interred in the corner of a field.

Now, as animals can magnetise men, and men, animals, did not this fish magnetise the woman, and thereby impart to her of that magnetism, which caused it to assume its particular form, and which she, of course, imparted to her embryo, thus causing it to assume a part of the magnetism, that is, of the nature, of the fish, and consequently, of its *form of body.*

And this theory is strengthened by the fact, that the magnetiser imparts of his magnetism to the magnetised, and the latter is impregnated with that nature. Thus, being magnetised by one who has a head-ache, or tooth-ache, or rheumatic affection, will generally cause the magnetiser to *lose* his head-ache, tooth-ache, &c., and the magnetised to *receive* them. Hence, being magnetised by a well person, generally invigorates the magnetised, but frequently exhausts the operator.* Being magnetised by an intellectual person brightens up the ideas, and quickens the flow of thought; and being magnetised by a slow, or an easy, or a good, or a bad person, makes the magnetised slow, or easy, or good, or bad. That is, the one magnetised, *receives* of *the mental and physical nature* of the magnetiser.

I said that animals could magnetise men, and men, animals. A friend of mine, last summer, confined a snake in a glass box, and tried to magnetise him. At first, the snake magnetised *him*, (the same as charming,) so as almost to put him to sleep, and compelled him to desist for the time, but he finally magnetised the snake, and thus rendered it perfectly tame and harmless, so that it would crawl all over him. In vol. iv. of the Phrenological Journal, this doctrine was established and illustrated by the Egyptians' taming the most

* Sunderland has *discovered* that there is no *fluid*, and no *will* in this matter. What next? Any thing, every thing that will furnish boasting timber, and a new name every month, which few can understand. "Is not this great Babylon which *I* have builded, by the strength of MY power, and for the glory of MY majesty?" How many of his new discoveries has he *discovered over* again, that is, discovered to be *wrong*?

venomous of serpents. Now, put together these two facts, that the magnetised partakes of the nature of the magnetiser, and that animals are capable of magnetising mankind, and the explanation of the above monstrosity is easy. The fish, as it darted past her, threw off a powerful charge of magnetism, as the torpedo does when disturbed, which was imbibed by the woman, and imparted to the child, and its thus partaking of the *nature* of the fish, caused it to assume, in part, and as far as it partook of the magnetism of the fish, its *form of body*, and to spring from its bed, and make the noise made by the fish.

The story of a monster in Connecticut, half snake and half human, went the rounds of the papers some years ago, and came well authenticated: still, I would not endorse it, though it was like others that admit of no manner of doubt.

This theory is introduced, not because it is fully adopted, but, because it explains these and kindred *admitted facts* better than any other, and shows that the embryo *might* be so related to the mother as to receive marks and deformities from her mental and physical conditions. But, be it true or false, the point at issue, namely, that marks and deformities are of frequent occurrence, and caused by the mother's state of mind, cannot well be doubted. Nor do physicians who dispute this doctrine, pretend to deny its *facts*. They are *compelled* to admit them, and yet they evade them by saying that they are anatomically impossible. This arguing against facts, and to prove that facts are *not* facts, is quite a task. True philosophy says,

> "Seize TRUTH, where'er 't is found,
> On christian or on pagan ground."

But, to proceed with our *facts*. At Frye village, in Andover, Mass., the author saw a Miss Eliza Chickering, who had an extra thumb, resembling, with the true thumb, a lobster's claw. Its joint and muscles cause it to work *inwards*, so as, with the thumb proper, to be a close imitation to a lobster's claw; and, during her youthful days, it and the thumb were of a bright red, like a boiled lobster. The history of it, as given by her mother, is this:—She bought a large, fine lob-

ster, while enciente, and left it for a moment, when it was stolen. She was disappointed in the *extreme* by the loss, and could not replace it; and this lobster's claw on her daughter's hand was the consequence. Of late, it has lost its redness. She will, doubtless, be kind enough to show it to those who are curious to know more of it.

Now, this excrescence, and all marks and excrescences, including monsters, *must* have had some appropriate and sufficient *cause*. What is that cause, if not the one ascribed to it, namely, that law by which children inherit the *mind* of the mother, by means of which impressions are made on the body; but for which law, the mother's mind could have no effect upon the child's mind. The *general* action of this law is unquestionably beneficial, and even indispensable, and the evils and monsters sometimes resulting from its action, are produced by its violation, that is, by the mother's being in an unnatural state of mind, and one which *need* not occur.

Wm. H. Brown, mentioned at the close of sec. 2, chap. iii., tells the story of his having a mark on one of his legs resembling a mouse, and that his mother, while carrying him, was in a room in which a mouse was confined, which they were trying to kill, and which jumped up under her clothes, frightening her terribly.

In Philadelphia, I met a young lawyer, in a part of whose forehead, and running up into his hair, was a dark, dingy-colored mark, elevated, and covered with short hair, which he said his mother supposed was caused by her being much frightened, while carrying him, by a mouse.

An aunt in-law to the author, while riding out with her sister, saw some strawberries spilled by the side of the road, which she wanted very much. But her sister, who was driving, only laughed at her, and drove on, turning a deaf ear to her entreaties to stop, and to her apprehensions that the child would be marked. The child *was* marked, on the back of its neck, with a cluster of red spots, in shape resembling spilled strawberries.

My father relates the following as having occurred in my native town. A woman rode by a tree full of ripe wild

Longing after butter. Griffis. Mark of fire. Mark of wine

plums, common in that region, which she craved very much, but which she could not obtain. Her child, born some months after, had a fleshy appendage hanging from the thumb, resembling a wild plum, and hanging by a stem of flesh.

A pregnant mother, in Hanover, Mich., longed for butter, which could not be obtained, it being in the winter, and there being more emigrants than eatables. Her child was born with a running sore on its neck, which yielded to none of the remedies applied to it, till the mother remembered her disappointed longing after butter, and anointed it with butter, by which it was soon cured. This case is to that of Mrs. K and child, mentioned in chap. vi., sec. 4, what a physical sore is to the moral one of loving liquor.

James Griffis, an old neighbor of the author, with whom he has hoed corn, and for whom, driven team, and rode horse, many a day, was wont to show us boys the cherries on his arm, which almost covered it, caused, as his mother supposed, by her disappointed longing after that fruit.

Dr. Curtis, the young, but gifted lecturer on Physiology, who furnished the case of the crying idiot, mentioned in the preceding section, relates the case of a woman who witnessed, from a distance, the burning of Pennsylvania Hall, and whose son, born some three months afterwards, had a spot which resembles a flame of fire streaking up in different places; and several highly interesting facts of this kind may be found stated in the work, already mentioned, entitled "Mental and Moral Qualities Transmissible."

Joshua Coffin relates the following of one of his parishioners, whose face, neck, and, I think, whole body, were spotted, as if some liquid like wine, had been spattered on him. His mother accompanied her husband, a deacon, to town to procure wine for communion, a taste of which she was very much, but for which she dared not ask. Opening one of the cask got out, and the wine was spattered over her new white dress. The mortification caused by soiling her dress, and the disappointed longings after the wine, marked her child with the spots alluded to. A Mrs. Lee, of London, Canada

A thumb. The child resembling a snake. Other cases.

West,* witnessed, from her window, the execution of Burly, from the jail window, who, in swinging off, broke the rope, and was precipitated to the ground, with his face all black and blue, from being choked. This horrid sight caused her to feel awfully; and her son, born three months afterwards, and now some twelve years old, whenever any thing occurs to excite his fears, becomes black and blue, or livid-like, in the face: an instance of which, the author witnessed.

The author's wife says she has often seen the thumb of an infant, a younger playmate of hers, preserved in spirit, and found among the mesentery, it having been separated from its stump before birth. Some months before the birth of this child, the mother saw a thumb cut off by a stroke of the axe, by which her feelings were wrought up to the highest pitch of pity.

About 1760, a woman in Brookfield, Mass., on going to a hen's nest in a basket, for eggs, as she was putting her hand down into the basket partly before she looked, was shocked and terrified, so that she fell back and fainted, by seeing a large snake that had curled itself up in the nest and swallowed all the eggs and which hissed and darted towards her hand as she was putting it down. Two months afterwards, she bore a child the eyes and lower part of the face of which, and especially its mouth, resembled a snake. It made violent motions and a hissing noise, resembling those of the snake in the basket, on account of which it was bled to death by Drs. Honeywood and Upham.

About ten years ago, in Waterbury, Vt., there lived a young man who appeared as if intoxicated, supposed to have been caused by his mother's seeing a drunkard while carrying him. His intellect was good.

In Woodstock, Vt., several years ago, a pregnant mother visited a menagerie, and became deeply interested in the animals she saw. Some five months afterwards, she gave

* Dr. Lee, her husband, furnishes a striking illustration of the descent of the mathematical powers, which were remarkably strong in him, and in some of his brothers, were very marked in his mother and her brothers, and in her father and his family, whose names were Hall, and who emigrated from near Norwich, Conn.

birth to a monster, some parts of which resembled one wild animal, and other parts other animals. It died soon after.

There is a child now living in Boston, whose countenance bears such a remarkable resemblance to a monkey, as to be observed at once. The mother visited a menagerie while pregnant, and while there a monkey jumped upon her.

Another fact illustrative of this principle, was told me in Vermont. About 1798, Hezekiah B., of H., Vt., a very passionate, blustering man, and *very* angry, when angry, but soon over, becoming deeply exasperated by something his wife had done, came into the house at a door opposite to which his wife was kneading bread, her back being towards the door, and emptied a most abusive vial of wrath and sputter upon his wife; who, turning round to reply, was so overcome by her feelings, that she choked for utterance; and for one hour she kept kneading that bread, so choked by the overflow of her feelings, that she could not speak; her *back*, meanwhile, being turned *towards the door*, and *from* her husband. Three months afterwards, her son Solomon was born; and though he has always lived in the house, and worked on the farm with his father, and has a wife and child there, yet, till he was thirty-five years old, he never spoke the first word with him. Finally, one day, being at work in the field with him, and wanting very much to ask him a question, he involuntarily came up with his face towards his father, and turning short around, so as to present his *back* to him, and then *walking from* his father, he made out to speak to him, for the first time in his life. And now, whenever he addresses him, he turns his *back* to him, for in this way only can he speak to him, though he has tried his *utmost*, all his life, to do so while facing him, but all in vain. When a boy, he sat peaceably on his father's knee only once.

In Bridgewater, Mass., about forty years ago, a pregnant woman longed for a lobster, which she could not obtain. Some months afterwards, she gave birth to a child resembling a lobster, especially in its hands and mouth. It could never endure fresh air, and they therefore kept it covered up closely in bed for several weeks, when it died. Bathing it often in salt water, would probably have preserved its life.

James Copeland. Mrs Dyke. Mrs Fisher.

James Copeland, 14 years old, is below par in intellect, and under guardianship, and quite inferior to both parents in intelligence. He is good natured, quite mechanical, and very fond of whittling; understands how to do most kinds of work, but is quite slow, and very particular to have every thing in proportion and order; can count money but poorly, and does not put the cash value to any kind of property, though he distinguishes between good and poor cattle, and looks behind him while eating, probably fifty times each meal. His parentage on both sides, is good, and his dizzy and looking behind him when eating, were caused by his mother's fear lest she should be surprized by an idiot that lived near her, who often tried to frighten her. At table she usually sat with her back towards the door and often turned around while eating to see if he was not making his appearance. She apprehended the fate of her son, before he was born. James father has a mark on the inside of his left [illegible] resembling a string of sausages.

[illegible] man in West Randolph Vt who was somewhat [illegible] as is supposed by [illegible] and thrown from a wagon [illegible]

[illegible]

that he will hold a crow-bar out straight, with one hand, by grasping it at one end.

A woman in H., Vt., longed for a calf's liver, while pregnant, and her child, when born, resembled a liver in the face, and had its ribs separated and turned out. It soon died.

A husband and wife moved to Sharon, near Lake George, while it remained an unbroken forest. Having no neighbors, they got out of provisions the first year; and before they could raise any, they could barely obtain sufficient sustenance to support life, and that by eating roots, boiling bark, &c. Their child, born under these circumstances, and now living, is the very picture of despair—poor, dyspeptic, hypoy. and feeble in both mind and body. But they had put in a large crop of wheat, which the influx of emigration enabled them to sell at great prices, so that they had abundance, and cleared some $3000 in one year—every thing going prosperously. Their next child, born under these auspicious circumstances, is a fine, manly, strong, noble-looking, energetic, and highly talented man, and a real steam-engine for driving through whatever he undertakes. His mother told him the cause of his brother's debility, and charged him to let him want for nothing.

The author has heard a case stated, in which a pregnant woman having company, and wanting some veal, and not finding any one to kill a calf as quickly as she wanted, took hold herself, and attempted to cut its throat, but did not entirely succeed, by which her child was badly marked, but the particulars have escaped me.

Mr. ——, of W., Vt., is club-footed, produced by his mother's being thrown from a wagon before his birth. His second child was born some three months after he had injured his foot, which his wife dressed and rubbed daily. The other children were not thus marked, though their mother feared they would be, and suffered every thing in consequence. Her other children she feared would be marked, but the one that was mal-formed, she did not fear would be. So it seems that the mere *fears* of mothers that their children will be marked, do not affect the matter, or rather, mothers seldom mark those they fear they shall.

A child that resembled a cat with its head beat in.

The following comes so fully authenticated, as to leave no doubt of its truth. Magnetism will explain it: see the theory and facts adduced in this section.

A Mrs. ——, living in H., Vt., loved a cat very much, and the cat reciprocated this attachment. That is, one had *magnetized* the other. She lived in a house with an old woman who disliked the cat, and would frequently cuff it off the table, and out of the way. Many a family quarrel was occasioned by one's liking the cat, and the other not. At length she moved away, but the poor cat was not taken. Her husband went back for the balance of their things, and his wife charged him over and over again, and with great earnestness, to bring the favorite *cat*. On going for his things, the cat was sick. The old woman told the husband that the cat was sick and pining, and refused to eat, and advised him to kill it. Finally, he took it out behind the barn, and beat out it brains. On going home, his wife, the first thing, accused him of having *killed the cat*. He denied it repeatedly and positively, and she as positively asserted that he had killed it, and thrown it out back of the barn: for, said she, *I felt the blows*, and *saw* the mangled cat thrown out behind the *barn*, and took on terribly after her favorite cat, so as to be almost beside herself. Her child, which she carried at the time, when born, resembled a cat, in the looks of its head, with its brains knocked out, or head beat in; and died in a short time.

Another case, of a boy's putting a coal of fire on a turtle's back, and its running after a pregnant woman, and her child's being deformed, occurred in a neighboring town.

The author of this work knows a little girl who has a mark illustrative of this principle, and has seen several cases, both in Boston and wherever he goes: and so will every close observer meet them every where, and among all classes, though most frequently among the rich, probably because their mothers were rendered the more susceptible by being nervous. Some more recent medical authors have openly avowed this doctrine, and Dr. J. V. C. Smith, the able editor of the Boston Medical and Surgical Journal, a liberal and highly scientific medical work, recently avowed

Facts are numerous. The belief is general.

it in a conversation with the author, and cited cases to prove it.

But there is really no end to facts of this class, incontestible, irresistable *facts*, establishing the great principle already laid down, that the state of the mother's mind affects the child's form of body, even far enough to produce marks, mal-formations, and monstrosities.

But, is it either necessary or desirable to multiply facts of this kind? especially, since they are so numerous and palpable, that those already given will, doubtless, suggest analogous ones, to every reader. And the more so, as the policy of this work is, not to swell its pages with *all* the facts that might be collected on every point, facts that scores of volumes could not contain, but to *state* the doctrine clearly, and bring forward a few cases, as *illustrations mainly*, of such a character, that the reader will be able to recall many other similar ones as having occurred within his knowledge, and leave the remainder to the memory of the reader.

And then, too, the belief is general, and pervades all classes of the community. What husband, who has the true *feelings* of a husband, but exerts his utmost energies to get for his wife whatever she longs for; and who does not know, that things, at other times injurious, if longed for, are harmless, and even beneficial. Not that I would, by any means, encourage the whims of pregnant women, or facilitate their taking this advantage of their husbands, but, I *would* have *real* longings, those that are too strong to be subdued by force of will, gratified.

"But," say the doctors, "this point being admitted, still, its promulgation will render all our women miserable merely with *fright*, fearing lest any unusual thing they see, should mark their children. Rather keep them in ignorance of this principle, and deny it stoutly, so as to quiet their fears." But, for one, I should pursue a very *different* policy, in order to attain the same end. I should tell women the *facts* of the case, and let *knowledge* put them on their guard. I do not believe in falsifying, even in cases like this, but advocate the doctrine that Truth will do good. Properly to fortify mothers on this point, is, to spread light, so that they may know what

to do, and what to expect. Besides, to make women believe this doctrine, that these things do *not* mark their children, is utterly impossible; for, the whole community, high and low, intelligent, (not learned,) and ignorant, believe the doctrine; and *compelled* either to believe in the doctrine, or else deny the evidence of their own senses—to disbelieve what they see and feel. Hence, since this fear cannot be *prevented*, let it be properly *directed*. Let them know what conditions will *prevent* their feelings from marking their children, and how to avoid feelings likely to do injury.

But, by another method *still*, should I advise mothers to avoid these evil consequences—namely, by *strengthening their nervous systems*, by air, exercise, and preserving and invigorating their health. It is not the strong, healthy, and robust, that mark their children, but the *weakly*, the *fidgetty*, the *nervous*, and those *easily impressed*, that is, easily magnetised. But, if our women would follow the advice given in the preceding section, so as to keep up a full tide of health and vigor, they would seldom mark their children, because, they themselves would seldom be impressed with these foreign influences, but would generally resist them.

SECTION V.

THE OLDER THE PARENT, THE MORE INTELLECTUAL AND THE LESS ANIMAL, THE CHILD.

"'The Fox once boasted over the Lioness, that she produced the most young. 'Ah but *mine* are Lions,' significantly retorted the Lioness."

CLOSELY allied to the doctrines taught and the principles presented in the preceding sections, is the general law, that the children of *young* parents are more animal and less intellectual and moral, than the children of the same parents born after the parents become older. The law grows out of the actions of two other principles already stated, namely, that the physical and mental conditions of parents, while becoming parents, affect those of their children; and that the *animal* temperament predominates in youth and adolescence, and

the mental, later in life, neither of which will probably be called in question. If, as already fully shown, children inherit the qualities possessed by their parents when they were born, and if the young generally have stronger propensities and weaker intellect and moral feeling, relatively, than those in the prime of life, or a little past it, or than they do after maturity, compared with before it, to which the experience and observation of every reader will bear testimony, then of course, children born while their parents are young, that is, during the reign of the animal nature of the parents, will necessarily be more animal and less intellectual and moral, than those born during the reign of their intellectual and moral faculties.

Moreover, young persons are immature, in both body and mind; how, then, can their progeny be otherwise than green, and animal at that? I do not believe *any* person is marriageable before 25, unless it be some precocious, green-house plant, or some consumptive shoot, not marriageable at all. Can the weak bring forth the strong, or the unclean, the clean, or the green, the ripe? Do not, my young friends, rush headlong into marriage, but wait and ripen, and the longer it takes you to ripen, the better. Some, those from long-lived families especially, are not sufficiently matured for marriage till 35, and many an old maid is abandoned because on the wrong side of 30, when, in fact, she is but just marriageable, and will remain so for fifteen years or more. If parents become parents while yet wild, coltish, impulsive, full of fun and frolic, and swayed by propensity, how can their children be otherwise than animal in mind and body? From 35 to 50 is a better period of life than any previous; and children born during that period, are the better, *because* born then.

This doctrine is sustained by *facts*, as well as founded in correct principles. In every portion of the country, and among different nations, I have met with a proverb variously expressed, *signifying* that "the shakings of the bag make the finest meal," or that the youngest children are the smartest. And not only is this proverb in the mouth of the mass, but it is supported by the parental history of every man distinguished for either talents or moral worth. Franklin men-

Franklin. Johnson. Instances where the health of parents is [illegible]

tions that he was the youngest child of the youngest child of the youngest child for *five generations in succession!* And what increases the interest of this fact is, that his being the youngest of the youngest, was on his *mother's* side, from whom, mainly, he unquestionably inherited most of his talent. If my memory serves me, the father of Ben. Johnson was 72, and his mother considerably above 40, when this illustrious son of genius was born. I care not, however, whether it be the youngest or the oldest, so that the parents are truly *matured*, both in body and mind; and use the terms eldest and youngest mainly to signify the age of the parents at the birth of their children. Nor do I believe a distinguished man or woman can be found, whose parents, at their birth, were not *thirty or upwards*.

But this law is modified by the following important exception, namely, where either parent, or both father and mother, labor under any chronic disease which continues to grow upon them so as gradually to weaken their constitutions more and more as each successive child is born, then the latter are *recessed* and the *eldest* becomes the smartest because he has the strongest constitution. And this is doubtless true, [illegible] athletic and healthy the mother [illegible] but they are [illegible] compared with the [illegible] and are [illegible] marrying. And I warn the young not to [illegible] on their own account [illegible] especially [illegible] down with the care of a family [illegible] children. [illegible] great [illegible] ought to be [illegible] law [illegible] of Nature [illegible] young people to [illegible] and [illegible] the [illegible] I recently [illegible] that the youngest child was the strongest [illegible] and the smartest in intellect; and on expressing my

surprise at the difference, and asking after the age of th mother, I found she had married at 19, and was an ol woman at 28. The law ought to forbid marriages to tak place before the parties are twenty, I should say twenty-fiv

Closely connected with this subject, is that of the *numb* of children born. Our families are generally too large fo their means. True, in rich families, where they could b better supported, they have but few, owing to the genera debility of mothers; but poor families, so poor that the pa rents can barely scrape together sufficient bread and potatoe to keep their children from actual starvation, go on to mul tiply to the number of ten and twelve, which compels them to put out their children to a trade very young, to be de prived of all privileges of informing their minds, and perhap to sell papers, or steal, for a living. If a farmer had but a few acres of pasture, barely sufficient to keep one cow well how *foolish* for him to turn in four or five cows, all of whic must then starve, and the whole of them would give less mil for his family, than one would, if well fed. I maintain tha parents are under the highest moral obligation, to produce n more children than they can support *abundantly*, and furnis with all the materials required for mental or physical im provement or comfort.

Besides, is it not infinitely better to have one lion, than a dozen foxes? What parent would not rather beget on Webster, than a score of common men? I say, let abundan pains be taken *with each child*. Let no more be produced, tha can be fully and faithfully attended to, from before the germ till they are thirty. Let this be made a matter of *separat attention*, as if it were, what it in fact really should be made a *special business* of parents, and the *greatest work* in whic they can engage. Let *each child* be so begotten, carried born, trained, and educated, that he may be and enjoy, al that a benevolent and an all-wise God originally constituted and enabled man to be and to enjoy. Let men be "co-workers together" with God, in the great work of multiplying human beings stamped in the image of God, both intellectually and morally. Oh! when will men learn wisdom—learn how to fulfil the great end of their creation?

Crossing the breed.	Number of our ancestors.

SECTION VI.

EFFECTS OF MARRYING BLOOD RELATIONS.

THE principle that *crossing the breed*, is the only way to prevent the stock from deteriorating, and the best means of improving it, is as familiar to every farmer in the Union, as the way to mill. Who does not know that sheep, cattle, horses, swine, and even fowls, and all kinds of animals, run out, unless crossed by the introduction of foreign males or females; that when they breed "*in and in*," as it is called, the young are few and feeble, and those that live to grow up, are every way inferior. But, introduce a new rooster to your brood of hens every year, and every egg will hatch, or contain a chick; and so of other animals. So, also, even grain will not grow well, if sown on the same soil from which it was reaped.

That the same *principle* of crossing the breed, applies to man, and produces evil consequences to the children of blood relations, is perfectly evident, both from the facts of the case, and from the very nature or arrangement of parentage. Thus, every human being on the face of the globe, is compelled, from this demand in Nature for crossing the breed, to have two parents, four grand parents, eight great grand parents, sixteen ancestors of the fourth generation back, thirty-two of the fifth; two hundred and fifty-six of the eighth; *thirty-two thousand* seven hundred and sixty-eight of the fifteenth; almost *one million* and fifty thousand of the twentieth; nearly *one thousand seventy-three million* of the thirtieth; 1,104,893,771,696 of the fortieth; and 1,131,411,222,-216,704, of only the fiftieth generation back, all of every one's ancestors for fifty generations, amounting to the inconceivable number of two thousand three hundred and sixty-two billion, seven hundred and forty-nine thousand, nine hundred and fourteen million, two hundred and fourteen thousand and forty-six, (2,362,749,914,214,046!)—a multitude, verily! which no man can number, no mind conceive! That is, the blood of this vast host is running in the veins of every living mortal, and that, reckoning back only fifty

generations! What then, as each generation doubles th number, must it be in a hundred generations, which woul carry us back to about the Christian era, perhaps only abou one-third of the age of man!* Hence, in the very natu

* Let us consider this matter, in the descending scale. Take the n children of John Rogers, and suppose them to have, on an average, fi children each, and each of these, five more, and so on for thirty gener tions, except allowing eight each to the eighth, an estimate that will pro ably fall short of the fact, as the Rogerses generally have nearer tens th fives. This will give him five hundred and two grand children, s thousand two hundred and fifty descendants of the fifth generation only *thirty-one million*, sixty-five thousand, of the tenth generation, (more tha the whole population of Great Britain;) *ten billion*, three hundred an twenty thousand, three hundred and twelve million, and five hu dred thousand, (10,320,312,500,000,) of the twentieth; and one hundre sixty-nine trillion, one hundred and forty-thousand, two hundred an eighty-eight billion, seven thousand eight hundred and twelve millio five hundred thousand, of the thirtieth generation, (169,140,288,007,81 500,000.) And then, by adding all the intermediate sums together, yo have the number of his descendants in thirty generations, supposing, o an average, each of his ten children has five, and each of every gener tion has five, except the eighth, who are allowed to have eight. But i them have ten apiece, and he will have had a hundred grand children, thousand great grand children, ten thousand (quite a little army) of th fifth generation, a hundred thousand (an army for Bonaparte) of th sixth, a million of the seventh, and a hundred thousand million of th tenth, or present generation; ten hundred thousand million (or more tha the present entire population of the globe,) of the eleventh generatio and ten trillions of the twentieth generation (some three hundred yea from now;) and ten hundred thousand quadrillions, of the thirtie generation. This estimate is probably too large; perhaps the other i but it goes to show the rapid ratio in which the human family increase and how vast the number of those who, in all coming time, are to b born of each reader who has, or may have, children that live to hav other children, and also how vast the number that die with every m who dies without issue. Some errors may perhaps have crept into th above enumeration, yet there is no calculating the amount of happine which it is in the power of parents to impart to mankind, by becomin the parents of healthy and virtuous children, rather than of those wh are vicious; for, be it remembered, that the character of every parent i this vast line of ancestors is transmitted to every one of these descen dants. Who can look at this subject in this light, and not shudder at th inconceivably momentous consequences necessarily attached to becomin parents!

of the case, there must be crossing of the breed, and to an inconceivable extent, from which, let man learn not to marry blood relations.

But, to the law and to the testimony of *facts* let us next appeal, and, in this appeal, I again quote our former contributor, Joshua Coffin.

"I will now relate such facts as came under my own observation, concerning the consequences of breeding in and in, or, in other words, marrying blood relations. Whatever may be the cause, the fact is undeniable, that those families who are so foolish as to intermarry with blood relations, very frequently, if not always, degenerate, both physically and mentally. Independently, therefore, of the divine inspiration of the laws of Moses, they are founded on strict physiological principles, which we should do well always to bear in mind, as they cannot be violated with impunity.

"N. P., of W., Mass., a fine-looking and intelligent man, of good sense, married his own cousin, and what a set of children! One of them is clump-footed, another has but one eye, and all three of them are very weak in intellect, small in person, and have heads shaped like a flat-iron, point turned downward, flat on top, and their chin making the point.

"When engaged as a school-teacher, in M., Mass., in 1829, I had several children, among them two sons, by the name of E., whom I could not help noticing especially. One of them was nearly an idiot, and the other son was not to be compared to either the father or mother in point of intellect. On returning, one evening, from visiting the family, I inquired of my landlady, if Mr. and Mrs. E. were not blood relations; she said yes, they were cousins. I told her I thought so, solely from the fact that the children were so deficient in intellect. On stating this fact to Dr. Wisner, pastor of the Old South Church, Boston, he made the following observation:—'Do you recollect, Mr. Coffin, that singular-looking man, that comes to my church, that has the St. Vitus's dance?' 'Well,' said he, 'his parents were cousins.' His name I do not recollect; you never saw such a looking object in your life. He appeared not to have any command over any muscle in his whole body. I could mention several other cases. For instance, a family in N. B., Mass., where were a number of foolish children, whose parents were cousins. The Rev. Mr. Duffield, formerly of this city, told me that he knew of two or three families in the interior of this state, who, for the sake of keeping their property among themselves, have married 'in and in' for several generations, till their posterity are nearly idiots. There is a family in E. D., in fact, there are several families of the

name, who have intermarried so often, that there is one or mor idiots in almost every branch. In fact, no point is better estab lished than this, that breeding 'in and in' deteriorates the rac of men and the breed of cattle, both physically and mentally, i. e. if mentally is applicable to animals.

"Those young men, therefore, who wish to have intelligent chil dren, must obtain intelligent women for wives, who are not bloo relations. I often think of the lines of Savage—

> 'No tenth transmitter of a foolish face,
> No sickly growth of faint compliance he,
> But stamped in Nature's mint of ecstasy.'

"Dr. F. A. Pinckney, of Keywest, told me that he had see many of the inhabitants of the Bahamas, and that all of them wer deformed in body, and deficient and dull in intellect. He had nev been there, but had understood that the specimens which he sa were but fair representations of the inhabitants of the island They generally have *large heads*, are employed in the meane occupations, and have not capacity enough to take the lead in ar pursuit. Dr. P. understood and supposed that the cause of th physical and mental infirmity was owing to intermarriage, and that only.

"Dr. P., also spoke of a family in the town of P. in N. Y (12 miles from G.,) where the parents were cousins, and all the *ten* children were fools; he also mentioned several other cas now forgotten.

"The J. family at C. S., affords some melancholy cases of t bad effects of intermarriage.

"C. H., of N., Mass., a clear-sighted, shrewd man, married l own cousin, lost three children while young, have four (184 living, eldest 14, all under mediocrity, parents sound; the fath died in 1837.

"Mr. E. S. and wife, of N., Mass., were own cousins, both them of sound, strong mind, and firm nerve, and sound healt he died, Sept., 1840, aged 75, of rheumatic fever. His wife now living; had seven daughters and one son; three daught deranged, (two of them dead), the rest of feeble health, and ve nervous—a good family.

"H. L., of N., Mass., married his second cousin, has c daughter of 14, nearly an idiot. I do not know the condition the rest of the children.

"T. A. married his cousin's daughter, had five girls, (no boy two were complete cripples, and very deficient in intellect—alm idiots—one was quite so—one daughter was married, and di childless—the other two married—the children of one of th are apparently below mediocrity—do not know about the childr of the other.

Further facts showing the evil effects of marrying cousins.

"Mr. P. P., of B., married his second cousin; their oldest child is too deficient in mind to take care of himself; the other children are not what are called bright, though fair.

"Dr. H. W., of B., N. H., now of B., told me that he knew of four men, who had married cousins, each of whom had a fool for a child. The other children were below par.

"Mr. N. G., from D., N. H., said that he and his mother counted about twenty-five families in D. who had intermarried, and of *all* their children, not one could they remember of ordinary capacity.

"I was told that a Mr. P., of Me., married his own cousin, Miss W., both now dead, leaving five boys and three girls,—two girls and three boys blind—parents' eyes good.

"J. L. A., of N., married a cousin's daughter, has three children, apparently healthy, but heavy-minded.

"R. D., of B., Me., had for his first wife his cousin's daughter, a Miss G., of H., N. H., their eldest child, a boy of 18 years,—lame in the hip,—the other two of feeble health and failing.

"Dr. C., of N. M., N. H., son of Prof. C., married his cousin, Miss B., of C., Mass., had two children, both dead,—Dr. C. died 1840, in N., Mass., having lately removed there—his widow is at her father's.

"J. P., of W., (now dead,) married his own cousin,—of their children, one died an idiot, two sons died at the age of 23, of feeble bodies and irritable minds, and one girl has diseased eyes. Some of the boys are club-footed, wry-necked, &c. One daughter, married (lately, to a cousin, I think)—he lived a year or two, then died—had one child.

"Mr. E., of M., Mass., married his cousin—had five daughters and three sons. One of the daughters is an idiot of so painful a sight, that the parents board her out (on Cape Ann.) Two of the other daughters are foolish—the other two are weak—one son weak-minded—has been made lame—one son ran away with some of the town's money—the other son is a worthy, upright man, but unfortunate in all he lays his hands to.

"S. L., of N., married his cousin, Miss S. A., they were second cousins,—that is, their parents were own cousins—had eight sons and two daughters—all living (1841)—two sons and one daughter are unable to walk, and are hauled about in carriages made for the purpose,—their [illegible]er child is deaf and dumb, besides being born like the oth[illegible]entioned. A. L. once told me that he was born well, and that, in early years, he lost his sense of feeling in his toe joints, which afterwards became numb, and, in process of time, to use his own expression, they "*lapped*," and so it was, joint after joint, upwards in his arms, as well as his toes and legs, till *every joint was affected* in his whole frame. Perhaps he was about twenty when he became utterly helpless,

and then took to his carriage—the others grew lame in the same way. J., though now twenty-two or three, can walk a *little*.

"Rev. Mr. B., Episcopal clergyman in B., N. Y., married his own cousin, Miss B., of N., N. J.,—her health has declined, though sound before—had two children,—both are dead.

"A Mr. (name not known,) of W., M. county, N. Y., married his cousin, had many children, all crippled, none could walk, all bright.

"Mr. D., of O. county, married his cousin, had thirteen or fourteen children—all are dead but three, and those are in bad health. The father became deranged some years before he died.

"Mr. W. H., of M., married a cousin—has had several children—do not know their condition—the mother has been deranged for many years in the Charlestown Asylum.

"T. C., of P., married his cousin; their only son is an idiot—have six daughters of ordinary minds—I think I understood that they all had a *hard squint* in their eye, taken from their mother.

"Judge C., of H., O. county, N. Y., was married to a cousin, had several children,—died idiots—of the two now living, but *one* can be said to have common sense.

"Mr. N. S., of N., married his cousin, a Miss Pettingal,—they are not *over* bright, and their children are decidedly under bright, and are a by-word.

"Mr. J. O'B., of P., married his cousin, H. O'B., of B., Me., and lived a year and a half afterwards, and died in 1839.

"E. M. married his cousin, M. A. M., both of G., Me., moved to the West, (Ill.,)—she died a few days after giving birth to the first child.

"The Bradstreets and Grants of G., Me., have intermarried, and I am told the children show it.

"N. and S. W., of T., brothers,—one married his cousin, his children are full of mishaps, feeble in body and mind, blear-eyed, &c. The children of the other brother are upright, manly, handsome people."

A valued friend of the author's boyhood, fell in love with his cousin, (the fathers of both being brothers, and the mothers of both being sisters,) but was opposed by the whole family, and "Combe's Constitution of Man" was put into the hands of the girl, and what he says on this point was shown her, and he was remonstrated with, in order to break off the match, but to no purpose. They married. Nearly three years elapsed before the birth of their first child, which lived but fifteen minutes. He was told, beforehand, that,

either he would have no living children, or, if he had, they would be almost certain to be deformed, or deficient in intellect.

In the town of A., the author was handed a letter, in a very prompt, polite manner, by the son of the P. M. After he had left the room, "A very smart boy, that," said I. "How old do you think that boy is?" said one present. "About ten years," said I. "He is seventeen," was the reply: "and he has a brother as small in proportion." "Then, were not his parents *cousins?*" said I. "Yes," was the answer.

Directly across the road from the tavern where I put up, in Adams, Jefferson county, N. Y., were two idiots, the children of cousins, whose heads I examined. They barely knew how to chew and swallow: but not how to feed themselves nor walk. The head of the eldest, some twenty years old, measured but nineteen inches, not more than that of an infant a year old ought to measure, and the other but seventeen: and one of this unfortunate family had just died, a total idiot, and another some time before. Only one of the children escaped either idiocy or death in infancy, and that one had barely sense enough to get along; both parents were intellectual.

In D., Pa., I was called upon by a very anxious mother, who was wealthy, and had lost all of her children but two, which were very feeble, their muscles lax, waists yielding, and they generally sick. She married her cousin.

Dr. Kimball, of Sackett's Harbor, states that there is a partial idiot living some three miles east of that village, who commits to memory with astonishing facility, yet cannot take care of himself, and is that. His parents were cousins.

A Professor in a New England college married his cousin, and has several clamp-footed children. Pity he had not learned the evil consequences of marrying his cousin, along with his literary lore. He was "penny wise and pound foolish."

I have been informed that the inhabitants of Martha's Vineyard have married "in and in," till many of them are blind, deaf, dumb, and deformed, and some, all. My in-

Marrying cousins to keep property in the family. The laws of Moses.

I know a whole family of eleven children whose parents married cousins, to keep property in the family.—a mean, miserly, despicable motive surely, and, though they kept the property together, yet one child was a *total idiot*, and most of them were dull. The next generation, actuated by the same mean, penurious motive, have mostly pursued the same course, and thus, married double cousins, that is, cousins have married the children of cousins; and if the idiocy of the offspring do not *run out the property, family, and all*, then Nature's laws may be violated with impunity.

To this list of facts, any required number might be added, but I forbear. A principle supported by almost every marriage of cousins, will not probably be questioned; and if so, let Lawrence, Combe, and Walker be consulted. I grant that we sometimes find the children of cousins passable, but these cases occur where the parties do not take after the parent by whom they are related, but where each takes after some *other* parent or grand parent, in which case, less injurious consequences may be apprehended, but, even then, there is danger. A vigorous intellectual and physical organization in the parents may modify this result, yet, in such cases, the children will be far below either parent.

The laws of Moses, also, forbid the marriage of those who are "near of kin," because, doubtless, such marriages result unfavorably to offspring. Every one of these laws, as far as I have been able to ascertain, are based on physiology, and forbid what is *hurtful in itself*, and recommend what is wholesome in itself. Thus, they forbid the eating of swine, the *fat* of meat, and also the blood, because, probably, pork is mostly *fat*, and fat meat is hard of digestion, and injurious, and so of blood. So, also, frequent ablutions are required by the Mosaic code, because, doubtless, bathing freely and often is so *eminently* conducive to health. For a similar, physiological reason, in all probability, does it forbid the marriage of blood relations, namely, because that marriage is, in itself, so detrimental to offspring. Nor do I doubt but this marriage of cousins is injurious as to *husband and wife*, as to health, and as to contentment and length of life, but this is a surmise merely.

This point bears somewhat upon a point agitated by the General Assembly of the Presbyterian Church, namely, whether a widower should be allowed to marry his first wife's sister. Such a marriage, probably, violates no physiological or mental law, and is therefore right; and, to boggle their brains, and divide the churches, and waste so much wind and ink on a matter not wrong in itself, and productive of no evil consequences, is to be wise in non-essentials.

The marriage of other near blood relations is governed by the same laws, and attended with the same evil consequences, which follow the marriage of cousins: and the nearer the relation of parents, the worse for the offspring.

SECTION VII.

SUMMARY; OR CONCLUDING INFERENCES AND REMARKS.

First: All great men are from a long-lived parentage. Washington's mother was found *at work in her garden* when eighty-two; and died at eighty-five. Franklin's parents were aged. O'Connell is from a very long-lived stock, and in his prime now when he is past sixty. Charles G. Finney's father lived to be about 84, and mother above 80; and a brother of his father is now alive, and considerably above 90. De Witt Clinton's ancestors were long-lived, and also distinguished for talents. Those who settled New England were generally long-lived, and to that cause, in no inconsiderable degree, is to be attributed our national greatness and talents. John Quincy Adams' great grand father lived to the age of 93, and father 91; and so of Dr. Bowditch, Carlyle, Dr. Johnson, Webster, and a host of others. Nor do I know a distinguished man who is not Indeed, that very condition of physical strength already shown to be absolutely necessary to sustain a very powerful brain, also gives and accompanies longevity.

Secondly: Every thing depends on the WOMEN of the nation. As *they* are, so are future generations; and nothing

is more certain, than that our *women* are not what they *should* be. Woman is what *man* makes her. It is her *nature* thus to adapt herself to the wants and tastes of that sex, on pleasing which, all her hopes depend. She is easily moulded—is ever ready to girt her waist, or to pad it; to stay within doors, or to go much abroad; to talk sense or nonsense; to work or play; to be extravagant or frugal; to be prudish or familiar; serious or gay, &c., &c., according to the demand of the matrimonial market. And for man to require at the hand of complying woman, whose very nature is, to adapt herself to him, that which *injures her*, mentally or physically, is not only to injure her, but also to injure posterity, and thereby, to injure himself, by deteriorating his offspring. And I tremble for my race, in view of the present prevailing taste in this particular. She is required to fit herself to become a *toy*—to be interesting and *accomplished*—rather than to be useful. And our young women generally, are above work, or else ashamed of it—ashamed to be seen in a working dress; or to soil their hands, especially by domestic labor. At this rate, our nation will be a nation of *no workers*: and when this occurs, wo be unto both parents, and children, and our nation! Let woman labor more, and sit and sew less, and *take all possible means to cultivate her physical energies.*

Thirdly: Our factory system requires modification. While it might be made one of the most delightful and healthy occupations our women could follow, I fear that it is seriously injuring the health of our female operatives; and this is certain to *weaken future generations*, both physically and intellectually. Our operatives, generally, as I have found them, are a superior class of women. I find as good heads and bodies at Lowell, as any where else, but a ten years' confinement and slavish servitude in the cotton-mill, is enough to break down the health and spirits of almost *any* one. They are required to work too hard, and for too many hours, and in rooms over-heated, or allowed too little time for recreation, (and, of this, woman requires a great amount,) and are crowded together by the dozen in small rooms, usually

heated to suffocation, and poorly ventilated, and then be half paid for thus ruining their constitutions!

Now add to this injurious effect of the factory system on the health of the female operatives, the fact that New England is soon to become the great manufactory of the world—is soon to be studded all over with factories, and to employ female operatives by the *million*, (Lowell alone employs about 10,000, and I should think all the factories in New England or, at least, in the nation, would equal a hundred Lowells and employ a million female operatives,) and if this system be calculated to injure them in their relations as mothers, no tongue can tell the amount of damage thereby done to the nation; and, though we may gain wealth to the purse-proud capitalist by manufacturing our own fabrics, we shall lose what all the wealth of Christendom cannot make good; for, to have a million women constantly wearing out their health, and thus unfitting themselves to transmit strong minds, or strong bodies, to future generations, and to have these causes continue to operate on the flower of New England, the flower of America, is to render wretched, or to ruin, five millions of their offspring, and twenty millions of their grand children, and to debilitate countless millions of their posterity! And all this, in two or three generations! What, then, will be the amount of injury occasioned to our race, by the *continual* operation of these pernicious influences on every generation of our beloved country—weakening the first, enfeebling the second, thinning the ranks of the third, burying most of the fourth, and so injuring mankind more and more as time rolls on! And all to fill the coffers of a few rich capitalists, and to curse their children by leaving them rich! This subject, indeed, deserves the attention of both the philanthropist and the politician; yet who, but the phrenologist, thinks of it!

Fourthly:—The aristocracy of family or birth, is far superior to that of wealth. The latter has *nothing* for which to recommend itself, but the cunning, extortion, oppression, and over-reaching, by which that property was acquired. And yet this, ay, *this* is the Great Mogul, before which, high and low, rich and poor, learned and ignorant, and last, though

not least, *saint* as well as sinner, bow, as to a god. Our psalms and hymns require some addition; and the Episcopalian service needs a new prayer, to be said daily by all the other denominations, commencing in this manner:

"Oh Thou Almighty Dollar! Thou art the Creator, the Preserver, and the Governor of us all. In Thee, in THEE *alone*, we live, we move, and have our very being. From Thee we derive all that we have and are, and to Thee we look as to our only Hope and Salvation. To obtain Thee, we expend every energy of our bodies and souls, and even lie, and cheat, and rob; for, Thou art our all *in* all, our only hope and portion, here and hereafter," and closing with, "And to Thee, oh Thou Almighty Dollar, Thou Lord our God, shall be the power, and the kingdom, and the honor, and the glory, as it was, is now, and ever shall be, amen and amen."

But the aristocracy of *blood*, has some shadow of merit, though, unfortunately, these ancient families distinguished themselves for their *physical* courage, or pride and despotism, but rarely for goodness or talents. Still, the aristocrat of blood, will mingle with, and speak to, the common people, and does not feel contaminated by being in their presence; but the mushroom aristocrat of wealth, whose fathers worked by the day, or, like Jacob Barker, once obtained a living by wheeling soap-fat and ashes in a wheel-barrow, value no one, marry no one, associate with no one, and look at no one, whose worth is not his wealth: and rich fools and knaves are honored and feasted, while the poor and honest, are neglected and despised!

Fifthly: Let every individual trace his ancestry as far back as possible, on all sides, and *record all the results* he can obtain, as to their ages, occupations, characteristics, weaknesses, diseases, and whatever can be ascertained concerning them; and let every pregnant mother, record her feelings, states of mind, and all that may probably affect her child; and let that child be informed of as much on these points as will warn him of evil where it may be apprehended, or encourage him where circumstances are calculated to encourage him. And let every reader catechise his parents and grand

have nothing to say, for these cases belong properly to the physician; but, happily, these cases are extremely rare. But I believe its most frequent causes, are the physical debility of one or both the parents; and this is the most easily removed, namely, by restoring the physical powers. Of course, air, exercise, and a highly nutritive and rather stimulating diet, if the system will bear it, continued for a month or two, will be found to favor this end. So will sage tea, oysters, and the white of an egg, taken without being cooked. The cold bath, and abundant friction with the hand, especially at the *small of the back*, will be of especial service, the first, by invigorating the whole system, and the latter, by stimulating the very parts the action of which is most required. These are among the most important directions that can be given. Pepper and spices, taken into the system, may aid. Being magnetized, will be found most beneficial, especially if the organ of fruitfulness, located at the lower portion of Self-Esteem and Approbativeness, and close by the newly discovered organ of Modesty, and partly between the two former, be magnetized; and so will rubbing the cerebellum at the proper time previous. Dr. Buckland's Physiology, contains several other valuable directions, which I shall copy in my work on Amativeness, already mentioned, in which I shall prosecute this subject somewhat further and more specifically. The doctor recommends the Lucinia cordial very highly, but with what propriety I know not. My principal direction here is, to *increase the general tone and vigor of the body*, by air, exercise, and whatever physiological means this end can be secured. But, fortunately, those weakly parents who could not have healthy children, have very few, especially that live; and this is wise, and prevents our world swarming with miserable, poor, puny, sickly scions, that cannot enjoy life themselves, nor promote the happiness of others. And I warn many of the young women of the present day, that they must *necessarily be childless*, because too weak to bring forth children strong enough to live. I also warn those who wish to "be fruitful and multiply, and replenish the earth," that they must *preserve their health*, under penalty of barrenness, and also marry healthy companions.

"It is a little singular," says Dr. Kimball, "that, in the genealogy of our family, *every other generation has had twins*, as far back as I am able to trace them. My brother, of the sixth generation since our family landed, has twins; my grand father Kimball, of Stonington, Ct., the fourth generation, had twins; and my great grand father Kimball, of Ipswich, Mass., of the second generation, had twins in 1693. Of the generation before him, I have not a full account, but as far as I have, there were no twins. I cannot learn from what part of England, Goodman, Henry, Thomas, John, and Joseph came, when they settled in Ipswich."

In fine, having shown that all the physical and mental propensities or elements, are hereditary, are *transmitted* from parents to children, one, two, three, four, five, six, and more generations, and though they often skip one or more generations, running under ground for several generations, only to re-appear in others; the inference is both analogical and incontestible, not only that they have been transmitted ever since the creation of man; but also, that they will *continue* to be transmitted *as long as our race exists*—a conclusion not only strengthened, but actually *established*, by the transmission of love of money, cunning, devotion, &c., &c., from Abraham, throughout the whole Jewish nation, down to the present time—a principle which, while it unfolds the principal instrument or means for improving and reforming mankind, augments the responsibility of becoming parents, beyond all conception, by showing that the conditions and qualities of the parents of the present generation, will be stamped, in a greater or less degree, upon all their descendants, down the long stream of time, till our world itself grows old and dies.

The Application of this whole subject to the Improvement of the Race; including Causes of its Degeneracy.

If, as already seen, no laws of hereditary descent had existed, that is, if the progeny had no resemblance to its parents, acorns might have produced fishes, or elephants, or stones, or human beings; and the products of mankind might

have been any thing, every thing, or nothing, as it happened. But, a matter so infinitely important, has not been left to chance; it is governed by *fixed and invariable laws of cause and effect*, the operation of which *causes the progeny to resemble its parentage;* by which *uniformity* is impressed on the nature of man.

But, if the law which causes children to resemble their parents admitted of no modification, and allowed no changes to be introduced, it is self-evident that every member of the human family must have been exactly alike in stature, in looks, in talents, and in every conceivable point of view. To prevent the occurrence of a monotony so absolutely intolerable, nature has kindly allowed changes to be introduced, first, by allowing circumstances, climate, education, &c., to alter the phrenological developments of mankind, organization and temperament included, together with the character; and secondly, by causing that the various conditions of parents, while becoming parents—their states of body and mind, &c., induced by changes in their circumstances—should be impressed upon both the mental and the physical conditions of children. The necessity for *some* law to allow the introduction of changes of this kind, is apparent, else, farewell to all hopes of improving mankind. But, these changes are allowed, and the range thereby opened up for both the improvement and the deterioration of mankind, is inconceivably vast and infinitely multifarious; admitting no limits in either, and also embracing most of those causes now operating both to deteriorate and to perfect mankind.

During the first few generations after the creation of man, a very considerable *sameness* must have characterized the whole human family, because sufficient time had not yet elapsed to allow those causes already specified, including intermarriages, to diversify the race. But, as mankind multiplied and spread abroad upon the face of the earth, new modifications and combinations of character were induced by diversities of climate, education, language, diet, associations, occupations, circumstances, changes that affected parents before the birth of their children, wars, and other similar causes innumerable, producing new modifications of char-

acter and combinations of faculties and temperaments in nations, masses, families, and individuals. These new characteristics were then propagated by intermarriages, often on a national scale, such as Persians marrying Caucasian wives; the Romans, Normans, Danes, &c., overrunning and intermarrying with, the aborigines of England, Scotland, and Ireland; the creole system now operating so extensively throughout the new world, by the intermarriage of the Indians and Spaniards at the southern extremity of this continent; that of the Anglo-Americans and Negroes in Central America, as well as of the French and Americans in Louisiana and Canada, and others that have been occurring continually all over the world, and in all ages. By the commingling of these new characteristics, other new combinations and modifications of character were produced, which again re-combining with others also new, produced a host of others, only again to widen and augment as time rolls on, as long as man exists. The subjugation of the Indies and China by the English, will open a new vein for the production of new phases of character, and produce physical peculiarities hitherto unknown, which, instead of dying with those individuals or generations in which they originated, will not only live and spread throughout the countless millions of their descendants, but also form new bases or causes, the product of which will be phases of character and kinds of talent now unknown and inconceivable to mankind. And what is more, the same principle of augmentation already shown to appertain to the number of parents and descendants, applies with increased force to the *number of new properties* now being brought forth, and hereafter to be brought forth by the operation of this prolific principle. Not that new *primary elements* or *faculties* are to be produced, but that *new combinations of existing ones*, *new modifications of temperament*, *new conditions of organization*, and consequently, *new products of mind and character*, including new forms of disease, new deformities, new virtues, new vices, &c., &c., induced by favorable or unfavorable conditions of parents while becoming parents, and by other causes innumerable continually occurring to modify the characters of children.

rents and all the ancestors of these two, were not exactly alike. The same may be said of *all* creoles. Every mulatto differs not only from all creoles, but even from all other mulattoes, and of course from every one of the five races. And this principle applies to every member of the human family, past, present, and prospective; and hence, mainly, the *diversity* of the human character and physiology.

Let us apply this principle to diseases. The author knows a family of children who inherit consumption from one parent or grand parent, insanity from another, and a physical deformity from a third. Can it be otherwise than that this new combination of several diseases, should produce in their children physiological characteristics now unknown, as well as new forms of disease? And are not these new pathological conditions and diseases almost certain to combine with other forms of disease, by their or their descendants intermarrying with others who inherit hereditary tendencies to other diseases? thereby producing still other forms of disease to which mankind are now strangers. And what end is there to facts coming under this head, but assuming, in the detail, every possible amplification, phase, and diversity, as they flow onward to generations yet unborn? Fortunately, however, when cases like this come together, the family *runs out*, and all inheriting this complication of diseases, die.*

Take the following among the innumerable throng of facts in point. The mother of Zerah Colburn—a highly intelligent, thorough-going, business woman—while carrying her son, was weaving a piece of diaper which required great study. She tried and tried, thought and studied, day after day, till, becoming completely puzzled, she was about to give it up, when one night she *dreamed* it all out right, and the

* How beautiful that arrangement by which those who are too weakly in body or mind to enjoy life, die without issue, and often before they are capable of becoming parents. Frequently, when children die, it is because they have inherited either so much disease or feebleness, that life would be a burden to them and their posterity. Hence, nature renders many mothers childless, or removes their children by death, to prevent our world being flooded with miserable, diseased wretches, that can neither enjoy life themselves, nor transmit any thing but disease to offspring.

next morning prosecuted her work successfully in accordance with her dream. In weaving this kind of manufacture, it requires a given number of threads to appear on the right side, and a given number to come upon the other, according to the figure to be woven. This involves mathematical calculations more and more complicated, according to the figure produced. In making these calculations, Mrs. C. so exercised Calculation and some of the other intellectual faculties, as to leave them strongly impressed upon the mind of her unborn son; and accordingly, as soon as he could talk so as to connect ideas, he would stand by the hour and calculate half audibly, thus:—Two of this, and four of that, and three of that, will make so much of that. At the age of six years, he was taken through our country, England, and France, as a show, and would solve, off hand, any mathematical problem whatever that could be asked him. Whether any of his *children* possess this quality or not, I do not know; but from what we have seen in preceding pages, they or their children most assuredly will inherit it, and in an extraordinary degree; by which a new phase of character will be introduced into the human family, to widen as it descends, and perhaps, as in the case of the mathematical talents of Enoch Lewis, to become augmented in future generations by its exercise in the parents, and to combine with other characteristics similarly introduced, but of every possible diversity, thereby involving innumerable and truly wonderful phases of character, combinations of talent, and shades, or rather ranges of feeling, and also ideas, principles, modifications of thought, and capabilities for discovering new truths now unseen by man, greater in richness and variety than it is possible for us to conceive.

Much is said of the *depravity* of man—of its aggravation, of its ever varying forms and inconceivably multifarious phases. But, has vice yet reached its acme? Has human depravity yet put on its last hydra head of monstrosity and hideous variety? I trow not. If it be not yet in its *infancy*, it is only because the principles urged in this work are about to be understood and applied to the production of *virtuous* qualities in the embryo, instead of, as now, sowing seeds of wicked-

ness in the first stages of existence; or rather, along with the *existence itself*, tares *with* and *in* the wheat *at generation.*

To illustrate. Let us suppose one parent to be licentious, and the other, revengeful; their progeny must necessarily inherit the licentiousness of the one, and the vindictive spirit of the other, *combined.* Let these children marry others noted for other forms of depravity, and *their* progeny will be disfigured with vices caused by the blending of all the vices of all their ancestors, only to be re-augmented by indulgence, and transmitted in a more aggravated, odious form, to countless throngs of their posterity yet unborn. And these heart-sickening results are augmented by the fact that birds of a feather *flock together*—that those who are sinful prefer to marry those who are sinful. But, fortunately, here also, as in the transmission of diseases, death steps in and cuts off the sinful, and therefore the wretched violators of the laws of virtue, and their posterity after them, cease to multiply. Virtue and length of life are sworn friends, but the twin brother of vice is premature death. Infinitely better that they die, and their children or children's children be cut off, than that they multiply and go on to add sin to sin, and consequently, suffering to suffering, sowing tares of wickedness and bitterness throughout the world. Let them die, but let those who wish to live or leave a name and a race upon the earth, *obey the laws of their physical and mental being!* Let, also, those who wish their posterity to be happy, be careful both whom they marry, and into what *family.* If any of the members of a given family tread in the paths of licentiousness, or dishonesty, or any moral deformity, "be not thou united unto them."

But chose companions from the families of the virtuous and the talented, that their talents and virtues may offset thy vices or frailties, if any thou hast, or else combining with thy talents and thy virtues, may form new virtues, new moral excellencies, and new capabilities for perceiving truth and augmenting human happiness; for the children of those endowed with highly favorable temperaments, or superior, or diversified talents, or transcendent moral virtues, or all combined, must necessarily inherit temperaments, physical organizations, mental capabilities, and moral excellencies now un-

known and unconceived, as well as arrive at a state of physical and moral perfection inconceivably beyond what mankind now enjoy.

To take another example from longevity. Let two parties, each from long-lived ancestors, and both inheriting great physical stamina, marry, and then take all possible pains to *augment* their vital energies and prolong their lives, and, as already seen, their children will inherit an *increase* of longevity. Let these children marry again those who have pursued a similar course, and at the same time re-augment their already powerful constitutions by strict obedience to the physical laws, and they will both live still longer than their parents, and transmit a new augmentation of physical energy to *their* children, to be again transmitted to posterity, increasing as time progresses, till the strongest of our race, now, will be liliputians compared with them, and the oldest of us, young in age, mental attainments, and the amount of pleasure enjoyed, to those who might be made to come after us. To these glorious results, do the principles contained in this volume necessarily lead us. Our world is yet young. Man is yet a babe in every thing. These principles *can* be practised, and they *will* be practised. Vast, inconceivably vast, is the range of improvement opened up to man by this principle! Who hath set bounds to the nature of man, that it cannot pass? Where is the goal of human progression which cannot be passed? Shall space be illimitable, and shall not the nature of man be equally so? It *is* so: and this principle presents the only effectual remedy for the evils that oppress mankind, and the only effectual method of essentially and permanently bettering his condition. By applying it, our world can again become a garden of Eden, and man a world of angels. Though the reforms of the day may do something for man, yet this principle alone, can break his chains, banish misery, and fill our world with joy.

Go on, then, ye soldiers of reform. Labor hard and accomplish little; for you are beginning at the wrong end, are working up hill. You are better than nothing; for, a moiety of reform is better than nothing. But little *can* ye do. Still, do that little. Labor on.

But ye who wish to lay the axe of reform to the *root* of this tree of vice and misery, and to plant in its stead a root of virtue, lecture, preach, write, on *hereditary descent*—on the *way to improve the stock* of mankind. Sound the tocsin of alarm in the ears of *parents*. Warn them, that by indulging in sin, they transmit sinful predispositions and propensities to their children—that if one parent indulges in one sin, and the other in another, their children will be imbued with the moral deformities of both, *augmented:* and probably their children, marrying with those having other moral blemishes, or intellectual weaknesses, or physical diseases, will be still more sinful and miserable, only to re-augment the crimes and the wretchedness of after generations. Scatter light. Lay this matter fully before parents. They love their children. They would not curse their children and all their descendants *knowingly?* What emotion is stronger than parental love? What string of reform can be pulled with equal effect? What will soften the heart, open the ear, and reform a parent, equal to motives drawn from his *children?*

Parents, do you love your children? Is not *their* suffering *your* suffering, *their* happiness *your* happiness? If you neither fear God nor regard man as far as concerns *yourselves*, yet listen, oh! learn and discharge your parental duties. Can you look upon your children, screaming with pain,* deformed by disease, raving with insanity, dying of consumption, snarling with anger, fighting and biting each other,

* In Boston, in Nov. 1843, the author saw a child about five years old, suffer every thing from a most acute inflammatory rheumatism, or tic doloreaux. Every motion made her shriek with agony. There she lay on her grand mother's lap, who was compelled to move occasionally in order to take food and change her position, and unable to get more than a moment's sleep at a time, for weeks together, the child shrieking out every few moments with the most frightful and piercing pain, and yet possessed of a powerful constitution, so that she still held on to life with most extraordinary tenacity. Her mother had the same disease, though with less severity, and two of her mother's cousins died with it, after suffering more than tongue can tell. Her mother's father had it, and two of his brothers, and many more of this afflicted family. Was it not most wicked in these parents thus to curse their descendants with so painful and excruciating a disease?

plunged in debauchery, or perhaps stained with crime, and remember that *you are the cause* of all this, and not go away and weep over your children, and over yourselves, and set about a reform? Oh! *will* you go on to heap curse upon curse, mental and physical, upon the products of your own body, not only blighting the image of God, but even in your *own dearly beloved children* and children's children forever? Murderers, all, and *worse* than murderers—destroyers of both soul and body, producers of suffering inconceivable, ye who transmit mental and physical diseases to your posterity; but the greatest benefactors of mankind, and on the largest possible scale, ye who transmit healthy bodies, strong minds, and good moral organizations—that is, *every possible condition of happiness*—to your posterity, especially if you teach them to augment these qualities, that they may recombine them with other mental and moral excellencies, and hand them down from generation to generation—the current of virtue and happiness widening and deepening as it flows on, enriching the valley of time as it meanders along through it, till it loses itself in the ocean of infinite perfection and eternal bliss, bearing on its happy waters countless throngs adorned in every department of their nature with every virtue, and full to overflowing in every element of their minds and bodies, with every perfection, every pleasure, which it is possible for the wisdom or the bounty of a God to bestow, or the nature of man to yield; and all stained with no mental or moral blemish, and marred by no physical disease, infirmity, or pain!

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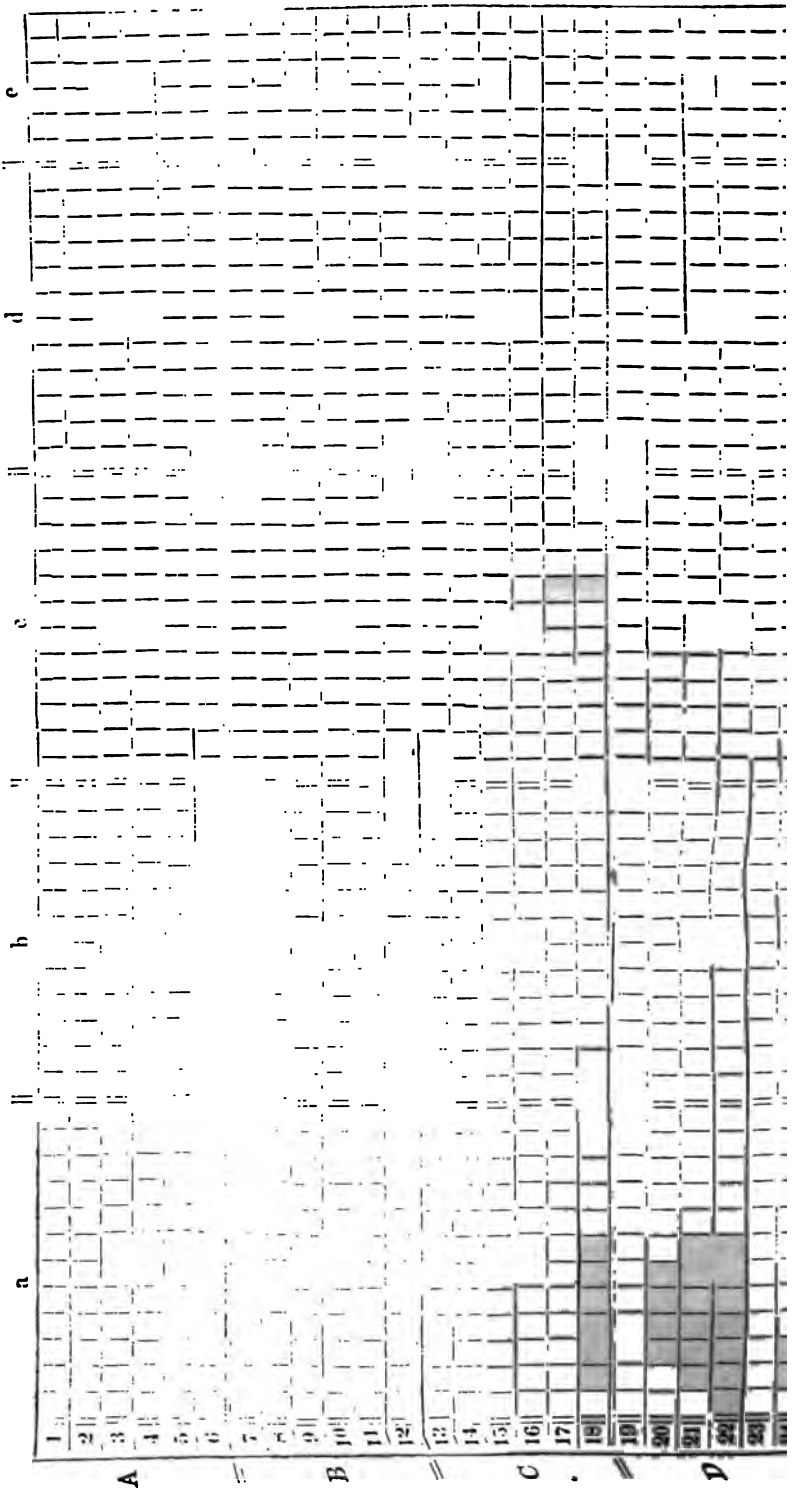
EXPLANATION OF THE FOLLOWING TABLE.

The long columns, formed by those three double lines that run through it lengthwise, and separate it into four equal parts, marked A, B, C, and D, are designed to record *four generations;* or, if five is desired, as the first will contain but few, let two or three lines be struck with the pen *above* the table for the *first* generation. Then record each generation in its respective column; taking the open space in each large square for every head of a particular branch. If it is not large enough for this, lengthen it. Then put each generation of the descendants in the squares around that open space appropriated to the ancestor. Fill up the respective smaller squares as occasion requires. This will present the degrees of relationship *at one view.* Then, in the blank paper that may easily be bound in after it, it is easy to specify the meaning of each figure. Thus: place the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, &c., according as the individual you wish to record is the first, second, tenth, &c., child, in the large square A a, and in whichever *small* square you please, 1, 24, or any other, and then in the blank paper, tell who and whose descendants are recorded in the large squares, and then, who is designated in the small ones. That is, make of this table an index to such as it is wished to record: using it as you please, only state in the blank paper in writing what use you *do* make of each large and small square. If necessary, several tables can be *put together*, and numbered, by which any number of records can be presented in one view.

GENEALOGICAL TABLE.



RELIGION;

NATURAL AND REVEALED:

OR, THE

NATURAL THEOLOGY

AND

MORAL BEARINGS OF PHRENOLOGY AND PHYSIOLOGY:

INCLUDING THE

DOCTRINES TAUGHT AND DUTIES INCULCATED THEREBY,

COMPARED WITH THOSE

ENJOINED IN THE SCRIPTURES.

TOGETHER WITH THE

PHRENOLOGICAL EXPOSITION OF THE DOCTRINES OF A FUTURE STATE

MATERIALISM, HOLINESS, SIN,

REWARDS, PUNISHMENTS, DEPRAVITY

A CHANGE OF HEART, WILL, FOREORDINATION, FATALISM, ETC. ETC.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST, EDITOR OF THE AM. PHR. JOURNAL, AUTHOR OF FOWLER'S PHRENOLOGY, HEREDITARY DESCENT, PHRENOLOGY APPLIED TO EDUCATION AND SELF-IMPROVEMENT, DO TO MATRIMONY, DO. TO MEMORY, TEMPERANCE, ETC.

Truth always harmonizes with itself.

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PREFACE TO THE FIRST EDITION.

PROBABLY no subject whatever, is fraught with interest more intense, or attended with consequences more momentous, than a comparison of the doctrines inculcated, and the duties required, by Phrenology, with those enjoined by the Bible.

For about 1800 years, has the religion of Jesus Christ, and for several thousand years, have the Scriptures exerted an all-controlling influence over the intellects, the emotions, and the conduct of mankind—engrossing the feelings, shaping the lives, occupying the minds, and filling the souls, of untold millions of the human family. Nor does, or should this interest diminish.

Phrenology is also now every where becoming a subject of all-absorbing interest; and well it may, for it is founded in *Truth*. It *must*, it *will* prevail. It is a *demonstrative* science. It is built upon FACTS, infinite in both variety and number. It developes and evolves those laws in harmony with which God created both man and the whole range of animated nature. Every living creature that now inhabits earth, air, or water, is a living, incontestible evidence of its truth, as are also all that ever have lived, or that will ever inhabit our globe. And men have eyes to see these facts, as well as intellect enough to perceive that they establish the truth of Phrenology beyond all cavil or controversy. And they are fast opening their eyes to these facts, and yielding to the irresistible evidence that Phrenology is true. Nor is it possible for any intelligent mind candidly to examine either the facts or the principles of this science, without becoming convinced of its truth, and enamored with its doctrines. Men cannot *help* believing it, any more than they can help seeing what they look at, or feeling fire when they touch it. All *must* and *will* admit its

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appeal to PHILOSOPHY. The TRUTH is required, without fear, without favor, without stint.

I know full well that no other task requires more moral courage than this. I know that men cling with more tenacity to their religion than to all else besides. What enmity is as strong, what prejudices are as inveterate, as those awakened by tearing one's religion from him? Like Micah, he exclaims, "Ye have taken away my GODS, what have I more?"

Still, I despair not. My hope of success in this arduous and hazardous undertaking, rests in the *power of truth*. This power will ultimately bear down all prejudice, and break through all opposition. It will *force* men to abandon their religious errors, and to plant themselves upon the broad platform of the *nature of man*. That nature, Phrenology unfolds. Sooner or later, must the religion of Phrenology become the religion of man. The outlines of that religion, will be pointed out in this work. The present generation may slumber over these truths—may even scout and reject them. Even future generations may live uncheered by the sun of moral science, and die unenlightened by its rays. But the time *will* come when its general principles will govern the religious creed and the practices of mankind. Then will the fiery star of sectarianism set in eternal night, never more to torment mankind with its [illegible] rays. Then will religious bigotry and intolerance cease for ever. Then will unrestrained religious liberty pervade our happy earth. Then will all men see eye to eye and face to face. Then will a holy life and a spotless soul in this world, be but the enterance of man into the enjoyment of the immortal and boundless bliss which his moral faculties are calculated to pour into the human soul, both here and hereafter. Come, glorious day! come quickly.

And I derive no little encouragement, that it is "nigh, even at the door," from the fact that the religious belief of very many good people, is extremely unsettled. Now, mankind hardly know what to believe. Too long already have they been getting their thinking done out; and they begin to see it. They are no longer willing to have it done by proxy. They are unwilling, as formerly, to pin their

A word in reference to the qualification of its Editor for properly presenting this subject. That he is thoroughly versed in *Phrenology*, and especially in that *practical* department of it which gives him just that very knowledge of the workings or manifestations of the moral faculties, in all their phases and combinations, that is required, almost every American reader will rest assured from what he already knows of his works and standing. That no other man, his brother excepted, is equally well qualified in this respect, is a matter of fact, and not of egotism.

Nor is he ignorant, either theoretically or experimentally, of what is considered genuine religion. Brought up by a mother eminently godly and devout, and by a father long a deacon and a staunch pillar in the Congregational Churches, religious from childhood, and familiar with both the Bible and the peculiar doctrines of most of the sects, he brings to the discussion of this subject not only an intimate knowledge of that science in which his deductions are based, but also a minute acquaintance with the commonly received religious notions and practices of the age.

Nor will these deductions be materially affected by their authorship. That affects only the *manner* in which they are presented. Still, the only drawback experienced by the work consists in the haste with which it has been sent to press—a haste induced by a literal pressure of professional engagements, lecturing, business, &c., which must otherwise have postponed it indefinitely. To this, the public would not consent. The public have said with emphasis, "LET US HAVE THE WORK. Be it imperfect as to style—be its authorship defective—still, at *some* rate—at all events, GIVE US THE WORK." And the Author feels that it *will*, that it *must*, DO GOOD—the sole object for which it was written. He feels that no one can rise from a careful perusal of its contents, without being benefitted thereby.

It remains only to add, that the Author takes it for granted, that the reader admits and understands the fundamental doctrines of Phrenology. Taking for granted that the truths established by this science are admitted, he proceeds to investigate the moral and religious

PREFACE TO THE SECOND EDITION.

In less than nine months after the publication of this work, an edition of over two thousand copies has been exhausted. This unexpected sale makes it necessary to put a second edition to press too soon to allow the Author the requisite time to revise it for that purpose and make as extensive improvements as he has hitherto contemplated. Still, he has taken scraps of time from other labors to rewrite some portions of it, transpose others, make copious additions, and, as a whole, greatly to improve it.

The chapter on the nature of right and wrong, and the origin or foundation of moral obligation, (or on the constitutional elements of the sinfulness of sin and the virtue of holiness,) as well as on the causes and cure of human depravity, will be not only new, but also directly in the teeth of all prevailing notions on this subject. Of course, therefore, it will be unpopular. Be it so. Be it as it may. With that matter, the Author does not concern himself. It concerns the *reader*—it affects *his* happiness, not mine—whether it be accepted or rejected. That this analysis of virtue and sin cannot be controverted, is certain. That it will plough a deep and wide furrow through the field of truth, now overgrown with the thorns and the brambles of popular error, is also certain. But it will prepare that field for a rich harvest of human happiness and virtue. In short, let not the reader be startled with any thing contained in these pages; but let him come up with bold, manly thought to an unbiased examination of their entire contents.

The first edition was received with a much better spirit than the Author anticipated. He expected that its fearless exposition of sectarianism, its reproving the churches for admitting the fashions into

RELIGION,

NATURAL AND REVEALED, ETC.

CHAPTER I.

THE FUNDAMENTAL PRINCIPLES OF MAN'S MORAL AND RELIGIOUS NATURE.

SECTION I.

MAN CONSTITUTIONALLY MORAL AND RELIGIOUS.

MAN is constitutionally a moral being. He is also naturally religious. Indeed, piety of some kind, and religion in some form, have ever constituted, and still constitute, one of the leading motives, one of the all-engrossing pursuits, of mankind. Strike from the page of history, and from the mind and conduct of mankind, every thing appertaining to morals and religion, and the identity of both will be destroyed. Take his religion from the conceited Chinese, or from the benighted Hindoo, or from the degraded Ethiopean, or from the noble son of the forest, and each in his turn, with Micah, would exclaim, "Ye have taken away my GODS! what *have* I more?" In fact, where is the nation or tribe—when and where have any existed—whose religion did not enter into the very texture of their minds, form their habits, mould their characters, shape and perpetuate their government and institutions, and even guide their intellect, as well as govern their whole conduct? Without these moral elements, how ignoble, how depraved, would man have been! But, with them, how exalted, how angelic, how godlike, is he capable of being and of becoming!

Nor is there any danger, or even possibility, that man will ever become *less* religious than he now is and always has been, any more than there is danger of his ceasing to become hungry or to breathe;

moral truth. All can follow in the paths of morality and virtue. None need ever stumble upon the dark mountains of error, or be lost in the mist of superstition, or make shipwreck upon the rock of bigotry, or be swallowed up in the vortex of infidelity. Moral science exists as much as physical. Moral science is even as *demonstrable* as mathematical or anatomical, or any other science. The very fact that man has a moral nature, is prima facie evidence that nature has its laws, and that those laws *can* be known and read of all mankind. To suppose that man *cannot* arrive at a certain knowledge of moral and religious truth, is to suppose that the Deity has sealed or blinded the eyes of man touching this important matter. Who believes this? No one, surely. *All* men *can* come to the moral light of our nature. Sectarianism need not exist. It *should not* exist. Truth is the sure light. Truth is *come-at-able*, to use a common, but appropriate, word. Error in this matter is a most grievous evil. Moral and religious truth is most desirable. If moral laws exist. They must not be violated. They must be obeyed. They may be known. They are not a candle hid under a bushel. They are a light set upon an hill. All *can* come, *should* come, to this light, and be saved from religious error and sin. This light can be seen afar off, even unto the ends of the earth, and by all flesh. Diversity of religious belief or practice, need not and should not exist. Diversity pre-supposes error, and the greater this diversity, the greater the consequent error. And the greater this error, the more sinful, the more unhappy, the subject of that error. Sectarianism has no excuse. *It is most pernicious;* for errors of practice grow out of errors in belief. And the greater either, the greater the other, and the more ruinous. If all would use unbiased *reason* along with their moral sentiments, all would come to the same results; for, truth is one, and always consistent with itself. If men would only employ *intellect* in connexion with their moral nature, they would always *believe* right, and *do* right, and be perfect. Oh! if man would but live in accordance with his moral constitution, how holy, how happy, would he be! Religious errors, and dogmas would disappear like the morning fog before the rising sun, to be followed by a devotional spirit, and a virtuous life. But now, alas! we grope our way in the midnight of superstition. We stumble upon the dark mountains of error on the one hand, while on the other, we plunge headlong into the miry slough of superstition, bigotry, and zeal without knowledge. And most sinful, most miserable, does this our religious nature, render us.

and duties inculcated in either, will harmonize perfectly with those taught in the other, and with the fundamental principles by which the universe itself, as well as the great Creator of all things, are governed; but if either be erroneous, it will conflict with the other. Hence, Christianity has nothing to fear, but every thing to hope. If it be built upon the rock of truth, it will be confirmed and demonstrated. If it stand on a sandy foundation, the sooner it is swept from under it, the better. And if its foundation, like the feet and toes of Nebuchadnezzar's image, be partly iron and partly miry clay—partly strong and partly weak, partly true and partly erroneous—we here have a moral touch-stone by which to try and test every moral creed and practice. Let us embrace it. Let all study its principles and follow its precepts, and they will be the better, and the more happy and useful.

If it be objected, that the Bible is already an unerring moral guide, and a perfect standard of religious faith and practice, I answer. Then, why does every religious denomination in Christendom, and every member of every religious sect, besides multitudes of private individuals, all claim to draw their peculiar doctrines and practices from the Bible, and even quote Scripture therefor, and that though their difference be heaven wide. Do not Universalists quote chapter and verse as plausibly and as sincerely to prove the final salvation of all men, as do the orthodox in proof of the opposite doctrine that some will be assigned to eternal condemnation? The Unitarian and the Trinitarian both claim to prove their respective but conflicting doctrines each to the perfect satisfaction of himself and to the overthrow of the other, from the same Bible, and from not a few of the very same texts. The Baptist draws his doctrine of immersion from the same Bible from which sprinklers draw their opposite doctrine. Controversies without end have been held, and volumes without number written, to prove and to disprove, from the same Bible, doctrines as opposite to each other as light and darkness, or heat and cold. Nor do the schisms of the Christian churches diminish. Indeed, they are increasing in number, and widening in extent continually. Every revolving year gives birth to some new sect, and each of these opposing sects alone claim to have the Bible on their side, and give it as authority against all who differ from them; and from the same pages of the same Bible, each is reading himself into heaven, and all who differ from him, into perdition.

Now, if the Bible, "without note or comment," be an all-sufficient guide in matters of religious faith and practice, why this religious di-

versity and contention? Why does it not *compel* all to adopt th *same* doctrines and practices, and these the only correct ones? If a periment, continued for four thousand years, and tried in all ages an by a vast majority of christendom, can prove *any* thing, that exper ment, or, rather, its total *failure*, and that too, under all circumstance has proved incontestibly, that, taking man as he is, and the Bible a it is, the latter is *not*, and can *never* be, the all-sufficient religious guid and standard of the former. Nor is it *possible* for it ever to be so. N that the fault is in the Bible. It is in man. But the Bible requires *help-meet*—something to accompany, explain, and interpret it, as we as to enforce its doctrines and precepts. That help-meet is to be foun in Phrenology. This science gives the *natural* constitution of man moral and religious nature. That constitution is right. Whatever differs from it, is wrong. Whatever harmonizes with it, is right Whatever construction may be put upon the Bible, not in strict accord ance with that nature, is a wrong construction. Phrenology cover the same ground that the Bible claims to cover—that of man's moral nature. Wherein the lines of the two run parallel to each other, both are correct. But wherein the Bible is so construed as to diverge in the least from Phrenology, though the Bible itself may be right, yet the construction put upon it, is wrong. Hence, with the book of Phrenology as the elements, and the Bible as the supplement, of religion, it is to decypher out what is true, and to expose what is erroneous. Each will interpret and enforce the other, and the two together will give a far more consistent and enlightened view of the *true* religion, and of *correct* conduct, than either could do alone, as well as rectify all ignorant or bigoted perversions of either.

It is worthy of remark in this connexion, that the Bible no where attempts to prove either the existence of a God, or any of the fundamental truths of natural religion, such as of a future state, or the existence of first principles of right and wrong, &c. It takes these matters for granted, assuming in the start, that man already admits and understands them. This is fully evinced by the manner of its commencement. It opens with the statement, that "In the beginning God created the heavens and the earth," and proceeds to tell what God said and did, thus presupposing that his existence is already admitted, and his attributes understood. I do not now recollect a single argumentative attempt to prove his existence throughout the whole Bible. True, David breaks forth in the rapture, "The heavens declare the glory of God, and the earth showeth forth his handi-work," &c.; but this is only an *exclamation* of adoration in view of the wonderful

works of God, not an *argument* to prove his existence. Indeed, the one distinctive object of Revelation, seems to be to make known the *way of salvation by Christ*, not to prove the existence or attributes of God. The latter was left for *natural* theology—*for the very principles* we are urging. Modern Christianity makes too much of her Bible, by ascribing to it more than it claims, or was ever designed to accomplish. Christianity, or the doctrines of the Bible, are only the *supplement* of religion, while *natural* theology, or the existence of a God, or the fundamental principles of religion to be presented in this essay, are the foundation. Revealed religion is to natural reigion, what Algebra is to Arithmetic—what the foundation is to the superstructure, or the tree to its roots. The latter unfolds the moral nature of man, and with it, the moral constitution of the universe; the former, builds on it the system, doctrines, and conditions of salvation. Now the true policy of Christians *should* be to give to natural theology all the importance that really belongs to it, and to claim no more for Revelation than it claims for itself. It nowhere claims to be the *whole* of religion. The Bible itself maintains that the nature of man teaches him natural religion. Thus: "Because that which may be known of God, is manifest in them." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse." "For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law." "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves." "Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another." "And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?" Rom. c. i. & ii. And before the great truths of Revelation can be fully enforced, or even understood, those of *natural* religion must be studied. And this is the great error of the Christian world. They make the Bible the Alpha and the Omega, the all and all of religion, and thrust its handmaid and twin sister, natural theology, away into the back ground, clear down out of sight and hearing, and they pay the forfeit of this unholy temerity in those sectarian dogmas which now disgrace the name and profession of Christianity. Take natural theology along as an interpreter of Revelation, and this religious zeal without knowledge, this superstitious bigotry and nar-

row-mindedness, and these lame and distorted religious opinions and practices, which now dishonor the Christian name, and degrade man, and exist every where in such rich abundance, would be swept from religion, and be supplanted by moral purity and correct conduct. Millions on millions of works on didactic and sectarian theology, are pouring forth bigotry and sectarianism from the teeming press in every civilized and in many pagan lands, while only here and there one on natural theology is published or read. Paley's "Evidences" and "Natural Theology," Butler's "Analogy." Good's "Book of Nature," and the "Bridgewater Treatise," (each of which, if based on Phrenology, the natural basis of all works on natural theology, would be infinitely more valuable.) with Alcott's "The house I live in," constitute nearly or quite all the valuable works on natural theology extant, and yet their circulation is insignificant compared with that of some party religico-politico works on some *creed* or *doctrinal* point. Witness the sale of works on the Puseyite controversy. No works ever sold with equal rapidity in New-York. And yet, every man of understanding, ought to be ashamed to give a moment's attention to the points in discussion.

Not that I would underrate the importance of the study of the Bible. But I would exalt the study of *natural* religion. I would see God, study God, in clouds, in winds, in storms, in calms, in sunshine, in darkness, in vegetation, in mineralization, in every rill, in every flower, in every tree, and bird, and beast, and thing that lives or *is*; and, above all, in MAN, anatomically, physiologically, and phrenologically. I would make *natural* theology the basis of *all* theology, and natural religion, the basis of all religion. I would teach natural religion to children, along with all that is taught them, and before the doctrines and precepts of the Bible are taught; and for the same reason that I would teach arithmetic before astronomy. I would teach them to

"Look through NATURE up to Nature's GOD."

And, *afterwards*, would teach them the plan of Redemption brought to light in the gospel. They cannot understand, they cannot appreciate, the latter till they have studied the former. And, what is quite as important, the human mind requires somewhat more of *proof* than it finds in the Bible. The Bible gives us its *ipse dixit* simply; but the human mind requires *evidence*—requires to understand the why, and the *wherefore*, and the *philosophy*, of that which it receives. That philosophy, the Bible does not give; does not even *pretend* to give. It requires belief on the ground of a "Thus saith the Lord," and

there leaves it. As man is endowed with reason, it is proper, it is imperative, that his reason be satisfied. He *will* reason. He *should* reason. And natural religion will give him his full of reason. It is all reason, and reason the most clear, the most comprehensive, the most satisfactory. Reason, which, while it exalts and fills the intellect, also feasts the soul with the most sublime ideas of God it can possibly receive or contain. And, think you, that infidelity, and irreligion, and impiety, and profanity, would stalk abroad thus unblushingly, if natural religion were taught more, and taught to children? No, never. The ideas of God thus inculcated, would be too sacred to allow them ever to take his name in vain, or wantonly to break his laws. After the human mind has studied the book of nature, it is prepared to turn to the pages of the Scriptures. And to attempt to teach Bible religion before natural religion is taught, is to plant without preparing the ground—to build before laying the foundation—to run before you can stand—or to be a man before you are a child. Nor can any thing else account for the growing impiety of the age, and that, too, in the very teeth of those mighty religious efforts now put forth, *de fide propagandâ*. We have religious teaching enough, but it is not of the *right kind*. Enough of Sabbath schools, and Bible classes, and preaching, and revivals, but not of the *right character*. We require more *philosophy*, in which to base it, and with which to enforce it. Phrenology shows, that all the other faculties must be guided and governed by enlightened *intellect*. That all impressions made upon mankind, to be either permanent or useful, must be made through *reason*. Nor will the greatest sceptic for Revelation, be disposed to question the great point I now urge—the necessity of employing *reason* to enforce religion. Still less will he maintain that the Bible *proves*, or even *attempts* to prove, even the *fundamentals* of religion, much less its details. So that he is compelled either to take natural religion along *with* his Bible, or else to take his religion along without his intellect.

And, surely, no field within the range of human inquiry is as rich in pure *philosophy*, as religion. None more deep or conclusive in its fundamental principles, more vast or variegated in the pure, unadulterated *truth* brought to light. In other words. The *moral* nature of man has its laws equally with every other department of nature. Its roots strike deep into the constitution of the human mind. Its branches overshadow no slight portion of that nature. Its fruit is the sweetest and the richest borne by that nature. So is its philosophy. So is its morality. Nor was this tree of the moral nature of man ever design-

ed to bear the thousands of different and conflicting kinds of fruit it now bears. Some, bitter; some, sour; some, rotten; some, green; some, hollow; some, bloated; some, shrivelled; some, rank poison. Little healthy. Most of it injurious. All of it defective. And none of it fully adapted to the nature of man. But each sect, and most individuals, have cut off the original branch or twig, on which they each hang their souls, and engrafted thereon a wild scion, whittled out by their own defective or depraved religious organization, and hang on it, fight for it, die on it—sucking to the last the poisonous fruit it bears, and rotting in every limb, every joint, with the moral disease derived therefrom. Such is not the order of nature. That order is, that the tree of *natural* religion, planted by the God of heaven, earth, and man in the soil of the human heart, is all that it ought to be. All that it can be. All that it can ever be made. Bearing fruit inconceivable in abundance. The richest possible in flavor. The most nourishing possible to the nature of man. All that is desired. All that can be required. Filling the soul to its utmost capacity with an extacy of joy which the world can neither give nor take away. The original constitution of man is *right*. It is all that even God could make it. Every primary faculty is all that it ought to be; and, the whole combined, surpass in excellence all the rest of creation. Man is the last, the greatest work of God. Man's *moral* nature, is the last, the greatest, part of man. Last to be developed. Last to die on earth; and the heart, the centre, of his immortality. Nor can the study of any department of nature, equal, in either importance or beauty, the study of that nature. Beauty inimitable, characterizes every joint; every muscle; every physical organ; every propensity; every element of MAN. But THOU, oh! thou moral nature of man, "excellest them all." They, the tree; thou, the fruit. They, the subjects; thou, the queen. Perfect in every feature. Immaculate in every part. And thy face reflecting the image of thy God. If we may not see God and live, yet we *may* see thee, his prototype, in whom dwelleth all the perfections of the Divinity, as far as man may see them.

Metaphor aside. Whatever man can know of God, of himself, of any thing, he must know through his faculties. No one will for a moment deny, that man was created perfect in every conceivable respect. To suppose otherwise, is not Bible; is not nature; is not truth. No one supposes that his alleged fall *took away* any original moral element, or *added* any new element or faculty of depravity. This fall could only have *perverted* his nature. It could not possibly either add or destroy one jot or tittle of nature. It took away no limb, no

muscle, no physical organ. It added no phrenological or other mental or moral faculty or power. As far as his *original constitution* was concerned, it left him just where it found him. It simply *perverted* his nature, but did not, could not, change its *original ingredients*. *They* are what they were in the beginning. And Phrenology tells us precisely what they are by constitution. It puts the finger of science on every element of our nature—animal, intellectual, moral. It gives us both the warp and the woof of that nature. Every item of it separately. All of it collectively. This, none will deny who admit, what this work presupposes to be admitted, namely, that Phrenology is true. Hence, in telling us precisely in what the moral nature of man consists, it reveals all the doctrines, all the practices, that grow on that nature. That are adapted to that nature. That that nature teaches or requires. Dispute this, and you charge God foolishly, and show your own incapacity and bigotry. Allow it, and you allow that that nature fully known, gives us a knowledge of every moral duty, doctrine, requirement. That obeyed, we should obey every moral duty. That perfect, in development and in action, we should be perfect in doctrine, in practice, in every thing.

"What," says an objector, "but this throws the whole plan of salvation overboard!" Then overboard it must go. "It does away with the Bible. It does away with the Savior. It abrogates the Sabbath. It sweeps the board of revealed religion, lengthwise, breadthwise, all wise." Then, must the Bible be done away. So must the Savior. So must all connected therewith. But, this is not my logic. It is yours. I argue thus:—The fall was *subsequent* to the nature of man. So was the plan of salvation by Christ. So the whole paraphrenalia of accompanying doctrines—all the doctrines connected with that salvation, or growing out of it. They are *extraneous* to the nature of man. They are *added* to it as far as they are connected with it. This is clearly the doctrine of the Bible. Nothing can be more plain or unequivocal than its assertion that man was made *perfect* at first. He was created perfect. His original constitution was perfection itself. That constitution, Phrenology unfolds. It reveals it *all*—every shade, Every phase. Every line. Every item. It teaches every doctrine man needs to know. Every duty he is required to perform. (Of course, this remark excepts every doctrine and duty connected with the fall.) And if man will but fulfil all the precepts, and obey all the requirements of his original nature—of Phrenology—the fall, and all its effects, will pass him by. He will need no Savior, for he will com-

to the elevation, in the range of creation, of the *subject* of that study. Thus: to study vegetation, its qualities, laws, and conditions, together with the means of improving it, is deeply interesting and highly important, because this study is calculated to promote human happiness, both in the intrinsic interest of the study itself, and also in the application of the truths revealed thereby to the promotion of vegetation. So, the study of mineralogy, geology, geography, astronomy, mathematics, &c., are interesting in themselves, and the truths they teach are highly beneficial in their application to the promotion of general happiness. So, the study of chemistry, is both deeply interesting, and capable of being applied perhaps as extensively as any of the above-named sciences, to the promotion of human happiness. So, the study of natural history—of birds, animals, and whatever lives and moves—is still more interesting and important; because living matter is employed for a higher purpose, and has expended upon its construction and laws a greater amount of Divine wisdom and goodness, than is shared by inanimate matter. These laws, also, are quite analogous to those that govern man; so that the study of living things, teaches us many a useful lesson as to the laws that govern our own nature, and open into a field so near home that we can gather from it many a rich scientific boquet of beautiful flowers; many a golden apple of truth to gratify our taste, and to impart health and strength to us as we pass on through life. So, also, the study of man physically—of the wonderful mechanical arrangements of bones, muscles, joints, tendons, &c.—of the heart, lungs, stomach, eyes, head, brain, &c.—is still more interesting and important; first, because its subject matter, (man), is more important than the subject matter of any of the other studies; and, secondly, because it opens up richer mines of truth, the application of which is every way calculated to augment human happiness, more than any of the other studies yet named.

But, it is the study of man's immortal *mind*—of his elements of *feeling* and *intellect*—which constitutes the climax of all studies, both as to the intrinsic interest connected with its subject matter, and as to the great and glorious truths revealed thereby. The study of appetite—of food, nutrition, the effects of different kinds of food, and times of taking it, and their respective influences on intellect and feeling, as well as of the best way of so nourishing the body as to prepare it in the best possible manner for experiencing enjoyment, and promoting the pleasurable action of mind—of the acquiring propensity, the objects on which it should be expended, the conditions of right and wrong as to property, bargains, dues, &c., and this whole subject of acquisition,

but will rather say: I *may* also be in error, and will examine carefully, and judge impartially.

Taking Phrenology for our religious chart and compass, then, let us set sail on our moral exploring expedition, and see to what religious haven it may conduct us—whether into the angry waters of sectarian contention and recrimination, or into the peaceful and delightful haven of truth, and the promised land, fruitful in happiness, and abounding in every virtue.

SECTION II.

THE FOUNDATION OF MAN'S MORAL AND RELIGIOUS NATURE.

As already seen, man is created with a moral nature. He has a moral constitution. He cannot, therefore, be otherwise than moral and religious. As well live without air, or food, or life, as live without moral sentiments of some kind, and religious practices of some sort; because they are just as much a part of his constitution as reason, or appetite, or affection, or breathing. Nor can he live without them any more than without a stomach or a brain. This fact is set completely at rest by Phrenology. This science shows, that his moral feelings, his religious susceptibilities, are not creatures of education; are not temporary and liable to fluctuation; but that they constitute a very considerable part and parcel of his original nature. It shows that a large section of the brain is set apart exclusively for the exercise of the moral and religious feelings. And this shows, that he has corresponding moral and religious *faculties*, or *primary elements of mind*, the spontaneous action of which both constitutes and renders him a moral and religious being.

If this question be pushed back another step. If it be asked, what is the *foundation* of man's moral nature? In what is it based? What relation do these moral faculties hold to the nature of things? In what do these moral elements consist? What lies at the entire *bottom* of that nature? In what does this religious nature *originate?* And what are its relations to the nature of things? What is its *rationale?* I answer: The same, precisely, that causality holds to the laws and causes of things. The same that the construction and constitution of the eye does to light and the principles of vision. The same that Amativeness does to the existence of the sexes and the propagation of the race. The same that Parental love does to the infantile state. The same that any, every phrenological organ and faculty do to their

ers are the opposite. And if it be asked, what is the *nature* of beauty—what is its *rationale?* the answer is ready—is perfectly simple. It is this. It is so *constituted*, so it *is*, that the condition or quality of beauty appertains necessarily to things. Adapted to this existence of beauty, man is created with the faculty of ideality, the primitive function of which is to appreciate and admire this element of nature. And all is so arranged, that this faculty acts spontaneously in the perception and admiration of this beauty, whenever it is presented, and wherever it can be found. And what is more—what is most—all that can be known or conceived of beauty, is what this faculty teaches. Fully to understand the whole nature of this faculty, is to know all that can be known, all that is, of this beauty. And this knowledge would give us a perfectly full and correct estimate of all the conditions, all the qualities, all the degrees, all of every thing connected with beauty. We need to know nothing more, we can know nothing more, of beauty, than that constitutional nature of it which this faculty unfolds. I am aware that this is deep. But I trust it is also plain. It goes down to the last round of the ladder of things. There is but one thing below it—that on which this ladder rests, to which we shall come presently.

Similar illustrations of the foundation, the basis, the constitutionality, the rationale of things, might be drawn from each of the other faculties. But the principle aimed at, the thought presented, is now clear; sufficiently so at least to enable us to descry the bottom, the fundamental principle, of man's moral nature. That application is this. It so *is*, that man suffers and enjoys. And it also so is, that mankind can both promote the enjoyment, and enhance the sufferings, of mankind. Hence the existence of benevolence. Its adaptation, its rationale is, to promote human happiness, and prevent human suffering. This is its foundation, its beginning, its end, its constitutionality, its all and all. And every thing there is about benevolence—every thing appertaining to the way in which it should be exercised, to what are, and what are not, fit objects of its exercise, to its degrees, its kinds; to punishment, here or hereafter—every thing connected with this element, depends upon the primary function, the constitutional arrangement of this faculty. When we know fully the rationale of this faculty, in all its ramifications and modifications, we shall know all that can be known, all that *is*, concerning this faculty; its duties, its requirements, its rights, its wrongs, and every thing any way related to this whole class of man's nature or relations. In other words, the complete phrenologi

the reader is earnestly solicited to become thoroughly master of this point before he proceeds. Re-perusal and mature reflection, it will certainly require. But give them. The subject itself will repay you. So will the great truth unfolded. So will subsequent pages.

It was promised above, to go still one step lower down into the bottom of the subject—to the very bottom of its bottom. And that bottom of the bottom, is the *happiness* enjoyed in the right exercise of these moral faculties. What is the reason of the existence of any and every faculty of man? What the cause of this cause? The sub-stratum of all? It is to render man happy in the exercise of each. Thus, as philoprogenitiveness is based in the infantile condition of man, this infantile condition is based in the happiness of both children and parent. As appetite is based in that arrangement of man's nature which requires food, this arrangement itself is based in the happiness of man. As ideality is based in the constitutional existence of the beautiful, this existence is based in the happiness its exercise confers on man. So of each of the moral faculties. The reason of the rationale of benevolence, is, that its exercise is conducive to the best interests of man. But as this has been fully shown in the first chapter of the author's work on Education, it need only be stated here, not exemplified.

And now, reader, being at the bottom of this whole subject, let us commence our ascent, that we may examine, step by step, piece by piece, individually and collectively, all the constituent vessels and portions of this wonderful temple of the moral and religious nature and constitution of man.

SECTION III.

THE LOCATION OF THE MORAL ORGANS, AND GENERAL REFLECTIONS ON THEIR FACULTIES.

As already implied, though not yet presented with sufficient clearness and force, Phrenology renders the great truth demonstrative and certain, that man is both a moral and a religious being, and that by *creation*, by *original constitution*. It shows that this religious tendency before mentioned, is not wholly the creature of education, or habit, but of the spontaneous action of his primary elements. The demonstration of this point is all important. It should not be left at loose ends. Nor is it. No one who admits the truth of Phrenology, can for a moment deny the therefore, that

of all, and its function—the function of *mind*, of *feeling*, intellect, reason—is the highest function of the nature of man, as well as the most pleasurable or painful. And then, too, different sections of the brain, perform functions still more elevated,* still more pleasurable, if pleasurable at all, still more painful, if painful, in proportion as they are located higher and still higher up in the head. Thus, suppose a woman to be endowed with as much of affection, relatively, as Webster is of intellect. Though we should honor her, yet this quality could not command as high a meed of praise, or be as extensively useful to mankind, as the talents of a Webster, if properly directed, are capable of becoming. So, let two men be each equally remarkable, the one for high-toned moral feeling and conduct, the other, for libertinism, or gluttony, or any animal propensity, and we honor the moral man more than the sensualist. It is the constitution of man so to do. It is not *possible* for a well-organized mind to do otherwise. A similar comparison of any of the upper faculties and organs with any of the lower, will be productive of the same results. This point has been fully presented in the Phrenological Journal, Vol. vi. No. 1, Art. II., and requires only to be stated, certainly not to be *argued*.

This truth once admitted, and the relative importance of the moral faculties rises to the superlative degree, and assumes the front rank in the nature of man, having by their side, and on a par with themselves, the reasoning intellect, but eclipsing every other element in the nature of man. They become the *natural* governors of man. They exercise the very highest functions of his nature—the throne of the kingdom of man. They ally man to his Maker, giving him the same *kind* of excellence as that possessed by the great Giver of every good and perfect gift, and differing from him in this respect only in *degree* of function, and, therefore, of glory. So, also, their exercise renders him incomparably more happy than the proportionate exercise of any animal pleasure. Who does not feel more exalted pleasure in the doing, as well as from having done, a benevolent act, than in eating, or in having eaten a hearty meal? Who does

* If I am asked what it is that constitutes one function more elevated than another, I answer, the amount of happiness produced thereby. And this amount is governed by two conditions; the one, the *quantity* of function; the other, its *quality*, or the *purity*, and the *sweetness* of the pleasure afforded. Thus; let a man exercise an equal degree of appetite and of conscience, and he will be rendered more happy by the latter than by the former, besides also feeling that the *quality* of the pleasure afforded by the latter is more exquisite, more rich, more desirable every way, than that of the former.

different names for substantially one and the same thing—depend upon it, a few quotations from the passage mentioned, will not only be pardoned, but are even *required*, and therefore given, in connexion however, with some important additions, improvements, and inferences:—

"Without rendering obedience to this law, there is no virtue, no enjoyment in life; but, this law obeyed, all is peace and happiness. A few illustrations will serve to explain both the law itself, and its importance. Let it still be borne in mind, that we live *to be happy*—that whatever augments our pleasures, both temporarily and ultimately, furthers the ends of our being, and that whatever causes pain, is wrong, and should be avoided. In short, we need only *to be selfish*—to promote our own greatest ultimate good. Our own happiness, then, and also that of our fellow-men, require that we govern our conduct by the moral sentiments and intellect—that we never exercise the propensities but "by and with the consent," and under the direction, of the intellectual and moral faculties—that every exercise of the propensities not thus governed, results in misery, both to the individual, and also to all concerned.

"Thus: the exercise of Appetite, by itself, indulged for the mere pleasures of the palate, and without the intellect to choose the *kind* and *quality* of our food, or the moral sentiments to restrain its excessive action, will often eat unwholesome food, and in excessive quantities, which will derange the stomach, undermine the health, blunt the moral sensibilities, benumb the intellect, and sap the fountain-head of nearly all our physical as well as mental and moral pleasures, besides greatly abridge those very pleasures of the palate sought in its indulgence. But, let it be exercised under the control of intellect—let the latter choose the best *kind*, and dictate the proper *amount*, of food, and let the moral sentiments restrain its excess, and the consequence will be, the greatest gustatory enjoyment that we are capable of experiencing, as well as abundant sustenance to all the other physical faculties, and the greatest pleasures in the expenditure of this sustenance.

"If Combativeness be exercised alone, without the sanctifying influences of the moral sentiments, and in opposition to the dictates of reason, it becomes mere brute force, mere bravado and physical fight, bursting forth on all occasions, quarrelling with every body, not only without cause, but in opposition to right, and making its possessor and all around him miserable. But, let this organ be exercised under the direction and control of the intellectual and moral faculties, and it becomes *moral* courage, a defence of *right* and truth, and of the oppressed, and opposes whatever is wrong and pernicious in its tendency—than which no element of our nature yields its possessor a richer harvest of the most pure and exalted pleasure, in addition to the pleasure felt in *exercising* this feeling, and the beneficial ends obtained thereby.

"Let a man exercise Acquisitiveness as the robber and knave exercise it, without intellect, to tell him that this course, in the long run, will prevent his becoming rich, and without the moral sentiments to

show how wrong and unjust this course, (that is, let him exercise this organ without intellect to point out the most successful course, or the moral sentiments to prevent his getting it by extortion and robbery, and other similar means, however unjust,) and this organ will make him wretched, and also all whom he wrongs by his dishonesty. *Ill-gotten* wealth injures all and benefits none. But let intellect guide a man so that he choose the best course to make money, and then let Conscientiousness cause him to make money *honestly*, and pay all he owes, and Benevolence prevent his distressing any one by his efforts to acquire property, and that man will enjoy his money, and enjoy life, infinitely more than will he whose Acquisitiveness is not thus governed. The merchants in a town in which I once resided, held their goods at so enormous a price, that they drove all the valuable custom to a neighboring town, where the merchants had moral feeling enough to ask only a fair, living profit, and intellect enough to see that "a nimble sixpence is better than a slow shilling." The former merchants failed, and thus defeated their own object, but the latter are very prosperous, and enjoy much more, (both in the possession of their wealth, and in the thought that they obtained it honestly) than the former class."

Let a mother be ever so fond of her darling boy, but let her not guide and govern her maternal love by the dictates of the intellectual and the moral faculties combined, and she will not *know how* to keep her child healthy; and therefore will suffer a world of anxiety on account of his being sick, and still more if he should die. She will not *know how* to operate on his intellect or moral feelings, and thus unable to govern him, will be rendered miserable for life on account of his mischievous, wicked propensities and conduct. Or, she will spoil her child by over-indulgence—an occurrence as lamentable as it is common—and thereby cause unutterable anguish to mother, child, father, society, all in any way capable of being affected by the child or the man. But let intellect tell her what physical laws she must obey, to keep her child always well, and all the suffering of mother, of boy, of all concerned, on account of sickness or premature death, can be avoided, and, in their stead, the perfect health, the sprightliness, happiness, beauty, and growing maturity of the boy, will fill the boy himself, will swell the bosom of the mother, with joy unspeakable, and be always increasing; thus enabling the boy himself to become a boon, a blessing, to his fellow men. And the more so, if the mother's intellect enables her to cultivate and develope the boy's *intellect* in the best possible manner, and pour a continual stream of useful knowledge, and sage maxims, into his young mind, both to guide his conduct, to call out and develope all the powers of his mind, and to start the object of her deep-rooted, but well guided, maternal affection into

the paths of wisdom, and learning, and influence, till, standing on a commanding intellectual eminence, he controls the opinions, and moulds the characters, of thousands of his fellow men; he himself enjoying all that mind can confer; his mother being happy beyond description in her son; and society owing and paying a tribute of praise for the happiness spread abroad by this well educated son of intellect. Still more will these results be heightened, if the mother add high-toned moral feeling to this powerful and well directed intellectual education. Then will she educate him *morally*, as well as intellectually and physically. She will train him up in the way he should go. She will imbue him early and thoroughly with the principles of virtue and morality. She will elevate all his aims. Will chasten all his feelings. Will write as with the point of a diamond, upon the tablet of his yet plastic and susceptible mind, and in living, burning characters, never to be erased: "My son, walk thou in the paths of virtue. Turn thou away from every sinful indulgence," and he will obey her. Not only will his moral character be unblemished, and he live in accordance with the principle we are presenting, and therefore be happy himself, but he will elevate all those talents already presupposed to the cause of humanity and virtue, and thus do an invaluable amount of good. All this rich harvest of happiness to him, to herself, to mankind, will be the legitimate, the necessary harvest of the intellectual and moral seed sown by his mother. It will all flow naturally from the mother's following the law we are urging, of governing her philoprogenitiveness by the dictates of intellectual and moral feeling. And these fruits will be still farther sweetened and augmented, if the parents go still farther back, and so apply the laws of hereditary descent as to secure a good original, physical, moral, and intellectual foundation in their child, on which to erect this glorious superstructure.

The importance of this principle can be measured only by the heaven-wide contrast between the effects, on the happiness of the parent, of the goodness and badness, of the health and sickness, the life and death, of the child. If but this law were observed, we should have no premature sickness or death, no ebullitions of passion, no waywardness, disobedience, or immorality in children, to wring the hearts of parents with anguish unutterable, and to carry them down to their graves mourning. "Even if the parent love his child morally, and seek to make him better, but, unguided by intellect, actually makes him worse, a course very common, then his child is a torment to himself, his parents, and all concerned. We must love our children intellectually *and* morally, if we would either have *them* enjoy life, or we enjoy our children.

"If a man exercise his friendship, without the governing m
ences of intellect and the sanctions of the moral sentiments, he
choose low and immoral associates, who will lower down the tone
his moral feelings, and lead him into the paths of sin, and thus m
him unhappy. But, if he exercise his friendship under the sanct
of the moral faculties and intellect—if he choose *intellectual*
moral companions, they will expand his intellect and strengthen
virtuous feelings, and this will make him and them the more hap
Friendship, founded on intellect and virtuous feeling, is far more
alted in its character, and beneficial in its influence, than when fou
ed on any other considerations, while friendship founded on the
pensities, will increase the depravity and misery of all concerned.

"Let Approbativeness, or love of the good opinion of others, be
verned by the moral sentiments, and it becomes ambitious to excel
works of philanthropy, and seeks to keep the *moral* character pu
and spotless; and let it be guided by the intellect, and it becomes
tellectual ambition, and seeks eminence in the walks of literature
the fields of science; but when *not* thus governed, it degenerates i
a low, animal, grovelling, sensual ambition, an ambition to become t
greatest eater, or fighter, or duellist, or dandy, or coquette, whi
causes unhappiness to the possessor and to all concerned. If Se
Esteem be governed by intellect and moral feeling, it imparts nob
ness and elevation to the character and conduct, which sheds a bea
of exalted pleasure on its possessor and on all around him; but wh
not thus governed, it degenerates into egotism, self-conceit, imperativ
ness, and superciliousness, which gives pain to himself and to all
fected by this quality in him.

"Let Cautiousness be exercised without intellect, that is, when the
is no *reason* for being afraid, and it produces evil only; but let inte
lect govern it, so that it is exercised only when there is real danger
be avoided, or let it be exercised with Benevolence, or Justice, makin
us fearful lest we do wrong, or careful not to injure others, and
product is most beneficial. This principle might be illustrated an
enforced by Amativeness, and indeed by every one of the lower o
gans, and also *reversed* by showing how *happy* is the man who go
erns his principles and conduct by enlightened intellect and high-tone
moral sentiments, but it is already rendered too plain to require it. I
short, man is constituted to be governed thoughout by his higher fa
ulties, and there is no enjoyment for him unless he puts intellect o
the throne and the moral sentimemts as joint rulers of the kingdom o
his animal nature. Much of the evil existing in society, much of th
suffering which stares at us wherever we turn our eyes, have the
origin in the violation of this law. Nor is the misery, so extensiv
to be wondered at, if we consider that nineteen-twentieth of the tim
desires, pursuits, pleasures, anxieties, &c., of mankined are consume
in feeding and gratifying his *animal* nature merely; in scrambli
after property; in getting something to eat, and drink, and wear, an
live in, and show off with; in gratifying his love or power, his gras
ing ambition; in politics, friendship, and family cares; in combatin

contending, backbiting, lasciviousness, and like animal gratifications. War, love, money, and display, sum up the history of man since his creation to the present time. Before man *can* become virtuous and happy, his *animal* nature *must* be subjected to the control of his moral and intellectual faculties.

"This animality of man is in striking harmony with the fact, that a large proportion of the human brain is in the region of the feelings, while but a small moiety is found in the region of the intellect." And before man *can* enjoy life, he must *take time* from the fashionable world, from the money-making world, from the red-hot pursuit of animal gratification, to exercise, cultivate, and adorn his moral nature. To be happy, man *must be eminently moral and religious*—must subjugate the entire animal, to the moral and the intellectual. And he is the most happy, who does this the most habitually, the most effectually.

For three reasons, then, (the first, that the moral organs occupy the highest position in the head, the crowning portion of man; the second, that they occupy so large a section of the brain, and the third, that they are the natural, constitutional guides and governors of the propensities,) should the moral nature of man be known, and its laws be obeyed. No tongue can tell, no finite mind can conceive, the amount of pleasure and pain it is in the power of the moral faculties to occasion. All the abominations of Paganism are caused by their perversion. All the blessings of that religion which is peaceable, pure, and undefiled, and that fadeth not away, it is in the power of the moral faculties to bestow. Theirs it is, to sweeten every pleasure of life, and to blacken and deepen every crime which it is possible for man to commit.

How all-important, then, that we understand their true function—that we derive therefrom all the happiness they are capable of affording, and escape all the pains it is in their power to inflict. This knowledge will set us right. It will banish sectarianism. It will tell us just how to live in harmony with our nature. It will tell us what is right and what is wrong. And Phrenology will certainly impart this knowledge. It will give us the *science* of man's moral nature. It will tell us every line, every lineament of our moral constitution. In telling us this, it will also tell us what doctrines, what practices, harmonize with that nature, and what conflict therewith. It will unravel the whole web of true religion, of pure morality. That man's moral nature has its laws, there is no question. Some things are right: some things are wrong. The former are right because they harmonize with these laws. There is a moral science, as much as physical. Wherever there are laws, there science exists. And to suppose that this department of man's nature is ungoverned by law, is to suppose that the Author of nature has forgotten

or omitted to institute that system of laws, causes and effects, in this partment of his works which are so eminently wise and beneficia every other department of nature. Is this whole field of human na indeed a barren waste? No right? No wrong? No laws? causes? No happpiness? No suffering? Preposterous in the Contradicted by fact! No! There *is* a right. There *is* a wr Right is right, because it harmonizes with these *laws*, just shown to e The wrong is wrong, and wrong *because* it violates these laws. are these laws either above his comprehension, or beneath his no Neither too abstruce to be deciphered, nor too simple to be w investigation. They are completely within the scope of his men vision, the range of his intellectual powers. He can even compreh all that is necessary for him to know. Nor need any more doubt h around this subject than now hangs about a mathematical problem about any other scientific truth. Not only does there *exist* a mo science, but that science is *demonstrable*. I use the word demonstra in its true signification. I mean that we can *prove*—can *demonstrat* any moral truth just as clearly, just as conclusively, as we can dem strate any mathematical problem, any anatomical fact, any scient truth. Of all this sectarian contention, there is no need. It is e culpable. There *is* a right, and man can *ascertain* that right. Tr exists. It is obtainable. And when attained, it will harmonize ev discordant opinion, every conflicting feeling. Wherever there is position of views, there error exists. Truth is one. Truth alw harmonizes with truth. Error always clashes with truth, and unan with error. If there be two conflicting opinions touching the sa point, one of them is *certainly* wrong. The other is liable to be. A if there be ten, then nine of the ten are erroneous, and perhaps the te also. This is certain. So that *all but one* of the conflicting creeds a sects out of the whole two thousand that exist, are wrong, and that on not sure to be right. And out of these errors of belief grow all man of errors of practice, all sorts and sizes of sins and sufferings. If a m believe murder to be right, errors of conduct, and consequent unhap ness to him, to others, grow out of these errors of belief. If another lieves it right to steal, or lie, his erroneous belief will lead him astray conduct, and render him miserable, and all affected by this belief, or conduct induced thereby, also miserable. The ancients believed un dled licentiousness to be right, or, at least, made public prostitutio part of their religion, and suffered the consequent penalty of the induced thereby. True, to do right, it is not always necessary to kn what is right, for a man may do right from intuition, or instinct; the

by simply following the original impulses of his nature. Still, to believe wrong to be right, is almost certain to induce wrong conduct, the necessary consequences of which are pain.

But *how* shall we know what is right, and what wrong? By what *standard* shall we try all our creeds, all our practices? By the standard of the nature of man. That nature is all right—in perfection itself—as perfect as even a God could make it. To suppose otherwise is to arraign the workmanship of the Deity. Hence, to follow that nature in belief, in practice, is to believe *right*—to *do* right. That nature has its laws. The fulfilling of these laws is the cause of right, the cause of happiness. Their violation, is the cause of sin, the cause of suffering.

But where can we find an unerring exposition of the moral nature of man? Such an expositor, once found, is our talisman, our philosopher's stone, in all matters of religious belief and practice. That found, we need nothing else. That obeyed, we are as perfect in conduct as we are by creation. Where, then, can that stone be found? In heaven? No, for we cannot get at it there. In the decalogue? No, it is too short. In the Bible? No, not all of it. But in the *pages of Phrenology*. That dissects, it lays man's moral nature completely open, and reveals every shread and fibre of it. Every law, every requirement, every doctrine, every action, required by the nature of man, will be found in this book of man's moral and religious nature. And this science puts all these doctrines, all these requirements, on a *scientific* basis, on that same basis of positive, actual *fact*, on which the science of mathematics places every mathematical truth, or of astronomy, any astronomical truth, or of anatomy, any anatomical truth, or of chymistry, any chymical fact, or of induction, any matter of inductive philosophy. It is *all* put upon this basis. Nothing is left at loose ends. It is *all exact*. All *demonstrable*. All certain. And all plain, too. No mist envelopes any point of it. No dark spots remain upon its horizon. Every fact is as light as the noon day sun of eternal truth, and unquestionable science, can make it. And I hail with joy the science that can do this. That *is now actually doing* all this. That is destined, ultimately, to do all this, yea, even greater works than these. That will both banish all sectarian deformities and partialities, so that not a sect, not a sectarian, shall exist, but which will throw a literal flood of light and truth on this whole department of the nature of man, which it would dazzle our now benighted vision to behold.

Great God in heaven! Is there indeed such a treasure within our reach? Has night there a moral sun indeed dawned upon the sectarian darkness and bigotry of ages? Aye, verily. Let us proceed cautiously,

SECTION III.

THE SABBATH.

Having proved the existence of a God, and the duty of man to worship him, and laid open the great principle, by applying which we may form *correct* views of the character, attributes, and worship of God; the inquiry comes home with great force, "What in regard to the SABBATH? What says the nature of man touching this religious institution? Does Phrenology recognize *any* sabbath? If so, which? The Jewish, or the Christian? Does the nature of man set apart, or require to be set apart, any portion of time for religious worship? If so, *what* portion?

Phrenology answers this question thus: "Man, worship thy God. Worship *daily*. Worship *habitually*. Exercise thy religious feelings, not by fits and starts, not at given times and seasons, but *continually*. Make this worship a part and parcel of thy daily avocations, or, rather, pleasures." It saith, "Arise, thee, in the morning betimes, and as the glorious sun is lighting up and animating all nature with his presence, do thou pour forth *thy* heart in praise and adoration to the *Maker* of the sun, and to the *Author* of all those beauties that surround thee. And when the setting sun is shedding on delighted earth his last rays of glory for the day, and spreading his golden hues over nature, to wrap her in the mantle of night, do thou offer thy evening orisons of thanksgiving for the mercies of the day, and supplicate protection for the night." Instead of spending all thy energies in amassing wealth, or in pursuing merely animal, worldly objects, Phrenology saith, "Take a little time to feed thy immortal soul." Phrenology says, thou mayest go to church if thou pleasest, or not go if thou objectest. It says, that *place* and *mode* are nothing; that the *worship* is the *main* thing. We should think as much of thus feasting our immortal souls with thoughts of God and heaven, as of feeding our frail bodies with our daily bread. Should exercise worship as often and as much as we exercise appetite or vision. Should take *time*—should make a *business* of one as much as of the other. I enjoy neither food, nor sleep, nor life itself, more than I enjoy this communion with my God. I look upon these seasons as the brightest spots upon the page of life. The most pleasurable. The most profitable.

5. At least, it is lawful to walk abroad in the fields on the sabbath, enjoy the fresh breezes, and pick and eat fruit, and what we like. This shutting ourselves up in-doors, is positively wrong. It dimin-

tion of that same great law of proportionate action already pointed out and is therefore always embraced in effect, enlargement is hardly necessary.

SECTION IV.

REVIVALS OF RELIGION.

GOVERNED by the same principles, and so nearly related as to deserve notice in the same connexion with the sabbath, is the doctrine of "*revivals*." Phrenology discards them entirely. First, on the fundamental principle of Phrenology, and the great law of mind already brought to bear on the Sabbath, (namely, that *uniformity, proportionate* action, is the great law of perfection,) revivals are to the mind what artificial stimulants are to the body. They elate only proportionably to depress. It is a law of mind, that extreme action induces the opposite extreme. Now, if it be desireable to render our religion purely periodical—the ebbing and flowing tide, or the mountain torrent —rather than the quiet, steady, stern, then get up revivals. But, we have shown, that these extremes violate a law of mind, and that a most important one. "To the law and to the testimony" of man's nature, I submit this point, as also the kindred one, touching sudden convictions. Quick convertions, on the principle that "the hottest love is soonest cold," is like a fire made of shavings, blazes, and scorches, and dies, leaving no valuable influences behind. To be productive of permanent good the moral organs must be exercised *habitually*. Nothing but *continual, long continued exercise*, can essentially either promote the growth of the organs, or improve the tone and vigor of the faculities. Let this great truth, elsewhere demonstrated, (that all improvement of the faculties must be brought about by improving their organs,) be borne constantly in mind, and also that this improvement can be effected only by a perpetual *exercise* of both faculty and organ. Fitful action will not, cannot do this. *Permanent* action alone can do it. This doctrine is opposed to revivals. That is, the revival principle.

Besides: These revivals are *sometimes got up;* and, indeed, I speak the sentiments of all their advocates, when I say that they are *always* got up by means of protracted meetings, powerful appeals, &c. I know something about this, for I have *got up* revivals and religious

Indeed, I am fully persuaded, that the Bible does not inculcate, does not even sanction the revival spirit, or measures, or converts, of the day. For, those that are *converted* by impulse, must, by a law of mind, be impulsive, periodical Christians, and therefore disqualified to enjoy constant, permanent religion, as well as to shine as a steady Christian light upon the sinful darkness of the surrounding world.

But, if others entertain other views, let them. Let those cultivate annual religion who have no better religion. But, let *me* live near to my God *always*. Let me pray *without ceasing*. Like Blackhawk, let me never take the refreshing draft from the bubbling spring, without offering up thanksgiving and praise to the Author of all good. Let me be as religious in August as in February. Let my religion not be the changeable garment; but, let it be *in* me, and form the major part of me. No annual piety. No weekly, Sunday piety, even. But *daily*, and hourly, and constantly, may my soul hold sweet communion with the God of nature. And I am persuaded, that these views will accord with both the intellect and the better feelings of those who have either. At least, I shall not concern myself with those who differ from me; for the very good reason, that I consider them in error.

I know that I have now touched two of the four tender places of the religion of the day—the Sabbath, and Revivals. I know that I shall excite against me the proscriptive spirit* of the religion of the age. Be it so. I stand where even *their* anathemas, (I know they are more powerful, more unrelenting than the anathemas, the proscriptions, the tyrany, of any thing else in this world,) cannot essentially harm me. The truth of Phrenology is above their reach. So is my professional reputation. If they say I do not understand my business, the spontaneous voice of the entire community will give them the lie, and react against *them*, not me. So that if they commend, or if they condemn, my patrimony is beyond their reach. I fear them not. Why, then, should I turn aside for them, or even bow and scrape to curry their favor. I have more business on hand constantly than ten men can execute. So that, if they even do operate against me, they cannot hurt me. My bread and butter is beyond their reach. Let them do their worst. I bow not. I ask no favors. I grant none.

* There is no better proof that the religion of the day is no better than it ought to be, than the way it treats its opposers. When one cheek is smitten, it does not turn the other also. It proscribes, anathamizes, aye, even *punishes* And punishes, too, those who are *sincere* in their belief. But I may take up this point separately.

SECTION V.

RELIGIOUS TEACHERS, OR PREACHERS.

SINCE it is beneficial, necessary, for man to be religious, the question recurs on the expediency of having *religious teachers*, preachers, &c. Phrenology, I thing, favors the existence of this profession. Man is capable of being influenced by his fellow men. Hence, those who are truly religious, are capable of infusing the religious spirit into their fellow men. Still, that profession, as now conducted, is sadly faulty, and comes far short of effecting the good it is capable of accomplishing. Ministers are able to do immense good, but they not unfrequently wield their tremendous influence to the *injury* of mankind. How often do they become dogs in the manger, neither eating the hay of science themselves, nor letting those under their influence eat it. This is strikingly true, in regard to Phrenology. And, indeed, not unfrequently in regard to other great reforms in mankind. Their influence is entirely too conservative. They hold society back from effecting those changes that are evidently beneficial to society. As a class, they hang on too tenaciously to the *old* ways, and set their faces against Phrenology, Magnetism, Science, Geology included, &c. &c. and thus greatly retard human improvement, whereas they should be the first to descry improvements, and urge their adoption.

A single illustration: Let there be one stiff, hard-headed orthodox in any place, and he will be the nucleus around which all the anti-reform influence of the place will gather; and will make many bigoted who would otherwise take liberal views of subjects. A D. D., clergyman in a certain old-fashioned town in New England, is a cordial, whole-souled opponent of Phrenology, and censures severely some of his family who have been compelled to believe it; besides keeping it out of *other* ministers' churches, who, but that he is a leader or exampler among them, would favor it, and open their churches for lectures, &c. But they must keep up their dignity by doing as he does; thus employing the same principle of augmentation mentioned on p. 71, to appertain to the opening of churches.

And then there is something radically wrong in their education. They are educated to be sectarian, and they are sectarian—the main propagators of sectarian influences. I confess, I have no faith whatever in the present method of manufacturing ministers. They are

I repeat: They are generally honest, sincere, well-meaning men, and most of their faults are faults of *education*, (or rather, the want of it,) not of motives. I am far from joining in the general tirade against ministers, or trumpeting their faults. Faults they certainly have. But they are faults that grow out of their habits, and the temptations to which they are exposed.

The second fault of ministers, is that they do not labor sufficiently either for health, or talent, or moral feeling. They are feasted to death, because they eat much from home, and must live on the fat of the land; every table to which they are set being loaded with the good things. Then they write and preach too much, and allow themselves very little time for recreation or exercise. Every minister ought to have several acres of land, and to work enough on it to raise most of the eatables for his family. This, besides vastly improving his health, and, consequently, his talents, will render him more independent than he now is. I do say, that no religious teacher should depend on his preaching for his living, for two reasons:—

First: It renders them more *mercenary* than is consistent with their station—hirelings, that preach for *wages*. How can this help seasoning their preaching, and making them have an eye to higher salaries?

But the main reason is, that it incapacitates them for telling the truth. And hence, though consicous that certain unpopular doctrines are true, and ought to be preached, they yet keep one eye upon the loaves and fishes. It cannot be otherwise. This makes them temporize with the sins of the rich men of their parish, or with the sins of their wives, or sons, or daughters, so as to augment their own salaries. Let those who are so disposed, give. But let the minister be *able* to *support himself*, if he must, so that he may be free and bold to declare the whole truth, without fear or favor.

I would also have them mingle somewhat more with their flock and be more *familiar* with them, and *talk* religion, and *live* religion, to them *daily*. Having these set seasons for religion is not the thing. It renders it formal. Besides, we require to have our religious feelings kept perpetually in action; and these organs can be operated upon only as can all the others, namely, by presenting their appropriate food, daily, hourly. And, particulary, by *living* religion. I confess, the Quaker notions as to ministers, come nearer to the doctrines of Phrenology, in this respect, than any others.

One thing more: Preachers of morals should also be teachers of science. Religion and science ought never to be separated. They are twin sisters. Their organs occupy contiguous portions of the head

in the Bible, it was evidently, simply a *magnetizing* of the moral sentiments. As far as the "fathers" in the ministry actually charge the moral organs of their seminary-made minister with the religious fluid or impulse, by holding their hands on the top of his head, this ordaining process may do some good. In no other way.

A word in this connexion, about the *consecration of houses* of worship. How much more holy, sacred, is that church as a church, or the wood and morter that compose it, after its consecration than before? Does the quality of holiness belong to *matter*? Does it not belong exclusively to *mind*? Perfect nonsense to consecrate, holify wood, plaster, pews, steeple! Too absurd to require exposition. And yet, to make it a profanation of holy things, a desecration of the sanctuary, to allow any but an ordained minister to mount the pulpit, or any thing but the sectarian dogma that consecrated it may allow to be uttered within its walls! Science—Nature—Man! Oh, horrible! what Profanity! Desecration! And then too, a bishop, a church consecrated by Catholics, is catholic-holy, but un-holy to all Protestants; while priests and churches consecrated by Trinitarians, are trinitarian-holy, but unitarian-unholy; and so on of all the sects. I have no patience with *sectarian* religion, sectarian holiness, sectarian churches, ministers, doctrines, any thing sectarian.

SECTION VI.

RELIGIOUS SOCIETIES, OR ASSOCIATIONS.

NEXT to Clergyman, come Religious Societies, or bodies of religionists associated together for religious objects. Is this Phrenological? Clearly so. The principle already explained, that the social affections should combine with the moral sentiments, decides this matter in favor of religious organizations. But, it also says, that the basis of such organizations should be *voluntary association*, and without one iota of compulsion or restraint. Phrenology goes in for the largest liberty, especially as regards the moral sentiments. It does *not* believe in creeds, in any form; for this implies that they must govern our belief, and this trammels that perfect liberty which the nature of man requires. All prescription, all proscription, are abhorrent to this science. I will not here stop to inquiry wherein, but shall

they should not have been treated as many of them undoubtedly were. Would not some folks like to burn a Rodgers now alive, as somebody burnt his ancestor? Shame! a burning shame! Forbidden by the Bible! In the teeth of Phenology! And for opinion's sake! Put on the straight-jacket of creeds, and hew every man's mind down to it, lengthwise, breadthwise, all wise (if you hew him in pieces) so that you but make him fit into the hole dug out for him! And then call that *religion!* Religion it is, but it is that of popery. It is *propensity*-religion. It has not one generous trait to recommend it. And what is more, each sect has got its own straight-jacket, and is trying to fit not only their own members to it, but also all the world besides.

But the worst of all is, that they require us to believe lies, and then put us into the Inquisition, because we will not comply. To be *compelled* to believe any thing, even the truth, is horrible. But to be obliged to believe error, or else to be put upon the rack!—don't call yourselves *Christians*! "A rose by any other name may small as sweetly." The Bible speaks of that day as most glorious, when every man shall worship God "under his own vine and fig-tree." And so it will be; but, though man is a little nearer to that blessed period than in the dark ages, he is a long way from it yet. Men are yet attempting to cram their creeds down each others throats; and "might is right." What moral man but dispises the politics of the day, for turning men *out* of office, and putting them *in*, for opinion's sake, and thus destroying the freedom of the elective franchise. Contemptible? And much the very same spirit of proscription runs through nearly every sect, only that it is plied with greater minuteness and efficacy by the latter than by the former. Why did not Jesus Christ catch Judas by his collar, and, after jerking and twiching him about, cuffing and pelting him almost to death, pitch him out of the pale of discipleship? And what would you have thought of him if he had thus treated even Judas? What do you think of yourselves! and that too though your opponents are as sincere in belief, irreproachable in life, as yourself, perhaps more so? Away! It is *not* Christianity—it is narrow-minded, bigotted, tyrannical, sectarian deviltry. I mean, to esteem, or treat *voluntary* man any the better or worse because he does or does not *believe* as you do. Let him believe as *he* pleases, and you believe as *you* please, yet both continue to be as cordial friends as ever. But enough of this painfully disgusting subject. Let us all do unto others as we would have them do unto us. As we all like to think and act for ourselves, let us yield the same liberty to

go together *pari passu*.* Neither can be without the other, and the degree of either is the measure of the other, and generally, of the *efficacy* of the prayer; though that is also affected by the amount of *causality* brought to bear upon the end prayed and labored for. Causality must accompany veneration—a doctrine already urged.

"But," says a truly pious Christian, "we sometimes pray for things beyond our power to effect, and on which causes cannot be, and are not, brought to bear. For instance, I prayed earnestly for the conversion of a certain impenitent sinner. I said not a word to him. I used no means. But he was converted, and in answer to my prayers." Agreed. "A mother prays for her son who is far off, and wrestles in spirit for days, but holds no communication with him. Still, he is converted. So, with hardened sinners sometimes in revivals. So, in regard to praying for the sick, and their almost miraculous recovery, and in cases innumerable where your plausible exposition will not apply."

First: In the next chapter, I shall present a doctrine in relation to spiritual influences which will show how it is that your prayers for an impenitent sinner operated as causes, to bring him to repentance. Men commune with each other *spiritually* as well as sensibly. Man has a spiritual nature, a magnetic, immaterial nature, that is not always chained down to his body, but, bursting the shackles of clay, leaps over immeasurable space, and knows neither time nor distance, but is indeed and in truth a spirit. This state is pre-eminently a state of prayer. And in this state, though the mother sees not her son with material eyes, or addresses him with her voice, yet her spirit holds communion with his spirit, and his with hers. Though you see not, speak not to the impenitent sinner for whom you pray, yet your spirit yearns for his spirit, and impresses him with that religious feeling which pervades, engrosses, your own soul, which becomes the cause, and his conversion, the effect. The organs are all catching. The exercise of any faculty in one, naturally, necessarily, excites the same faculty in another. Anger in one electrifies all around him with the same angry feeling. So with the religious spirit. The religious feelings becoming roused in one, excite the same in another. These two combine and reaugment and rekindle similar feelings in the souls of others, and thus the "revival" goes on till the very atmosphere becomes charged with the religious fluid

* "With even pace," I sometimes quote Latin because it is often appropriate and expressive, and because I could wish men generally knew more about languages.

SECTION VIII.

RELIGIOUS CREEDS, CEREMONIES, OBSERVANCES, ETC.

We cannot well close our observations on this faculty without remarking upon religious forms, ceremonies, rites, observances &c. Do they aid veneration, or augment its action? If so, they are good. If not, they are useless, besides being liable to cheat us with the shadow without the substance.

Phrenology answers this question *negatively*. It says, that as friendship is *impeded* by ceremonies, so is veneration. Gushing friendship is all cordiality. It knows no intervention between the feeling and the expression. It requires to go through no ceremony in order to express itself. So with the religous feelings. And as, when a would-be friend receives you very *politely* and *ceremoniously*, you may know that he does not *feel* friendship, but only puts on its semblance, so when religious ceremonies are rigidly observed, take it for granted, that it is *mainly* ceremony. That there is very little soul or religion in it.

And I cannot but think this to be the New Testament view of this matter. I do think, that Christ took special pains to do away with *all* rites, ceremonies, forms, &c. except the two baptism and the communion, and has not left *one form*, except a short prayer, on record. He does not say that we shall begin our set worship, (or even that we shall have any set, formal worship,) with asking a blessing; to be followed by reading a portion of the Bible, and this, by singing, and this by a *long* prayer; this again by singing, this by a sermon, and this by a *short* prayer, a sing, and the benediction. One would think this specific routine, if not absolutely necessary to salvation, at least had some saving virtue in it, and hence its universal adoption. Phrenology sees no special virtue in the Episcopalian or Catholic form of service —(No heaven-wide difference between them.) It sets no store by creeds, by councils, by religious liturgies, prayer-books, homilies, and all the *attaché* of modern religion. Away with them all. They but *interrupt* thy communion with God from thy heart. And if thy religious feelings and aspirations are so weak that these printed prayers and set forms are necessary, are even helps to devotion, why thy religion is *weak indeed!* and thou art making it still weaker.

instances of association. Phrenology advocates the largest liberty. This liberty, especially of opinion, is the glorious birth-right of every human being. Upon this liberty, creeds trespass. It sets articles of faith to thinking for those who subscribe thereto. They can be valuable only as they are minute; and if they are minute, they divide, bewilder, injure their subscribers, injure all.

This train of remark, or these applications of Phrenology, might be extended at pleasure, but I forbear. Reader, carry them out for yourself. Drink in the fundamental principles, and then run them up and out for yourself in their most beautiful, most interesting applications.

CHAPTER III.

THE SPIRITUAL.

God is a Spirit; and they that worship Him, must worship Him in spirit and in truth.

SECTION I.

SPIRITUALITY, OR MARVELLOUSNESS.—ITS ANALYSIS AND BEARINGS.

Perception and feeling of the spiritual; belief in the superhuman; trust in Divine providences for guidance; intuitive perception of future events; the spirit of prophecy; prescience; that spiritual state of mind and feeling, which, as it were, separates the soul from the body, and perceives things independently of the physical senses or other faculties; Faith.

Man has a soul—a spiritual essence—which sees without eyes, hears without ears, operates disembodied, and connects him with heaven, and with God. Without this soul, this spirituality, this disembodied susceptibility, how could he form the least idea of a spiritual state, of spiritual beings, or of God as a Spirit, or of any thing at all related to the spiritual? What better idea of any thing spiritual, of any thing material, than the blind man, (mentioned on p. 53,) did of colors? How completely foreign to all his perceptions would be even the being of a God? He could conceive of him only as a material being or thing, and could form no conception whatever, either right or wrong, of any being, thing, state, independent of matter, any

it *room*, but would separate itself therefrom completely. I cannot see that this point requires argument; namely, that this sentiment of the spiritual is CONSTITUTIONAL in man.

Besides: Man *requires* such a faculty. Many things can be known only by its instrumentality. We often require to know what causality cannot reach, because it has no data on which to operate, or because unknown contingencies will render the results unknown; in short, which can be arrived at through no other faculty, but which can be by this. Which often is by this. Man has a power of vision which the light of the sun cannot enlighten, cannot bedim. Which thick darkness cannot obstruct. Which penetrates the unknown future. Which dives deep into the sea of time, and gathers pearls from its bottomless abyss. Which distance does not intercept. Which sees, not with the natural eye, but uses the telescope of angels. Which reads the book of fate before time has broken its seals. Which descries danger, and either shuns it or prepares therefor. Which precedes time and plucks many a golden apple, a delicious fruit, before Saturn* opens them to the gaze and the contemplation of all. Which looks down the long vista of time, and surveys all coming ages at one great view. Which soars above the clouds of heaven. Which leaps death's dark hiatus, and reveals to man what shall be hereafter, when the moon dies, the sun goes out, and rolling ages speed their onward flight through eternity!

But to be specific. First: Man needs *some* element in his nature to *spiritualize* that nature. To throw off its terrestriality, and etherealize his soul. To shake off the materiality of his nature, and clothe himself with immateriality, as with a garment of glory. To elevate his entire nature. To whisper constantly in his ears that God is a spirit: that he himself is a spirit; that anon, he will join a spiritual throng which no man can number, whose bodies will not wear out; will only brighten with age. Oh! thou God of spirits innumerable! Can we ever duly love Thee, duly praise Thee, for this the most glorious department of our nature? Oh! do Thou spiritualize our inmost souls, that we may see Thee, worship Thee, as Thou art! That we may cheer on earth by tastes, by bountiful repasts, of heaven." I do certainly regard this view of the nature of man as beauntiful, glorious, beyond all expression, all conception. Without it, existence, how tame! Death, our extinction! Life, transient! Eternity, banished! No conception of an hereafter, of a God! But, blessed be God, for this element of Spirituality. For the lessons of immortality, of divinity it teaches.

* The god of time.

board, and, when on board, could talk only of "*dead bodies.*" These facts are undoubted. Their inferences are palpable. These facts are recent and striking, but they are by no means alone. Another:

Sudden Death. The Bay State Democrat of last evening announces the death, on Sunday morning, of the Rev. David Damon, Pastor of the Unitarian Society at West Cambridge. He was engaged at Reading on Friday afternoon last, in preaching a funeral sermon, when he was attacked with a fit of apoplexy, which has thus proved fatal. A short time since, while delivering an address at a consecration of a rural cemetery at West Cambridge, he made the remark, that possibly he should be the first to repose in death beneath its shades; and the words of the speaker have literally proved true!—*Courier.*

Maria Martin was killed by her sweetheart, William Corder, and buried in a barn at Ipswich, England; and he left for London. Her mother-in-law dreamed three nights in succession, that she had been killed, and her body buried in a certain red barn. Her *dreams alone* induced a search in the barn, where they discovered the body, and in the exact place where she dreamed it was, and dressed in men's clothes, as she dreamed it was dressed. He was executed in 1827.

The mother of McCoy, the Sabbath before he was killed in the ring at White Plains, while lying down to rest was awakened by a horrible dream which so terrified her that she sprung from her bed, and run into the room where the rest of the family were, exclaiming, "I see him horribly beaten the blood gushing from his head with great fury." The next Tuesday, he was beaten till he was blind, and died from profuse bleeding.

A highly nervous woman, insisted that her sons should tackle up one cold night, and go a given distance in a certain direction, where they would find some persons in distress. She had had other premonitions, which they had found to be as she directed, and therefore went, and found some persons who had been turned over in the snow, and but for this timely assistance, would have perished. With her, such prophesies were so common, and so certain, that her family always followed her visions, because they always found them so uniformly correct.

The wife of the Adams who was murdered by Colt, dreamed, two successive nights, before the murder, that she saw the lifeless corpse of her husband, all mangled, wrapped in a sail, and packed away in a box. She told this to her husband, and remonstrated almost with frantic earnestness the last time he went out, to prevent his going, urging as her sole reason, that he would be murdered. So deep was

Elias Hicks prophesied many years ago, that, in 1842, England would be without a King, the United States without a President, and the times hard in the extreme. And so it came to pass.

There are many now living in Boston, who, eleven years ago, heard Dr. Beecher prophesy, that, in ten years, Tremont Theatre would be converted into a church, and he should preach in it. "And it was so." Just ten years after uttering this prophesy, he preached its dedication sermon. And what is more, he uttered the prophesy when there was no shadow of a prospect of its being fulfilled. The main theatre of Boston—of New-England—popular; every thing *against* the prophecy. But it has literally been fulfilled, and "at the time appointed." And what is still more, this prophecy was uttered during a revival, in which this faculty was of course unusually active.

Josephine was Bonaparte's prophetess. He generally followed her advice. She told nim *not* to go to Russia that year. He disobeyed. He fell. Indeed, I do not believe the great man ever lived who had not some bosom friend, generally a female, a wife, a sister, a mother, a friend of childhood, or some female friend, whose whole soul is in the cause to which he devotes his life, to give the required advice. This spirituality, this intuition, is in the organization of woman, in the head of woman. But enough. I shall not be believed. Thou' I do not put forth these views as positively as most others that I advance, still, I think them correct. I think I find them advanced by Phrenology. If others think otherwise, they have as good a right to their opinion as I have to mine.

Thirdly. Man requires and uses this faculty as a guide to truth. "There is a divinity within" some men that siezes truth by a kind of intuition, and without the aid of intellect. That *scents* truth, as the hound, the fox. That drinks it in as the fish drinks in the water, and with evidence, without evidence, in spite of fallacious evidence, arrives at truth. It aids causality in reasoning. It helps comparison propound analogies. It joins ideality in her sublime reveries, and opens a door for the reception of truth through that channel. It guides the social affections upon proper objects. It warns us of hypocrites, and tells us whom to shun, whom to trust. Man has, or can have, in his own soul, a directory and a compass, to spy out his coming destiny, which, unperverted and properly cultivated, will warn him of approaching danger and point out the road to success and happiness.

But I am talking Greek to many. To most. Few have this organ, except very feebly developed. Miserably small in the American head! Usually, a deep *cavity*, and that in so-called *Christians*. They even *pride* themselves in rejecting Phrenology, Magnetism, every thing,

stence of this second. Phrenology says that this faculty exists, and the inference that a spiritual state also exists, that God is a spirit, that man has a spiritual department in his nature, that man can commune with God, with spirits, and with eternity, and kindred inferences, follow as a necessary consequence.

SECTION II.

SPIRITUALITY CONTINUED. INFERENCES.

"To be spiritually minded, is life."

Having demonstrated the existence of this faculty, it remains to point out its legitimate function, and then to draw those inferences dependent thereon.

Prayer—spiritual communion with God—is one of its functions. I have my doubts whether the spirit of prayer is fully understood—whether its true analysis has yet been given. The general impression is that its main object should be to *bring about* something—to supplicate some blessing, obtain some gift from God. This interpretation cannot be sanctioned by Phrenology. This science shows—all nature shows—that the whole universe, God himself included, is governed by immutable, unalterable laws—that causes and effects reign supreme, and allow not the least chance for prayer to effect the least change in effects, because it cannot change their causes. And to suppose that human entreaties can change the mind, the will, the eternal purpose of the Almighty, is utter folly—is downright blasphemy. These notions are revolting to correct notions of the Supreme Ruler of the universe. But, having already refuted the doctrine, let us inquire, What is the true function of prayer, and what its effect?

Its function is the exercise of the self same spiritual feeling already pointed out. The value of this spiritual feeling, has been already shown, and prayer induces this spiritual state of mind. "No man hath seen God at any time, so that we do not, perhaps cannot, know his nature, or the *mode* of his existence; but, be he what he may, prayer assimilates our souls to his soul, and, by frequently throwing us into a spiritual, holy frame of mind, it induces a *permanency* of this spiritual state which foreknows the future, and perceives the truth, as if by magic. When particularly anxious to perceive and enforce truth, I feel like praying, perhaps not audibly, but like throwing myself into this spiritual state in which truth flows into my own soul,

pended in building Trinity Church, in New-York, had been spent in making a magnificent pleasure park, adapted expressly to call out the religious sentiments, how infinitely more real homage would be offered up to God than will ever be exercised within its massive, fashionable walls! I have no objection to having churches. If they promote the religious feelings, they are useful. If not, they are injurious. But, be they good or bad, to spend so much money in their erection, is making but a poor use of what, if properly applied, spent in works of charity, would do a vast amount of good.

By spiritualizing the soul, prayer prevents grossness and sinful animal indulgence, and refines, elevates, purifies, and exalts the soul more than words can tell, but not more than may every reader experience.

The reader will see an additional reason, from the analysis of this faculty, why revivals of religion and religious exercises should be *permanent*, not transcient. The prevalence of a belief in ghosts is in point, and strengthens our position of spiritual premonitions. If you ask me whether I believe in the existence and appearance of ghosts, I say yes, with emphasis. Not that I ever saw one. Nor is it the testimony of others that imparts this confidence. *It is this principle.* I never saw an apparition. My organ of spirituality is too small ever to see one. But I believe this principle. It will not lie. I believe that the spirits of departed friends hover over us, and conduct our choice, our course. I believe the spirit of my departed mother has watched over her son, guided his footsteps into the paths of Phrenology, and still continues to throw around him those spiritual impressions which tells him what is truth, and guides him in its exposition. She prayed for her oldest son on her dying bed, and even while death was severing her spirit from her body. To these spiritual exercises, reader, you may possibly owe a small debt of gratitude. And if this be delusion, let me be deluded. Let me be joined to this idol, if idol it be.

I believe farther: If we were sufficiently spiritualized, we might hold converse with the spirits of our departed friends, with angels, and with God! I believe they might become our guardian angels, to tell us all what we should do, and what avoid. I believe we might talk with them, as did Abraham, Moses, and the prophets! And when our friends die, we need not be separated from them, though we live and they are dead. They are in a state more exalted than ours, but, if we were as spiritually minded as we are capable of being, we could still hold direct communion with them, and they would become spiritual conductors, carrying a torch-light by which we could guide our erring footsteps into the paths of success, of holiness, of happiness.

SECTION III.

SPECIAL PROVIDENCES

"Trust in the Lord."

CLOSELY connected with this subject, and deserving of remark in this connection, is the doctrine of "DIVINE PROVIDENCES" so called. Spiritual guidance, has already been seen to be recognized by Phrenology. But about *providential interpositions* it knows nothing. Whatever effects do not result from *causation*, or, especially, whatever *interrupts* causation, it discards. Nature never allows anything to step in between causes and effects. Spiritual impressions may *guide*, and hence may be called providential interpositions by their guiding our choice; but, they never cut off legitimate effects from their true causes, and substitute others. Still, an event is none the less providential when a spiritual precaution or monition forewarns us to escape danger, or induces us to choose our best good, than if the laws of nature were interrupted and the great arrangement of cause and effect rendered null and void; for the results are equally beneficial to us. If our organization be fine, and if this feeling of spirituality be cultivated, we shall be preserved from all harm thereby, and guided into the right course, so that our happiness be secured. And the fact is beautiful to philosophy, and encouraging to mortals, that those who are the most perfectly organized, should receive most of this heavenly guidance. By cultivating those highest elements of our nature, already specified, we shall be most effectually promoting our own highest happiness.

But we cannot dismiss this subject of providence without exposing a prevailing error in regard to what are considered providences. Spirituality perceives, follows, and trusts in these spiritual guidings; hope expects good to result therefrom; veneration adores God therefor; and benevolence adoring God for his kindness, trusts in him that these spiritual guidings will be for *good;* and all, guided by causality, that they will harmonize with fixed laws. This principle leads to the inference that all spiritual guidings and providences, as far as these providences exist, are *for good*—are never afflictive, but always pleasurable. Nor does the benevolent Creator of all things do evil that good may come. He does not give pain first, that he may give pleasure afterwards. In every single instance throughout creation, he so arranges it as to give *all* pleasure, and no pain in order to arrive at that

—that it was a mysterious providence, sent as a chastisement, to wean them from earth and earthly things, and place their souls on heaven and heavenly things." And yet both the gormandizing of the child and also the dissection, showed its death to have been caused solely by parental indulgence. I doubt not but every reader has seen cases in point. And then, what idea must he have of God, who supposes he killed the child, not only without law, but directly in the teeth of those very laws which he himself has established. And even if they think he meant it for their good, just as though he did not know how to seek their good without making them thus miserable.

Similar remarks appertain to the sickness of adults. We go on to violate every law of physiology, and for a series of years, and then, when nature would fain vindicate her laws by punishing their aggression, we deafen our ears and harden our hearts to her remonstrances by accusing the Deity of stepping aside from his laws, and tormenting us by his afflictive providences. The plain fact is this, that *we need never be sick.* We have no *right* to be sick. We are *culpable* for being sick, for all of every thing is caused. All sickness is caused, and caused directly by the violation of some physiological law. Let parents as parents, obey these laws, and then let children be brought up in their obedience, and then continue therein all the days of their lives, *no sickness, no pain, would,* COULD *occur.* Every organ of the body was made to be healthy, none to be sickly. Health is but the *natural, primitive,* action of them all, while sickness is their abnormal or painful action. Let them alone, save giving them their unnatural stimulants, and they will all go on to perform their normal, healthy function from the cradle to the grave. No truth is more self-evident, than that health is the natural function of every faculty, and sickness their perverted function. If we do not *make* ourselves sick, we shall always be well. Teeth were never made to ache. They were made to masticate food. They give us pain only when we cause their decay by abusing them. The Indian never has decayed or aching teeth, nor need we if we take proper care of them. So with every other organ of the body. They all give us pain only after we have abused them, and in *consequence* of that abuse. And the natural order of death is, that, like the setting sun, we should gradually descend the hill of life and die by slow and imperceptible degrees, just as the western sky becomes less and less bright, till, finally, the last rays have taken their departure. Violent death, in the prime of life, is most abhorrent—is inconceivably shocking to Benevolence, and forms no part of the *natural* order of things, or of the Providence of God. We die in *spite* of

for its reception. In conversion, I believe. It consists simply in tha *spiritualization* of our natures already pointed out, the main medium of which is marvellousness. By operating upon this faculty and organ, it extends the range of its action so as to quicken benevolence, veneration, hope, conscientiousness, and the whole moral group; and this gives them that ascendency over the propensities which we have already shown to constitute virtue, the product of which is "joy in the Holy Ghost," moral purity, and consequently happiness. Natural, it is; supernatural, it is not. Not for the chosen few—the elect. But as free as the air of heaven, or the gushing fountain. All can, who will, drink in these heavenly influences—be converted—be holy—be happy. Nor should any wait to be operated on. They must operate on themselves—must pray—must *spiritualize* themselves. And so we must spiritualize, convert, one another; for all the organs are capable of being excited. The exercise of these spiritual feelings in one, will tend to excite them in others, and then again in others; thus widening their influences and happifying mankind beyond what tongue can express or mind conceive.

Prayer, being an exercise of this spiritual feeling, is eminently calculated to promote it in others; that is, to convert others—to convert ourselves. So, praying for the impenitent is equally calculated, as already shown, to spiritualize, convert, them. And let all seek these religious, elevating influences, for the same reason that they should eat, or think, or talk; namely, to be happy in their exercise.

But, let these exercises be *permanent*, not transient. To *sudden* conversions, the same principles apply that are already shown to govern revivals. But, the mere statement of the principle is sufficient.

Is it not highly probable, that these principles throw some light on the existence of what is called the Holy Spirit; the Holy Ghost; the Spirit of God, &c.? Do not these phrases refer simply, solely, to that *spiritual* existence of God already pointed out, and refer to the mode of Divine existence, rather than to separate personages of the Deity? At all events, other than this, Phrenology, as far as I am now able to interpret it, knows nothing of the existence of a separate part or person of the Deity corresponding with the usual doctrines of the Holy Ghost.

[illegible] *change of the direction of their respective faculties, and the objects* [illegible] *nature* [illegible] *power.* [illegible] conversion [illegible] the direction of this faculty [illegible] it was [illegible] exercised in singing songs, [illegible] &c., whereas, it is now [illegible] exercised upon pieces of sacred music. [illegible] before conversion, the [illegible] powers were great, [illegible] exercised principally upon [illegible] philosophical, or scientific subjects, they are afterwards [illegible] but directed mainly to religious and theological subjects. [illegible], which was before manifested in relieving the physical suffering, and promoting the temporal wants and earthly happiness of his fellow men, is now directed to a different and far more elevated object, namely, the salvation and eternal happiness of mankind. And so of every other feeling, faculty, and talent, of the [illegible].

Now inasmuch as the *relative powers* of the faculties themselves remain [illegible] unchanged, though directed to different objects, there is no [illegible] in the proportionate size of the organs, and, of course, [illegible] combination of one class of organs, and an equally [illegible] of another class. But, if this change of heart and [illegible] a change of the nature and the constitution of the [illegible] powers, the inevitable conclusion would be, that [illegible] were not well made at the first, and therefore, require [illegible] or rather, recreating, which would necessarily imply [illegible] the power of the Creator, and, not only so, but that this radi[illegible] nature of the [illegible] would [illegible] the power [illegible] this making [illegible] a [illegible].

[illegible] *the relative* [illegible] which [illegible] W[illegible] the [illegible] and the [illegible] [illegible].

[illegible] *the same* [illegible] the [illegible] the best. [illegible] necessary. [illegible] merely altered, and that by means of the [illegible] of the power of the least and that of the [illegible] number. [illegible] in the [illegible] The sinner is [illegible] and [illegible] rapid [illegible] sin and worldly pleasure. He is arrested and changed, *not the nature of the thinking faculties themselves*, but merely the *direction*

SECTION VI.

MATERIALISM.—OBJECTION ANSWERED.

The doctrine of the immateriality of the soul, of an eternal existence beyond the grave, is glorious, is beatific, in the highest degree, and holds out the blessed hope that that eternity may be infinitely happy, as well as of infinite duration. But, it is alleged, that Phrenology militates seriously against this soul-inspiring doctrine, by demonstrating the existence of relations between the body and the mind so intimate, so perfectly reciprocal, in nearly or quite every and all conceivable circumstances, as to leave room for the inference—as even to force the inevitable conclusion upon us, that, when the body dies, the soul dies also. The intimacy of the relation existing between the body and the mind, I admit. But I do *not* admit the *therefore*, that mind is material. This *therefore* depends, not on the *intimacy* of the relation between the body and the mind, but on the fact of the existence of *any* relation whatever. Whether this intimacy be great or little; uniform, or occasional; *perfectly* reciprocal, or not so at all; does not affect the question. Be the relation ever so distant, so that it but exist *at all*, that existence goes just as far in proof of either doctrine, materiality or immateriality, as would the most intimate relation. But, I cannot see that the existence of this relation, be it more or less perfectly reciprocal, proves any thing either way. Even if matter should be shown to be the cause, and mind the effect, the doctrine of materialism would not necessarilly follow. If it could even be shown, that organization was the cause of mind, and that mind was simply the product or function of organization in operation, I cannot see that this product is necessarily material because its machine or manufacturer is material. And the more so, since we cannot say for certain that the physiology is the cause, and the mentality the effect, rather than mind the cause, and physiology the effect. That laws of cause and effect exist between the two, or even govern all the relations of either to the other, is demonstrated by Phrenology; but whether it is the original cast and character of the mind which gives the form and texture to the body, to the brain, or the size and other conditions of the latter, that govern the former, has not yet been fully established. And even if mind could be shown to be the product of organized matter in action, the materiality or immateriality of that mind remains still undecided, that depending on the nature of mind itself, and not on its material agent.

But it is hardly necessary to discuss this whole subject of material

"But," says one, "is not *this* world the natural sphere, the legitimate termination of hope? Have we not earthly desires and prospects, in our children, in property, fame, intellectual attainments, and kindred objects, with intent to satiate this faculty, without resorting to these far-fetched, and at best only visionary reveries, of this organ? What is your proof that another state, and not this, constitutes its legitimate sphere of exercise? We *know*, that to hope for this world's goods, is its true and natural function. Why, then, abandon its real, known function, for one that is both uncertain and chimerical?"

Look, first, at its *location*. Location is a certain guide to direction and kind of function. Though every organ is designed to act with every other, yet all the organs are designed to act most with those located nearest to them. As the heart and lungs, designed to act with perfect reciprocity, are therefore placed close to each other, and so of the eyes and brain, and of all the organs of the body; so, of appetite and acquisitiveness, that we may lay up eatables; so, of the social, of the intellectual, of the moral, of all the organs of man. We will not demonstrate this principle here, but simply refer the reader to that series of articles in Vol. VI., entitled, "The Philosophy of Phrenology," where it is fully stated and so applied as to develop many beautiful and valuable principles. (See also p. 34 of this work.) But, taking this principle of proximate position as admitted, and applying it to hope, we find its organ located among the *moral organs*; and *not* among the propensities. Now, if in the great economy of nature, the legitimate function of this faculty had been originally intended to be restricted to this world, (that is, been designed to operate with the propensities mainly,) it would have been located among the propensities. If man's hopes have been originally intended to fasten on property, and to inspire the hope of becoming immensely rich, or to operate with ambition, so as to create a hope for fame, or with appetite, to make us anticipate luxuriously every coming meal, or to work principally with the domestic organs, and inspire hopes appertaining to the *family*, &c. this organ would have been located by the side of acquisitiveness, or approbativeness, or appetite, or the domestic group. But it is located as far from these animal organs as possible, showing that its main function is not to be restricted to the things of time and sense, but it is located in the moral group, showing that its main office is to hope for *moral* pleasures, not animal. And what is more, or most, it is located by the side of spirituality on the one hand, so that it may fasten its anticipations mainly upon a *spiritual state*; and on the other, by the side of conscientiousness, so that it may expect the rewards of

phrenology must be untrue." But let those who are zealous for the truth of the Christian religion, beware, lest, by proving materialism upon phrenology, they *thereby* prove it upon themselves, and thus fall into the snare which they had set for phrenologists. They infer that, if phrenology is true, it necessarily implies the truth of the doctrine of materialism, and, consequently, overthrows Christianity. Now, if, after all, phrenology *should* become (as it unquestionably will) fully established, materialists and infidels will prove their doctrines by the very arguments furnished by Christians themselves.

"They will reason thus: 'According to your own arguments, if phrenology is true it establishes the truth of materialism, infidelity, fatalism, &c.: phrenology *is demonstrably true;* therefore the doctrines of materialism, infidelity, fatalism, &c., are undeniable.' And thus, even though their arguments are sophistical, Christians will be 'condemned out of their own mouth,' or else driven to the disagreeable alternative of admitting that their arguments are fallacious, and the offspring of religious bigotry."*

But, so far from bearing in the least in favor of materialism, Phrenology furnishes the strongest argument that exists in favor of the immateriality of the soul, and of a spiritual state. No argument can be stronger in proof of any thing whatever, than the existence of this organ and faculty of spirituality is proof that man has an immaterial nature, a spiritual existence. What proof can be stronger that man is a seeing being than the fact that he possesses eyes, adapting him to seeing, and constituting him a seeing being? What, that he is a reasoning being, than his possession of the primary element or faculty of reason? What that he has a spiritual nature than the analysis of the primary element of spirituality just shown to form a constituent portion of his nature? It is demonstrative proof. It is the highest possible order of proof. It settles the matter completely. It leaves no evasion, no cavilling, no room for the shadow of a doubt. Man has a spiritual, immaterial nature, just as much as he has a friendly nature, or an observing nature, or a moving nature, or any other nature, and is therefore, and thereby, and therein, an immaterial being, just as much as he is a thinking being, a talking being a parental being, a remembering being, or possessed of any other constitutional quality whatever. Amplification will not strengthen the argument. There it is, in the plainest terms. Whoever admits the truth of Phrenology, and denies that the soul is immaterial, is incapable of reasoning. To admit the truth of this science, is of necessity to admit the spirituality and the immateriality of man. No middle ground, no other position exists.

* Fowler's Practical Phrenology.

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stronger proof can exist, that to hope for a future state of being is the *natural* function of this faculty, than the *universality* of this expectation in all ages, among all flesh. In short, the same argument by which the function of Divine worship was proved to be constitutional, [p. 46 to 53,] *mutatis mutandis*, proves, with equal clearness, that to expect to exist hereafter is the legitimate, primitive function of hope, and not its perverted function. And that same branch of this argument by which it was shown that worship was not taught, but was *innate*, also proves the innateness of this expectation of eternity. Without this faculty, and unless to hope for eternity were its true function, man could form no more conception or idea of a future state than the blind man could of colors. In short, all the ramifications of that argument, apply to this. The premises, the data, the application, the answers to objections, the all of either, are every way alike.

But, again: (And this argument applies equally to veneration.) If to expect to live hereafter, be the true function of hope, that function, that hope, must be every way beneficial to man; for every organ, faculty, element of our nature, exercised in harmony with its normal, primitive constitution, is every way promotive of happiness, because in obedience to the laws of its constitution. But whatever exercise of any faculty is *not* in harmony with its normal, primitive constitution, violates the natural laws, and thus induces their penalty. Now, I submit to any reflecting mind, what pain, what penalty is there that grows naturally, necessarily, out of this hope of immortality? So far from experiencing *pain* in the act itself, the human mind even *exults* in the pleasures of such anticipation as much as in, perhaps, any other mental exercise whatever. If I wished to give the human mind a literal banquet of pleasure, I would feast it on thoughts of immortality. If I wished to make the strongest possible, and the most impressive, appeal to the mind or soul of man, I would found that appeal on *eternity!* [illegible]! does thy hope of existing hereafter, give thee pleasure or give thee pain? And if pain, is that pain the *necessary*, or the accidental, accompaniment of hope? That is, is it absolutely impossible for hope to be exercised without inducing this pain? Surely not. Nor do any painful after consequences grow necessarily out of this exercise of hope. Both the exercise of hope in this way, and all the products of that exercise, are pleasurable *only*, and pleasurable, too, in the highest possible degree. There is *no* pain, no punishment growing out of this exercise of hope, but a certain reward. Therefore, this exercise is in obedience to the

sire and expectation? In case there were no hereafter, man would have no hope adapted thereto, or capable of creating this expectation. And, surely, the location of hope by the side of *spirituality*, so that the two may *naturally* act together, and thereby create the desire, the feeling, that there is a spiritual state, and that we shall exist therein forever, forms the strongest kind of proof that there *is* an hereafter, a spiritual, never-ending state, adapted to that constitutional arrangement of the nature of man. Who can doubt the concentration of proof that goes to establish this glorious result? Who can say that this radiating focus of truth is but midnight darkness, or only the glare of the delusive ignis fatuus? Nor have I ever seen the man who could invalidate this blessed conclusion. It is plainly grafted on the nature of man, or, rather, founded in it. The admission of the truth of Phrenology, presupposes, and necessarily implies, the conclusion to which we have thus been brought. And I am free to confess, that, faith aside, and as a matter of *reason* and *argument*, I pin my hopes of immortality (and they are neither few nor weak,) on this argument. No other argument that I have ever seen at all compares with it in point of clearness and force. I repeat it. A natural, spontaneous exercise of the faculty of hope, is an expectation of existing hereafter. This is its *natural*, *legitimate*, *primitive* function; therefore, this faculty is adapted, and adapts man, *to* an hereafter. Hence there is an hereafter adapted to this organ.

Many infidels have been converted from Atheism, or at least from scepticism thereby. Among the thousands that have come to my knowledge, the following are given as samples:—

"*New-Fairfield, March*, 1843.

"Mr. Editor—During the little leisure I could get from the duties of a private school under my charge for about eighteen months past, I have been studying Phrenology. From the first, I was so deeply interested in its principles, its application to morals, religion, and almost every other subject of public importance, that I determined to become its public advocate as soon as I could command time and means to acquire that practical proficiency adequate to the accomplishment of the duties involved in so responsible an undertaking. And I think, of all other persons, I have the greatest reason to *love* and to *reverence* Phrenology, inasmuch as it has been one of the principal instruments in saving *me* from the *rock* of infidelity, on which I had struck. When I saw, that the mind was *constitutionally* adapted to the great and leading principles of Christianity, I was enabled to comprehend the fallacy of the *base* and *servile* doctrines of the infidel. Instead of inculcating or encouraging any thing anti-Christian, as some in their ignorance and opposition have said, Phrenology beauti-

by the rising sun, and left my soul to enjoy a great amount of truth, established in the certainty of demonstration. And it was during the time of my emancipation from the thraldom of corroding, soul-killing uncertainties, that I became acquainted with your writings. I feel to rejoice that you have ever been raised up to labor as a Phrenologist.

* * * * * * * *

I must say, before I close, I am waiting with intense interest to see what you shall say upon theology in the 'Journal' of this year. Hundreds and thousands are doing the same. Among these, I know of several distinguished ministers of the gospel. Do your best. Be thorough. Your work, 'Natural Theory of Phrenology,' is good; but too limited, as I wrote you several months since. Don't leave a point not thoroughly treated."

Letters and statements of this character, flow in continually from all quarters. Those who accuse Phrenology of leading to infidelity and scepticism, either practically or theoretically, have either but a smattering of this sublime, this religious science, or else are incapable of comprehending it. Its influence on my own mind has been to *deepen* my religious feelings, and enlarge their boundaries, not to enfeeble them. True, it has enfeebled my narrow minded sectarian notions. I thank God that it has. Much that was bigoted, intolerant, contracted, and erroneous, it has abolished. But the gold of Ophir, the wealth of India, the treasures of the whole earth, could be but a drop in the bucket compared with the value of those religious doctrines and feelings it has *added* to my former religious stock. Nothing would tempt me to return back to that state of semi-darkness from which Phrenology has delivered me. I consider that true religious feeling has been multiplied within me a hundred fold by this science. Nor, in all my extended acquaintance, do I know the man whom Phrenology has rendered infidel. I know those whom it has liberalized. Whose bigotry it has slain. But not whose soul it has hardened to religious impressions It will melt the hearts of all who drink in its doctrines. Fear not, then, intellectual reader. Fear not, pious reader. It will make you better Christians. It will purify your souls. It will elevate your religious nature. It will make you more holy-minded, more exalted in your views of the character and government of God, and go far towards preparing you for a blessed immortality.

upon helpless dumb beasts by these murderers of the brute creation. Look at the hideous and indescribably painful expression left on the heads of calves, sheep, hogs, &c., that we see in market, or see tumbled into a cart for the glue manufacturer."

Allow a short argument in reference to flesh eating. It is a clearly established principle of Phrenology, that no one faculty should ever be so exercised as to conflict with the leigtimate function of any other; and that, wherever the exercise of two or more *do* thus come in contact, one of them is wrongly exercised. Is not this principle too self-evident to require argument, and too plain even to require illustration? But if either is wanted, the reader is referred to "Education," p. 157. Now sympathy for distress is one of the normal functions of benevolence. So is that pain consequent on witnessing distress which cannot be relieved, or beholding death, or the killing of animals. In short, to kill animals without wounding benevolence —without cruelly tormenting it—is utterly impossible. Nothing but killing human beings is equally painful. And now I submit to every reflecting mind, whether it is *possible* to butcher animals for food without thus calling benevolence into painful action? But this painful action of any organ, and especially of so high an organ, is wrong. Therefore is the killing of animals wrong. Or thus: The exercise of destructiveness, in killing animals for the table, necessarily comes in direct and powerful conflict with the normal function of benevolence. This quarrelling of the faculties gives us pain, and is therefore wrong. Hence, meat as an article of diet conflicts with the nature of man.

Now, since the killing of animals violates the nature of man, some great evil must grow out of it, for we cannot break nature's laws, without experiencing pain, and that too in the direct line of the transgression.* And I think it would not be difficult to show *wherein*—now—flesh eating punishes the transgressor. But as dietetics do not come within the sphere of this work, having stated the principle, I leave it, for the present at least.

"Another barbarous practice against which Phrenology loudly exclaims, *is shooting birds*. This is, if possible, still worse, especially when the little warblers are of no service after being killed. To kill them suddenly by a shot, is not particularly barbarous, because they suffer little, and only lose the pleasure of living; but to kill them from the love of killing, must harden the heart and sear benevolence beyond measure. Its influence on the cruel *perpetrator*, is the main

* See Education, p. 21.

less bright. To such, Phrenology says, that these gloomy feelings are caused, not by any *actual* danger, but simply by their organs. I tells them to cultivate this organ, and not to indulge these religious doubts and fears.

4. I find, that most disbelievers in a future state, have moderate or small hope, and hence their expectation of existing hereafter is feeble. They say and feel, "well, I neither know, nor care much, whether I am to live hereafter or not, but I will take my chance with the rest of mankind." To such, this science says, your doubts as to a future state grow out of your imperfect phrenological organization, and not out of the fact that a future state is doubtful. Cultivate and properly direct this faculty, and your doubts will vanish, your soul be cheered with hopes of immortality.

5. The proper cultivation and exercise of hope, becomes a matter of great importance. To show *how* to enlarge and direct this faculty, does not come within the compass of this work, they having been treated in 'Education and Self-Improvement."* Suffice it to say, that in order to enlarge it, it must be *exercised*, and to effect this, its appropriate food, (immortality,) must be kept continually before it; it being feasted thereon, and ravished thereby.

6. It is a little remarkable that the exercise of this faculty, in reference to a future state, is so often commended and enforced in the Bible. In this, the Bible harmonizes with Phrenology, and is *right*.

7. Some beautiful inferences grow out of the combinations of hope and marvellousness, but being in possession of the requiste data, the reader can carry them out for himself.

* Directions for cultivating all the moral faculties, and indeed all the faculties, will be found in that work, so that their repetition here would be out of place.

most healthy, especially for woman; but, carried to excess, and connected, as it usually is, with drinking and many other objectionable things, especially the exercise of amativeness, in various combinations, I deem it most objectionable. Besides, dancing being carried to such excess, generally continued all night, trespasses too much upon time that should be allotted to sleep, of which young people require a great amount. They also cultivate artificial manners. These balls are almost always held in taverns, and go to support them.

Another is, tavern associations—tavern stories, (almost always obscene,) tavern lingo, of which profane swearing furnishes the warp and considerable of the filling,* betting, political discussions, horse-racing, and this whole class of evils. I should rather bury my children than have them brought up in a tavern where liquor is sold. I would make an exception in favor of temperance taverns, and I urge it upon every temperance man, upon all moral men, to patronize *temperance* taverns wherever they can be found. I never go to any other when there is one in the place, and I am sometimes almost tempted even to solicit entertainment in private families, rather than to put up at a liquor selling house however "respectable."

My brother urges that taverns should be supported at public expense, as we support a minister, for example, so that they may not be allowed to sell liquor. He argues, that we properly pay taxes to support the poor, that these poor are almost all made by taverns; and that we should be gainers by supporting taverns at public expense rather than the poor made by these taverns. That they are a great public nuisance, cannot be questioned. That we can do without them, I fully believe. Quakers make perfectly free to call on each other for entertainment wherever they are. I doubt not they call it a great privilege both to entertain each other, though perfect strangers, and certainly it is most grateful to be thus entertained. Let us all manifest the quaker spirit, and we shall rid our land of its most blighting

* Swearing is unquestionably a great sin, not so much against God, as the swearer. If, as is often, perhaps usually, the case, it is merely the dictate of anger and blackguardism, it simply shows the disposition of the one who swears, and tends to increase his rough, wrathful state of mind. If it has become habitual, it shows that those foul ages are habitual, and indicates permanent depravity. It also tends to increase these unhappy feelings in the minds of those who hear it. Swearing before children is very bad; because all children will mimic, and by imitating the language of swearers, they soon come to feel the accompanying feeling, and thus grow up under the dominion of the propensities. I put swearing upon the ground of the injury it does to the swearer and to the community, rather than on its being an offence against God. It also indicates irreligion.

gardless of how much pain we inflicted, how much trouble we caused! not one kind feeling in the soul of man! How utterly desolate! How shorn of its blessings, would be our earth! Or, if man had been created an isolated being, incapable of bestowing or receiving favors, or of augmenting or effecting the happiness of his fellow-men, this faculty would have been out of place, and only tormented its possessor with the sight of suffering which could not be relieved. But, a benevolent God has instituted pain for a wise and beneficial purpose. But lest suffering unrelieved should blast, or at least mar, his works, he has offset it by planting in the soul of man this kindly feeling for his fellow-men. And then, in addition to this, he has put man into that relation with his fellow-men by which he can both assuage their suffering and promote their happiness.

Again, the exercise of every organ gives its possessor pleasure in proportion to its size and activity. Benevolence is a large organ, and therefore fills the heart of the truly benevolent man with as pure and exalted pleasure as he is capable of experiencing; for, "it is *more* blessed to give than to receive." Thus does it double the pleasure of man; first, by pouring the oil of consolation into the wounded heart; and, secondly, by filling the benevolent soul with a pure fountain of pleasure, "which the world can neither give nor take away." But for the existence of suffering, this faculty would have had no sphere of action, and must have been in the way; but, with the existence of pain, man is rendered, as already seen, much more happy than he could possibly have been without either law or consequent suffering; and doubly happy: first, in *bestowing* charity, and in *doing* acts of kindness; and secondly, in becoming the *recipient* of these favors, and responding to them with heart-felt gratitude. Oh, God! in infinite *wisdom* hast Thou made us! Thou hast bound us to Thee and to one another by a three-fold cord of love and wisdom: first, by the institution of pain; secondly, by off-setting this institution with this faculty, and, thereby, by making its exercise so pleasurable to both giver and receiver! Wanting in either, Thy government would have been imperfect. But possessed of all combined, it is infinite in itself, and infinitely promotive of the happiness of all Thy terrestrial creatures!

The existence of this faculty, makes it our imperious *duty* to *exercise* it in doing good, and to exercise it *much*, because it is a *large* organ; that is, it occupies, when large, a greater periphera or surface on the scull, and a greater amount of brain, than perhaps any other organ; and, as already observed, Phrenology requires us to exercise *every* organ *habitually*, and in proportion to its relative size when

or vermin he wished exterminated; say, a round sum for the head of every crow, or squirrel, or muskrat, &c., or for every thistle-root, or dock-root, &c. In this way, the poor man nominally *paid* for what he had, so as to be relieved from that oppressive feeling of obligation and dependence that always accompanies the reception of gifts, and yet was as much benefited as though he had not paid a cent. Thousands of ways which every reader can devise for himself, may be contrived in which to bestow charity and yet relieve the recipient from all feelings of obligation.

Making christmas, new-year, and other holiday presents, furnishes another delightful exercise of this faculty. Phrenology recommends it most cordially, and also the general interchange of neighborly acts. Thus "neighbor A. come over into my orchard whenever you like and help yourself to such apples, pears, plums, cherries, peaches, and the like as you please." "Thank you, neighbor, I will avail myself of your kind offer. I have a fine lot of currents, more, probably, than will be wanted. Come over or send any of your folks, and pick what you like. My grapes come on finely, and when ripe, make free to pick what you want." Or, as you pick a fine watermellon for your dinner, send one in to your neighbor, or a dish of fruit, or a quarter of veal, or a few pounds of butter, or a large loaf of cake, or whatever you can conveniently spare. Neighbors should not count dollars and cents as often as they now do; nor as many thousands.

My uncle and my father, living on adjoining farms, were in the habit of "changing works," whenever either needed help and the other could spare it. If either had a lot of hay down and needed help, and the other was not driven with work, they would both turn too and help each other, and so in reference to grain, or boring, or ploughing—every thing that seemed to require it, neither ever thinking of keeping any account, or putting the matter on the ground of debt or credit, but on that of neighborly accommodation. Nor did I ever hear a word of complaint from either, that the other had not helped his part, or any thing of this kind. So that neighbors *can* interchange these acts of kindness greatly to the accommodation of each other, and without any thing to mar the good resulting therefrom.

Again. Many more things should be regarded as common property than now are. Say, let every town own considerable public ground, on which any who pleased are allowed to raise potatoes, or corn, or what they like or need. So, also, let there be much more public spirit than now exists. Let every town have its pleasure park, full of fruit and ornamental trees, the fruit of which shall be common

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crumbled into it, and eaten as we eat bread and milk, is most delicious, most wholesome. No better article of diet can be had. Butter is most injurious. A poor family need not starve, if they [illegible], especially if they had a [illegible] family [illegible] the fruit, say every day or two, as it is wanted for use, so that it need not ferment. The juice of all fruit after *fermentation* has taken place, is most injurious. But apples can easily be kept till strawberries are ripe. Cherries, blackberries, currants, &c., last till early apples and peaches come again, and thus nature has so arranged it that we may have fruit the year round. Has the reader never observed how *wholesome* and palatable strawberries are to the sick, especially to consumptive patients? And if I had a consumptive patient in the strawberry season, I should order as many as the patient pleased to eat. I should not only prescribe them in *place* of medicine, but as medicine. They will even effect cures where medicine will not. The diet above recommended, would prevent most out of sickness, by which so many are made poor, and would in nine cases out of ten restore health.

An arrangement for raising abundance of bread stuff might easily be made, or in its absence, potatoes, easily raised in any abundance, might be substituted, and thus the poor be relieved.

Besides, there is such a thing as saving at the spigot, but letting it run out at the bung—as giving to the poor by dollars, and yet allowing causes to remain in action—to even augment—which increase poverty by wholesale. Giving a shilling here, a dollar there, five dollars yonder, &c., may do a money of good. [illegible] directed effort to eliminate the cause of human suffering, will do good to tens of greater results than thousands of acts of individual charity. For one, let my happy lot be to espy and point out these causes, to cut away at the root of the fruitful tree of human suffering, and to help shake and hang the tree of humanity.

Having in a kindred point, my brother, in his lecture on the moral bearings of Phrenology, makes some excellent remarks on the proper exercise of this faculty, in illustration of which he tells the following story:—A medical student from the south, in going from New York city to Pittsfield, Mass., *gave away*, in the form of *treats* many seventy dollars—all he had—so that he not had enough to pay his fare the last part of the way. Though he was so very generous, yet his liberality did more harm than good. He says, and with propriety, that men have yet to learn how to do good. In other words there is much more benevolence in the world than is exercised *pro-*

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Allow a short argument in reference to flesh eating. It is a clearly established principle of Phrenology, that no one faculty should ever be so exercised as to conflict with the legitimate function of any other; and that, wherever the exercise of two or more *do* thus come in contact, one of them is wrongly exercised. Is not this principle too self-evident to require argument, and too plain even to require illustration? But if either is wanted, the reader is referred to "Education," p. 157. Now sympathy for distress is one of the normal functions of benevolence. So is that pain consequent on witnessing distress which cannot be relieved, or beholding death, or the killing of animals. In short, to kill animals without wounding benevolence—without cruelly tormenting it—is utterly impossible. Nothing but killing human beings is equally painful. And now I submit to every reflecting mind, whether it is *possible* to butcher animals for food without thus calling benevolence into painful action? But this painful action of any organ, and especially of so high an organ, is wrong. Therefore is the killing of animals wrong. Or thus: The exercise of destructiveness, in killing animals for the table, necessarily comes in direct and powerful conflict with the normal function of benevolence. This quarrelling of the faculties gives us pain, and is therefore wrong. Hence, meat as an article of diet conflicts with the nature of man.

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Bearing on a kindred point, my brother, in his lecture on the moral bearings of Phrenology, makes some excellent remarks on the proper exercise of this faculty; in illustration of which he tells the following story:—A medical student from the south, in going from New-York city to Pittsfield, Mass., *gave away*, in the form of *treats* mainly, seventy dollars—all he had; so that he not had enough to pay his fare the last part of the way. Though he was so very generous, yet his liberality did more harm than good. He says, and with propriety, that men have yet to learn *how* to do good. In other words: there is much more benevolence in the world than is exercised *pro-*

form a society, to send out missionaries to teach *Phrenology* simply, "without note or comment," more good and less harm would be the result; for not even the heathen could long know how to find the organs, without *moralizing* thereon, and deducing inferences as to how we should live, the nature of man, and the opinions and conduct that harmonize therewith, and are therefore right, &c. If the American Board would introduce *pure Christianity*, they would do immense good. But they propagate a strange mixture of truth and error, along with those false tastes and habits of civilized, artificial, unnatural life, which cannot fail to do more harm than their mongrel Christianity will do good. In these views, very many excellent religious men concur; and more would do so if they knew more, and were deceived less.

Much as might be said upon this faculty, we will dismiss it with the remark, that the kindly, benevolent spirit just commended, would do more to banish crime than all the laws, lawyers, courts, civil officers, jails, prisons, penitentiaries and executions on earth. The *punishment* of crime will be treated under Conscienciousness. Its prevention is infinitely better, and can be effected by kindness and philanthropy, a thousand times more effectually than by all the means now in operation. Let criminals discover a kindly spirit in the community as a whole, and they could not have a heart to commit offences against its laws or its happiness. Kindness will kill enmity; will kill lawlessness; will kill the revengeful spirit, and implant the same good feeling in the souls of those who otherwise would be pests to society.

Let us all, then, cultivate the kindly. Let it shine forth in all we say, in all we do, in all we feel. Harshness, severity, invective, are not Phrenology,—are not Christianity,—are the ascendancy of the propensities over benevolence, which is forbidden by the Bible,—forbidden by Phrenology. It intercepts our own happiness,—it does not promote that of our fellow-men. *The law of love* is the law of the nature of man,—the law of Christ. The mantle of charity covereth a multitude of sins. It will hide our sins from others. It will hide the sins of others from us. It will put the *best* construction on their errors, not the worst. It is the greatest of the Christian virtues. It is *the* distinguishing feature of all the works of God. To *promote happiness* is the end of creation. And shall not *we* do by others as God has done by us? Shall we not evince our gratitude for the continual shower of blessings he is pouring out upon us, by doing what we can to promote the happiness of others? Infinite are our own

upon helpless dumb beasts by these murderers of the brute creation. Look at the hideous and indescribably painful expression left on the heads of calves, sheep, hogs, &c., that we see in market, or see tumbled into a cart for the glue manufacturer."

Allow a short argument in reference to flesh eating. It is a clearly established principle of Phrenology, that no one faculty should ever be so exercised as to conflict with the leigtimate function of any other; and that, wherever the exercise of two or more *do* thus come in contact, one of them is wrongly exercised. Is not this principle too self-evident to require argument, and too plain even to require illustration? But if either is wanted, the reader is referred to "Education," p. 157. Now sympathy for distress is one of the normal functions of benevolence. So is that pain consequent on witnessing distress which cannot be relieved, or beholding death, or the killing of animals. In short, to kill animals without wounding benevolence —without cruelly tormenting it—is utterly impossible. Nothing but killing human beings is equally painful. And now I submit to every reflecting mind, whether it is *possible* to butcher animals for food without thus calling benevolence into painful action? But this painful action of any organ, and especially of so high an organ, is wrong. Therefore is the killing of animals wrong. Or thus: The exercise of destructiveness, in killing animals for the table, necessarily comes in direct and powerful conflict with the normal function of benevolence. This quarrelling of the faculties gives us pain, and is therefore wrong. Hence, meat as an article of diet conflicts with the nature of man.

Now; since the killing of animals violates the nature of man, some great evil must grow out of it; for we cannot break nature's laws, without experiencing pain, and that too in the direct line of the transgression.* And I think it would not be difficult to show *wherein*—HOW—flesh eating punishes the transgressor. But as dietetics do not come within the sphere of this work, having stated the principle, I leave it, for the present at least.

"Another barbarous practice against which Phrenology loudly exclaims, is *shooting birds*. This is, if possible, still worse, especially when the little warblers are of no service after being killed. To kill them suddenly by a shot, is not particularly barbarous, because they suffer little, and only lose the pleasure of living; but to kill them from the love of killing, must harden the heart and sear benevolence beyond measure. Its influence on the cruel *perpetrator*, is the main

* See Education, p. 21.

ral principle, he deserves but contempt; for he employs them to further what is wrong as soon as what is right; to serve his propensities, to injure mankind, to augment his own sinfulness and misery. How changed! when those talents are governed by high-toned moral principle—are employed to subserve the cause of justice; to oppose whatever is wrong, and urge on what is right! How infinitely more exalted the character, more beneficial the conduct!

Not only do these perceptions and feelings of right and wrong exist, but they are *innate*. Not creatures of education. Not fitful, but permanent. In-wrought into the very nature and constitution of the human soul, and forming a prominent department thereof. Pervading, and almost governing, the whole human family, in all conditions and countries, in all past ages, in all coming time. Man *feels* it, and *knows* it, that there is a right and a wrong in the very nature and constitution of things.

And not only are these feelings constitutional, but man intuitively feels that the right must govern, and the wrong be discarded. Nor is this feeling of moral obligation a tame, passive element, that simply whispers this moral sentiment gently in the ears. But it is clothed with *authority*, and felt to be *imperious*. Strong, doubly armed, is he whose conscience sanctions all he does; but faint and feeble is he who feels that he is wrong. Barely able to hold up his head, and powerless in all he says and does. Conscience is designed to govern. It is the primer of the human soul, while all the other faculties are but representatives or subjects. Its edicts constitute the supreme law of the man. Its prohibitions are imperative, inexorable.

The existence of this moral sense has always and every where been admitted, but its *innateness* has long been a subject of universal discussion. Its advocates urge its intuiteness from its universality, and appeal to every one whether he is not conscious of its existence, whether his own soul does not feel its internal monitions daily and continually, while its opposers aver that it is *wholly* the creature of *education*, as is evinced by the diversified and even conflicting opinions of men as to what *is* right, arguing that men think and practice in this matter as they are *taught*. Phrenology, however, demonstrates that man has, by nature, an *innate* faculty, which forms a part and parcel of his original nature, the specific function of which is to *create* the sentiments of right and wrong, and to approve the right, and condemn the wrong, and accounts for this diversity of opinion as to right and wrong, by showing that men's opinions and practices as to right and wrong vary as their phrenological developments differ.

form a society, to send out missionaries to teach *Phrenology* simply, "without note or comment," more good and less harm would be the result; for not even the heathen could long know how to find the organs, without *moralizing* thereon, and deducing inferences as to how we should live, the nature of man, and the opinions and conduct that harmonize therewith, and are therefore right, &c. If the American Board would introduce *pure Christianity*, they would do immense good. But they propagate a strange mixture of truth and error, along with those false tastes and habits of civilized, artificial, unnatural life, which cannot fail to do more harm than their mongrel Christianity will do good. In these views, very many excellent religious men concur; and more would do so if they knew more, and were deceived less.

Much as might be said upon this faculty, we will dismiss it with the remark, that the kindly, benevolent spirit just commended, would do more to banish crime than all the laws, lawyers, courts, civil officers, jails, prisons, penitentiaries and executions on earth. The *punishment* of crime will be treated under Conscienciousness. Its prevention is infinitely better, and can be effected by kindness and philanthropy, a thousand times more effectually than by all the means now in operation. Let criminals discover a kindly spirit in the community as a whole, and they could not have a heart to commit offences against its laws or its happiness. Kindness will kill enmity; will kill lawlessness; will kill the revengeful spirit, and implant the same good feeling in the souls of those who otherwise would be pests to society.

Let us all, then, cultivate the kindly. Let it shine forth in all we say, in all we do, in all we feel. Harshness, severity, invective, are not Phrenology,—are not Christianity,—are the ascendancy of the propensities over benevolence, which is forbidden by the Bible,—forbidden by Phrenology. It intercepts our own happiness;—it does not promote that of our fellow-men. *The law of love* is the law of the nature of man,—the law of Christ. The mantle of charity covereth a multitude of sins. It will hide our sins from others. It will hide the sins of others from us. It will put the *best* construction on their errors, not the worst. It is the greatest of the Christian virtues. It is *the* distinguishing feature of all the works of God. To *promote happiness* is the end of creation. And shall not *we* do by others as God has done by us? Shall we not evince our gratitude for the continual shower of blessings he is pouring out upon us, by doing what we can to promote the happiness of others? Infinite are our own

that mankind exist, is not more fully, certainly established by our *seeing* them, than the truth of Phrenology being admitted, is the fact that man is a moral, accountable, rewardable, punishable being, rendered incontestable, *demonstration*, CERTAIN. If required to prove that man was *constitutionally* a seeing being, and not so by education, I should be unwise to *argue* the point, but simply appeal to the fact that he is *created* with *eyes*—a kind of *ad hominem* home proof, which it is impossible to gainsay or resist. The highest order of proof that reason is innate rather than taught, is the fact that man possesses original elements of reason. The human mind is so constituted that it cannot possibly resist or evade this kind of proof, any more than it can resist the evidence of the senses. It is, in fact, proof drawn from the senses, and founded on them; for we see that he has originally a primary organ and faculty of conscience. We also *see* its workings. We *see* that he possesses the primary power of conscience, just as we *see* that he possesses the primary elements of walking; and we also *see* and *feel* the workings of this faculty, just as we see and know that he walks and talks. If his having feet proves him to be a walking being; his possession of lungs, a breathing being; of a stomach, a nutritive being; of eyes, a seeing being; of causality, a reasoning being; of sexes, a sexual being; of benevolence, a humane being; of veneration, a devotional being; of language, a communicative being, then does the existence in him of conscientiousness prove him to be a moral, accountable, rewardable, punishable being. Mathematical demonstration is not clearer, stronger, more demonstrative, *ad hominem*, infallible, than is this species of reasoning. Indeed, whoever rejects its conclusions, is incapable of reasoning—incapable of arriving at any conclusions, or knowing any thing whatever, and as such, he is unworthy of notice.

How unwise, then, the accusation that Phrenology establishes fatalism, when it *overthrows* that doctrine, and establishes the *moral accountability* of man! And if any thing were wanting to complete this argument, the fact that there is an organ of *will*, (the lower portion of self-esteem) goes, if possible, still farther; and the two together establish the additional doctrine, not only that he is a *moral and accountable* being, but also free to choose, will, decide, and act for himself, which completes his *punishability* as well as accountability. Those, therefore, who accuse Phrenology of favoring fatalism, are either ignorant or bigoted. So far from it, it even furnishes the moral accountability of man, to the Christian already proved—as clearly demonstrated as any proposition in geometry. Receive it, then. The

ral principle, he deserves but contempt; for he employs them to further what is wrong as soon as what is right; to serve his propensities, to injure mankind, to augment his own sinfulness and misery. How changed! when those talents are governed by high-toned moral principle—are employed to subserve the cause of justice; to oppose whatever is wrong, and urge on what is right! How infinitely more exalted the character, more beneficial the conduct!

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The existence of this moral sense has always and every where been admitted, but its *innateness* has long been a subject of universal discussion. Its advocates urge its innateness from its universality, and appeal to every one whether he is not conscious of its existence; whether his own soul does not feel its internal monitions daily and continually, while its opposers aver that it is *wholly* the creature of *education*, as is evinced by the diversified and even conflicting opinions of men as to what *is* right, arguing that men think and practice in this matter as they are *taught*. Phrenology, however, demonstrates that man has, by nature, an *innate* faculty, which forms a part and parcel of his original nature, the specific function of which is to create the sentiments of right and wrong; and to approve the right, and condemn the wrong, and accounts for this diversity of opinion as to right and wrong, by showing that men's opinions and practices as to right and wrong vary as their phrenological developments differ.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,"* in which he urged that the command of God constituted the *ground work* of right, and his prohibition, that of wrong—that the Jews were commanded on certain occasions, to sacrifice a *white* heifer, not because a white heifer was better than one of any other color, not because there was any fitness in a white heifer more than in others—but simply, solely because God commanded a white heifer to be sacrificed—that baptism *by immersion* was right—not because there was any inherent virtue, either in it itself, or in it more than in sprinkling, but simply, wholly, because Christ commanded it—that we should love God supremely, and our neighbors as ourselves, for no other reason whatever than because *God commanded it*—that a "*Thus saith the Lord*," was what *constituted* that right, which was right,—that wrong, which it prohibited, and not the *nature of the thing commanded*. And my *impression* is, that this is the doctrine maintained by the great majority of ministers and laymen.

But, from this doctrine Phrenology dissents in toto. It shows that the rightness of right, and the wrong of wrong, are *constitutional*, being based in the very nature and fitness of things, without any reference to either command or prohibition of God on the one hand, or to the want of them on the other. Suppose it possible for God to command that which was wrong in itself—suppose it wrong in the very nature of things for a man to *seize* a virgin by force, carry her off, by main strength, and compel her to live with him in opposition to her wishes, such a course being repugnant to her, besides murdering the social ties that bound parents to her and her to the home of her youth, would that command render it right—render any thing right that is wrong in *itself*—*necessarily constitutionally* wrong? I trow not. Phrenology shows, as fully, conclusively as it shows any thing—and we have seen that this is *perfectly demonstrative*, and from precisely the same data, that the right is right, and the wrong is wrong, not at all because commanded or forbidden by God, but *solely, wholly*, because so by *constitution*,—by *nature*, in *and of itself*, and without any *reference* whatever to the commands or prohibitions of God. If things are rendered right or wrong by the word of God merely, then are there many things which are right *constitutionally*, but wrong in fact, and others wrong by nature, but right by command, while the great majority of our every day feelings and doings are destitute of *all* moral character, because neither commanded or forbidden, at

* Matt. xxii. 39.

that mankind exist, is [illegible]
seeing them, than [illegible]
that man is a [illegible]
dered [illegible]
that man was [illegible]
I should be [illegible]
he is [illegible] with *eyes*—[illegible]
it is impossible to [illegible]
reason is more [illegible]
gical [illegible]
cannot possibly [illegible]
can [illegible]
the senses, and [illegible]
a primary organ and [illegible]
W. [illegible] he possesses the [illegible]
see that he possesses the primary [illegible]
see and feel the [illegible]
that he walks and talks. If [illegible]
walking being, he possesses [illegible]
much a narrative being [illegible]
reasoning being [illegible]
being of veneration, a [illegible]
active being, then does the [illegible]
him to be a moral, accountable, responsible [illegible]
the material demonstration is [illegible]
ed beyond, infallible, then is the [illegible]
whoever rejects its conclusions [illegible]
of arriving at any conclusion or knowledge [illegible]
as such, he is unworthy of notice.

Here, indeed, then, the [illegible]
ism, which [illegible] that doctrine, [illegible]
constitution of man. And if [illegible]
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to establish the additional [illegible]
a [illegible] being, but also [illegible]
[illegible] which completes his [illegible]
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their *effects* on the happiness and the misery of ourselves and others. This is rendered evident, by that fundamental principle on which *every department* of the nature of man proceeds. That principle is *happiness*. I will not here illustrate this doctrine in detail. The reader will find it run out in part in the few first pages of "Education and Self-Improvement." It is there shown, that the fundamental basis of the nature of man—THE only end, object, function, and entire construction of every organ of the body, every faculty of the mind, every element of our nature, is *happiness*, all happiness, and nothing but happiness. As this is an important point, the reader must pardon another quotation from "Education and Self-Improvement," p. 13, in which this fundamental principle is, perhaps, expressed better than it could be if re-written.

"That HAPPINESS is the sole object of Man's creation, is rendered evident by its being the only legitimate product of every organ of his body, of every faculty of his mind, of every element of his nature. What but happiness is the end sought and obtained in the creation of every bone, of every joint, of every muscle?—happiness in their exercise, happiness in locomotion, labor, &c., and happiness in the results obtained by this motion. What but pleasure is the legitimate function of the eye?—the most exquisite pleasure in the exercise of sight itself, and an inexhaustible fund of happiness in the ends attained by seeing—in its enabling us to find our way and in pouring into the mind a vast fund of information, and also furnishing an inexhaustible range of materials for thought and mental action. What but enjoyment is the end sought and secured by the creation of lungs?—enjoyment in breathing freely the fresh air of heaven, and enjoyment in the expenditure of that vitality furnished thereby—few realizing the amount of pleasure capable of being taken in quaffing luxuriantly and abundantly the health inspiring breeze! What other object than pleasure dictated the creation of the stomach?—pleasure in the act of digestion, and pleasure in the expenditure of those vital energies produced thereby. And what is the object sought and obtained in the creation of the brain and nervous system—what but happiness is the only legitimate product of their primitive functions?—happiness in their exercise itself, and inexhaustible happiness in that boundless range of mental and moral ends secured by their creation."

Narrowing down our observations to the mental faculties, we find the same sole end sought and obtained by the creation of each one separately and all collectively. Benevolence was created both to pour the oil of consolation into the wounded heart, to avoid occasions of pain and to beautify and bless mankind, and also to pour still greater blessings into the soul of the giver. For it is even "more blessed to give than to receive." Parental love, while it renders the parent happy in its exercise for darling infancy and lovely childhood, also renders the child most happy in receiving the blessings showered down upon

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Right, of course, then, harmonizes with this great arrangement of nature, is founded in it, is designed to carry it out. Wrong conflicts therewith, and violates it. And whatever does conflict therewith, (that is, whatever occasions pain,) is wrong, and wrong *because* of this conflict—because it causes pain. So, also, whatever harmonizes with it, (that is, whatever causes happiness,) is right, and right because it produces pleasure—because it fulfils not merely a law, but THE LAW—ALL THE LAWS IN ONE—of the primitive nature and constitution of man.

How this principle can be controverted, I see not. So constituted is the human mind as to *see*, and *feel*, that the normal action of every department of its nature is pleasure, and pleasure *only*; and that all pain proceeds from—is caused by—a violation of that nature. It is also so constituted as to see that right *consists* in obeying the laws of our being, and wrong in their violation, as well as that their observance is right—their infraction wrong. Put these two points together, and the result is clear, satisfactory, that the fundamental basis of right,—its rationale, the *reason why* right is right, is—the *happiness* that flows therefrom—the furtherance of THE end of our being occasioned thereby; it amounting to the same thing as an augmentation, or increase, of ourselves, namely, happiness. And, per contra, the *reason why* wrong is wrong, is, that it *violates*, or counteracts, that nature—mars the work of God, by inducing suffering.

One phase more of this argument. That whatever is right, is promotive of happiness, no one will for a moment deny, and, *vice versa*, that whatever is promotive of happiness, is right, as well as that the opposite is true as to wrong. Otherwise the nature of man is at war with happiness and nature, with nature. And what is more, happiness and right, on the one hand, and suffering and sinfulness on the other, stand related to each other in the light of cause and effect. That effect is consequent to law, that is, virtue, causes happiness, or else that virtue is caused by happiness in obedience to law; and per contra that the violation of law, (that is, sinfulness,) causes pain, or else that sinfulness is caused by suffering, is self evident, from the fact, that the one is the cause, and the other the effect. The first impression is, that virtue is law, the cause, and happiness the effect. But *why* is happiness the cause? To secure the effect, (happiness,) of course. Here it is self evident that it is this *effect*, namely, happiness, that governs. Right would not be right if it did not secure this effect. Here, then, happiness governs virtue, it of course is the *cause* of virtue. The same is true of pain and sinfulness. In sinning, or disobeying law, we suffer in order to make us obey. To avoid suffering, is

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above all influences which it is possible for mortals to exert. To suppose it *possible* for our sinfulness to affect the ALMIGHTY, is to degrade him by putting him upon a par with man! I am loath to argue a point so self-evident. I can hardly believe that any intelligent mind really entertains such an idea, except by tradition, or from superstition. Certainly not from intellect. Its absurdity could be easily demonstrated, but to state it is refutation sufficient. It is at war with every principle of common sense—at war with the Bible, which saith:—"Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or, is it gain to him, that thou makest thy ways perfect?"—*Job* xxii. 2, 3. "If thou sinnest, what doest thou against him? or, if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou to him? or, what receiveth he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man."—*Job* xxxv. 6, 7, 8. "What is man, that thou art mindful of him," &c. &c.

If by sinning against God be meant simply a breach of his laws,—the laws of nature, then may man be truly said to sin against God, but not in the sense of offending him *literally*. Man can indeed break the law of God, because all the laws of our being may be considered as laws of God, and man being capable of obeying and breaking these laws, he is, of course, capable of obeying or of disobeying God. In this sense, but in no other, does the conduct of mortals stand related to their God.

But, to proceed with our illustrations. It is right to worship God in spirit and in truth, not at all because our *righteousness* affects the Almighty, or our impiety injures him, but simply because in so doing we are true to our own souls, the beneficial effects of our prayer. Prayer softens down the propensities, enlightens the soul, elevates the higher faculties, and makes us happy. Therefore it is right, but not because it in the least affects the Deity. It is wrong to take the name of God in vain, not because profanity injures the Almighty, but because it renders the swearer unhappy, by debasing his feelings, cultivating the propensities, searing the moral sentiments, and thus rendering him and those affected thereby miserable. It is right to keep our word, because [illegible] to be [illegible] though we speak the truth, and therefore [illegible] advantages of confidence; but he who keeps his word [illegible] [illegible] good, reaps all the benefits of [illegible] (and there are many and great), [illegible] with

Right, of course, then, harmonizes with this great arrangement of nature, is founded in it, is designed to carry it out. Wrong conflicts therewith, and violates it. And whatever does conflict therewith, (that is, whatever occasions pain,) is wrong, and wrong *because* of this conflict—because it causes pain. So, also, whatever harmonizes with it, (that is, whatever causes happiness,) is right, and right because it produces pleasure—because it fulfils not merely *a* law, but THE law—ALL THE LAWS IN ONE—of the primitive nature and constitution of man.

How this principle can be controverted, I see not. So constituted is the human mind as to *see*, and *feel*, that the normal action of every department of its nature is pleasure, and pleasure *only*; and that all pain proceeds from—is caused by—a violation of that nature. It is also so constituted as to see that right *consists in* obeying the laws of our being, and wrong in their violation, as well as that their observance is right—their infraction wrong. Put these two points together, and the result is clear, satisfactory, that the fundamental basis of right, —its rationale, the *reason why* right is right, is—the *happiness* that flows therefrom—the furtherance of THE end of our being occasioned thereby; it amounting to the same thing as an augmentation, or increase, of ourselves, namely, happiness. And, per contra, the *reason why* wrong is wrong, is, that it *violates*, or counteracts, that nature—mars the work of God, by inducing suffering.

One phase more of this argument: That whatever is right, is promotive of happiness, no one will for a moment deny, and, *vice versa*, that whatever is promotive of happiness, is right, as well as that the opposite is true as to wrong. Otherwise, the nature of man is at war with happiness; and nature, with nature. And what is more, happiness and right, on the one hand, and suffering and sinfulness on the other, stand related to each other in the light of cause and effect. That either obedience to law, that is, virtue, causes happiness, or else that virtue is caused by, or else consists in, obedience to law, and, per contra, that the violation of law, (that is, sinfulness,) causes pain, or else that sinfulness is caused by suffering, is self-evident, from the fact, that the one is the cause, and the other the effect. The first impression is, that obedience to law is the cause, and happiness the effect. But *why* is obedience the cause? To secure the effect, (happiness,) of course. Hence, it is self-evident, that it is this *effect*, (namely, happiness,) that governs. Right would not be right if it did not secure this effect. Hence, as happiness governs virtue, it of course is the *cause* of virtue. The contrary is true of pain and sinfulness. In sinning, or disobeying law, we suffer in order to *make* us obey. To avoid suffering, is

man. That denies it. In short, right does not differ from darkness, or heat from cold, more than this fundamental doctrine of no right, no wrong, does from the phrenological doctrine of the existence of both, *per se*. Touching the *morality*, the *accountability*, and the *punishability* of men, it makes all the difference of a positive and a negative.

To Christianity, this principle, that conscience is innate, as well as the one that right is right in its very *nature* and *constitution*, is very important. Not only does it harmonize with a similar doctrine taught in the Bible, "*Deal justly*," "Owe no man any thing," "Whatsoever ye would that others should do unto you, do ye even so unto them," "Lie not, but obey the truth," "Righteousness exalteth a nation," &c. &c., in texts without number; but what is still more, it greatly enhances the moral virtue of doing right, as well as the heinousness of doing wrong. It gives to the right a distinctive character, a specific nature of its own, thereby imparting to it a moral beauty, power, and grandeur which, if it did not possess, it would be tame and powerless, as well as destitute of all inherent, specific character, while it reveals in bold relief the naked deformity and inherent moral turpitude and heinousness of sin. This principle renders right and wrong *positive* in their characters. In maintaining the doctrines of Christianity, this inherentness of right and wrong, of virtue and sin, is all-important, and even fundamental. It is, indeed, a corner stone of the whole superstructure of Christianity. Overthrow this original constitutionality of right and wrong, and you take away the corner stone of Christianity, and overthrow its whole superstructure; but conversely, and at one fell swoop, infidelity is overthrown. On this radical point the victory turns, and Phrenology gives it to Christianity. Christian! dost thou fully appreciate this *scientific* confirmation of thy foundation stone? And ye religionists who oppose Phrenology, "know not what ye do," and are crucifying your best friend! Let me warn Christianity that she is fast losing intellectual ground, and that nothing but a *scientific proof* of her fundamental doctrines will arrest this onward march and these rapid strides of infidelity and scepticism. But Phrenology, if promulgated, *will* stop it. Its proof of this fundamental doctrine, infidelity cannot reach, nor scepticism resist. They are *ad hominem*—they go home to the understanding and innate *consciousness* of one and all. Christianity! wilt thou embrace this thy twin sister and handmaid, or wilt thou, unwise, ungrateful, bigoted, turn her coldly or contemptuously away?

There is, then, *constitutionally*, a right, a wrong. And that right is enforced, is invited, by all the happiness it is *possible* for man to en-

above all influences which it is possible for mortals to exert. To suppose it *possible* for our sinfulness to affect the ALMIGHTY, is to degrade him by putting him upon a par with man! I am loath to argue a point so self-evident. I can hardly believe that any intelligent mind really entertains such an idea, except by tradition, or from superstition. Certainly not from intellect. Its absurdity could be easily demonstrated, but to state it is refutation sufficient. It is at war with every principle of common sense—at war with the Bible, which saith: —"Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or, is it gain to him, that thou makest thy ways perfect?" —*Job* xxii. 2, 3. "If thou sinnest, what doest thou against him? or, if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou to him? or, what receiveth he of thine hand? Thy wickness may hurt a man as thou art; and thy righteousness may profit the son of man."—*Job* xxxv. 6, 7, 8. "What is man, that thou art mindful of him," &c. &c.

If by sinning against God be meant simply a breach of his laws, —the laws of nature, then may man be truly said to sin against God, but not in the sense of offending him *literally*. Man can indeed break the law of God; because all the laws of our being may be considered as laws of God; and man being capable of obeying and breaking these laws, he is, of course, capable of obeying or of disobeying God. In this sense, but in no other, does the conduct of mortals stand related to their God.

But, to proceed with our illustrations: It is right to worship God in spirit and in truth, not at all because our righteousness affects the Almighty, or our impiety injures him, but simply because in so doing we secure to our own souls the beneficial effects of our prayer. Prayer softens down the propensities, subdues the soul, elevates the higher faculties, and makes us happy. Therefore it is right, but not because it in the least affects the Deity. It is wrong to take the name of God in vain, not because profanity injures the Almighty, but because it renders the swearer unhappy, by debasing his feelings, cultivating the propensities, searing the moral sentiments, and thus rendering him and those affected thereby miserable. It is *right* to keep our word; because a liar is not to be believed though he speak the truth, and therefore loses all the advantages of confidence; but he who keeps his word inviolate, his character spotless, his credit good, reaps all the benefits of thus fulfilling this law of his being, (and they are many and great,) besides rendering his fellow-men

their *effects* on the happiness and the misery of ourselves and others. This is rendered evident, by that fundamental principle on which *every department* of the nature of man proceeds. That principle is *Happiness*. I will not here illustrate this doctrine in detail. The reader will find it run out in part in the few first pages of "Education and Self-Improvement." It is there shown, that the fundamental basis of the nature of man—THE only end, object, function, and entire construction of every organ of the body, every faculty of the mind, every element of our nature, is *Happiness*, all happiness, and nothing but happiness. As this is an important point, the reader must pardon another quotation from "Education and Self-Improvement," p. 13, in which this fundamental principle is, perhaps, expressed better than it could be re-written.

"That Happiness is the sole object of Man's creation, is rendered evident by its being the only legitimate product of every organ of his body, of every faculty of his mind, of every element of his nature. What is happiness is the end sought and obtained in the creation of every bone, joint, every point, of every muscle:—happiness in their exercise, happiness in locomotion, labor, &c., and happiness in the results obtained by this motion. What but pleasure is the legitimate function of the eye? the most exquisite pleasure in the exercise of sight itself, and an inexhaustible fund of happiness in the ends attained by sight, in its enabling us to find our way, and in pouring into the mind a vast fund of information, and also furnishing an inexhaustible range of materials for thought and mental action. What but enjoyment is the end sought and secured by the creation of lungs?—enjoyment in breathing freely the fresh air of heaven, and enjoyment in the expulsion of that vitality furnished thereby; few realizing the amount of pleasure capable of being taken in quaffing luxuriantly and abundantly the health inspiring breeze! What other object than pleasure dictated the creation of the stomach?—pleasure in the act of digestion, and pleasure in the expenditure of those vital energies produced thereby. And what is the object sought and obtained in the creation of the brain and nervous system—what but happiness is the only legitimate product of their primitive function?—happiness in their exercise itself, and inexhaustible happiness in that boundless range of mental and moral ends secured by their creation.

Narrowing down our observations to the mental faculties, we find the same ends sought and obtained by the creation of each one separately and all collectively. Benevolence was created both to pour the oil of consolation into the wounded heart, to avoid occasions of pain and to beautify and bless mankind; and also to pour still greater blessings into the soul of the giver; for, it is even "more blessed to give than to receive." Parental love, while it renders the parent happy in providing for darling infancy and lovely childhood, also renders the child most happy in receiving the blessings showered down upon

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One phase more of this argument. That whatever is right, is promotive of happiness, no one will for a moment deny, and, *vice versa*, that whatever is promotive of happiness, is right, as well as that the opposite is true as to wrong. Otherwise, the nature of man is at war with happiness, and nature, with nature. And what is more, happiness and right, on the one hand, and suffering and sinfulness on the other, stand related to each other in the light of cause and effect. That either obedience to law, that is, virtue, causes happiness, or else that virtue is caused by, or else consists in, obedience to law; and, per contra, that the violation of law, (that is, sinfulness,) causes pain, or else that sinfulness is caused by suffering, is self evident, from the fact, that the one is the cause, and the other the effect. The first impression is, that obedience to law is the cause, and happiness the effect. But *why* is obedience the cause? To secure the effect, (happiness,) of course. Here it is self evident that it is this *effect*, (namely, happiness,) that governs. Right would not be right if it did not secure this effect. Here, then, happiness governs virtue, it of course is the *cause* of virtue. The same is true of pain and sinfulness. In sinning, or disobeying, I must suffer in order to make me obey. To avoid suffering, is

also shows what *is* the natural, and what the perverted function of any faculty; and thereby furnishes us with an unerring test of every opinion, feeling, and action of our whole lives. For example: You wish to decide whether a given business or bargain be right or wrong. Conscientiousness summons a moral court martial, and subpœnas the other faculties as witnesses. It says: "Well, benevolence, what sayest thou to this bargain, or business, or act, or practice, or whatever is to be judged?" If this faculty respond: "I say it will distress yonder innocent man, or make that widow or orphan more wretched, or will grind the face of the poor, or is oppressive and cruel, or even is in the way of human enjoyment;" conscientiousness then says, "It is wrong. Do not this wicked thing." "And, causality, what sayest *thou?*" "I say its effect will be unfavorable," or, "such and such an effect will be unfavorable," or, "such and such a law will be violated thereby." Conscientiousness again puts its ban upon it. "And, ideality, what sayest thou?" "I say it is coarse, vulgar, disgusting, repulsive, and offensive to taste, as well as degrading and debasing." "No," responds conscientiousness, "this thing is wicked, and must not be done." If veneration sees that the thing proposed will conflict with the worship of the true God; or friendship complains that its legitimate exercise will be circumscribed or wounded, or parental love mourns over its injury to offspring and the young, or self-interest complains that it will conflict with enlightened selfishness, by injuring the health or circumscribing legitimate enjoyments; or time says, "I have more important matters on hand;" or the organ of muscular motion says, "It will not allow me sufficient *exercise;*" or vitativeness says, "It will shorten my days"—if any of the organs rise up and testify against the thing to be judged, conscientiousness vetoes it, and then firmness and all the other faculties combine to resist it. But if enlightened benevolence says, "It will do thee good, and him also;" if friendship says, "It will deepen my roots and strengthen my cords;" if ideality be charmed with its beauty, causality commend its effects, time can make room for it, veneration be gratified, life prolonged, self-enjoyment secured, and all the other faculties sanction, none condemning, conscientiousness, as judge, says, "Neither do I condemn thee; all is right;" and the other faculties aid in its execution. This is predicated on the supposition that all the faculties act in harmony with their primary natures and legitimate functions. When any act, opinion, or feeling has thus been once decided upon, eventuality recollects it, and firmness abides by it.

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will accord with their phenological developments. That is, different phrenological developments cause men to think and feel differently on these subjects. To illustrate: Suppose conscientiousness be alike in two persons, A. and B., and full in both, or five in a scale from 1 to 7. A. has large benevolence, and small acquisitiveness and veneration; while B. has small benevolence, and large acquisitiveness and veneration. A.'s conscientiousness combines with his large benevolence, and makes him feel that he is in duty bound to do all the *good* he can, and that it is wrong to take a large price from a poor man because he *can get* it; while his small acquisitiveness induces him to give the poor man more for an article than it is really worth; yet, as his veneration is small, his conscience does not require him to go to church. But the large acquisitiveness and small benevolence of B. warpe his lesser organ of conscientionsness, and allow him to take from the same poor man more money for a thing than it is really worth, because the poor man can do no better. His large acquisitiveness throws dust into the eyes of smaller conscientiousness and benevolence, and hushes up their feebler remonstrances, while he grinds the face of the poor, takes advantage of their distress, and extorts money from them, because they are in his power, though he is wringing out their very heart's blood. Still, this same conscience, though it allows acquisitiveness to cheat and extort, also combines with veneration, and compels him to go to meeting the next Sabbath, to read his Bible, say his prayers, and go to the communion table—to "sand the rice, water the gin, and then come in to prayers." The conscientiousness of A. would torment him for extorting the money extorted by B., just as much as that of B. would torment him for not praying and going to church; while the conscientiousness of B. would acquit him for extorting this money from the poor man, or taking the advantage of him in a bargain, as much as that of A. acquits him for not praying and attending church. The opinions of these two men as to what *is* right and wrong, are directly opposite; each condemning what the other approves, and each approving what the other condemns, and both reading each other out of heaven, the one for the other's extortion, and the other for the other's impiety. Now, Phrenology condemns them both, and yet approves both. It saith unto A., "Thou art right in thy humanity, (provided thou dost not injure thyself and those dependent on thee, by giving too much,) but wrong in thy impiety, Give to the poor, but worship also thy God." Phrenology then turns to B. and saith, "Thy devotion is right, but thy extortion is wrong. Reduce thy acquisitiveness; increase thy benevolence; for it is wrong

man. That denies it. In short, light does not differ from darkness, or heat from cold, more than this deistical doctrine of no right, no wrong, does from the phrenological doctrine of the existence of both, *per se*. Touching the *morality*, the *accountability*, and the *responsibility* of men, it makes all the difference of a positive and a negative.

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brought into simultaneous or combined action, the greater the diversity of opinion and conduct as to what is right and wrong.

The reader will thus perceive that the same principle which was pointed out in regard to veneration, showing that the organs give us our views of the character of God, while veneration falls down and worships, applies also to conscientiousness; the other faculties biasing our moral opinion and conduct, and then conscientiousness impelling us to do what these other organs tell us is right. And as this principle, when applied to veneration, tells us the *true* character and attributes of God, when *all* are equally developed and not perverted; so when it is applied to conscientiousness, it tells us what *is* right and wrong *in itself*; for he who has *all* the organs *equally* developed and unperverted, will take *correct* views of right, and do accordingly—will think it right to take care of his family, to make money, to defend the truth, and the poor, to be guarded and careful to dress respectably, to worship his God, to observe and admire the beautifnl; to do good at home and abroad, to take care of self, but not to be too selfish, and so of all other faculties. He, therefore, whose organs are most uniform and not perverted by education, will form the most *correct* opinions as to right, and live the best life; but he whose head is uneven, some of his organs large and others small, will be lame, and warped, and bruised, and zig-zag in his moral conduct and opinions. Hence, also, by examining his own head, every individual can see wherein his own standard of right and wrong in conduct and belief, departs from this the only true standard: and wherein it accords with it; so that, by putting his intellect over against his excesses and defects, he can see and remedy defects. This moral formula is the test and touch stone, by which to try every opinion, and judge every act of his whole life. If any organ be deficient, Phrenology will analyze that organ, and tell how much more of that ingredient he requires in his composition, and also help him to supply it in theory if not in fact, and also tell him what organs are too large, and therefore what kind of feelings and actions to suppress in order to be virtuous and happy This single principle, this moral formula, is worth more than all the works on ethics and speculative theology ever written. It shows every man what colored glasses he has on, and what ingredients are requisite to restore to them the color of *truth* and the practice of *right*. Guided by this principle, men will no longer regard themselves as infallible, any more than when they know that they have on green glasses, or pink glasses, or dark glasses, will they contend that every thing at which they look is green, or pink, or dark, just because it *looks* so *to them*:

also shows what is the natural, and what the perverted function of any faculty, and thereby furnishes us with an unerring test of every opinion, feeling, and action of our whole lives. For example: You wish to decide whether a given business or bargain be right or wrong. Conscientiousness summons a moral court martial, and subpœnas the other faculties as witnesses. It says: "Well, benevolence, what sayest thou to this bargain, or business, or act, or practice, or whatever is to be judged?" If this faculty respond: "I say it will distress yonder innocent man, or make that widow or orphan more wretched, or will grind the face of the poor, or is oppressive and cruel, or even is in the way of human enjoyment;" conscientiousness then says, "It is wrong: Do not this wicked thing." "And, causality, what sayest *thou*?" "I say its effect will be unfavorable," or, "such and such an effect will be unfavorable," or, "such and such a law will be violated thereby." Conscientiousness again puts its ban upon it. "And, ideality, what sayest thou?" "I say it is coarse, vulgar, disgusting, repulsive, and offensive to taste, as well as degrading and debasing." "No," responds conscientiousness, "this thing is wicked, and must not be done." If veneration sees that the thing proposed will conflict with the worship of the true God; or friendship complains that its legitimate exercise will be circumscribed or wounded, or parental love mourns over its injury to offspring and the young, or self-interest complains that it will conflict with enlightened selfishness, by injuring the health or circumscribing legitimate enjoyments, or time says, "I have more important matters on hand;" or the organ of muscular motion says, "It will not allow me sufficient *exercise*;" or vitativeness says, "It will shorten my days"—if any of the organs thus specifically testify against the thing to be judged, conscientiousness vetoes it, and then firmness and all the other faculties combine to resist it. But if enlightened benevolence says, "It will do thee good, and him also;" if friendship says, "It will deepen my roots and strengthen my cords;" if ideality be charmed with its beauty, causality commend its effects, time can make room for it, veneration be gratified, life prolonged, self-enjoyment secured, and all the other faculties sanction, none condemning, conscientiousness, as judge, says, "Neither do I condemn thee; all is right;" and the other faculties aid in its execution. This is predicated on the supposition that all the faculties act in harmony with their primary natures and legitimate functions. When any act, opinion, or feeling has thus been once decided upon, eventuality recollects it, and firmness abides by it.

Other similar cases have been reported in the Journal. [See that of the girl who would steal, and also that of Mr. N., of U., who prayed so fervently sabbath days, and was converted by every revival that came along, and yet sought and took every opportunity to cheat his neighbors—both of which are given in Vol. IV.] Henry A. Wise is both a zealous Christian, and yet a great duellist. Cases analogous to these occur in every community, and in nearly every church. Nor are these pious sinners hypocrites. They are sincere in both their sinfulness and their religion. And the reason why some men are both great sinners, and yet great religionists, is two fold: first, some of their animal propensities are powerfully developed, along with some strong religious organs, which act by turns, and thus render them very zealous in religion at one time, and yet very immoral at other times.

Much has been said of late in denunciation of those ministers who have been guilty of immoral conduct, as if they had all along been guilty of the most consummate hypocricy from the commencement of their career until the disclosure of their crimes. This is by no means necessarily the case. They *may* have been truly religious, sincerely godly, *at the very time* in which they were indulging unbridled lust; for it is possible, it is not uncommon, for the propensities to act at the same time that the moral faculties are in exercise, and even in combination therewith, thereby producing animal religion. Secondly their organs may differ, are likely to differ, from your own—causing them to regard that as allowable which your organs condemn. Be charitable, therefore. Put the best construction possible on the faults, foibles, errors, selfishness, sinfulness of your fellow-men. But, more of this hereafter.

SECTION IV.

DEPRAVITY.—ITS ORIGIN—ITS EXTENT—ITS CONDITIONS—ITS CAUSES—ITS REMEDY.

Having proved the *existence* of sin, as well as shown its rationale, we pass naturally to consider its origin; its extent, whether total or partial; its conditions; its causes; and how to obviate them, and thus diminish it—questions on which the religious world have been divided, and yet questions which the happiness of man requires to be

Another principle of Phrenology deserves at least *mention* here, though it may not bear much upon the *original* sin advocated by orthodoxy. It is this. Every primary faculty of man, is good, and its normal, constitutional function, is virtuous. Man's original nature is right.

The depravity of man, however, Phrenology certainly *recognizes*, in the fact that the *natural* exercise and function of all his faculties are more or less perverted and distorted in nearly or quite all mankind. Few, if any, live up to their *original* natures, or are any thing near as good in *character* as they are in their *developments*. The perverted and excessive action of the faculties in children is much less than in adults, and their heads are *better*. No one can look upon a healthy child born of really *good* parents, without seeing much to admire—very much that is sweet, lovely, angelic. A man's business and circumstances tend greatly to increase his virtue or vice, as do also his physical habits, what he eats and drinks, temperance and intemperance, associates, &c. &c. The artificial state of society in which we live, the inducements and temptations to sin which every where beset us, the universal scrambling after money, and rush for places of profit and power, corrupting examples, wrong education, and thousands of similar causes that are continuous and powerful in their action, greatly enhance this depravity, if they do not cause much of it, by distorting and perverting the nature and conduct of man. But, as to either the *innate* or the *total* depravity of man, Phrenology is clear and demonstrative. It says that every primary faculty of man, as originally constituted, is *good* and *right*, and that the *legitimate* exercise of any and every faculty, upon its own appropriate object, and in a proper degree, is virtuous—that *no* faculty is *constitutionally* bad; that *all* are good *in* themselves, and in their *primitive* action and function, and that depravity forms no *constituent* or *necessarily* accompanying part of the nature of man, but is a *perversion* and *violation* of that nature. Farther than the hereditary descent of qualities from parents to their descendants, already alluded to, Phrenology knows nothing of man's depravity, either total or innate. If this fully established doctrine of Phrenology is found to embrace or explain the doctrines of "original

pulpit, and an Andover educated clergyman in June 1844, and also in a recent conversation, found it to coincide with the views of another leading Congregational clergyman in New England. Yet, whether this sentiment be orthodoxy or not, is left for others to say. I give it merely as *his opinion*, and leave it to others for consideration.

that widely extended depravity of our race is to be looked for in the *diet* and *physical* habits of mankind—in the enormous quantities of ardent spirits, ale, beer, flesh, cucumbers, hot bread and butter, &c. &c., consumed. That alcoholic drinks vastly enhance the sinfulness and suffering of the drinker, is a matter of fact which stares us all fully in the face. That it does so by disordering the physiology, is self-evident. In no other way is it *possible* for matter to effect mind. Then why should not all physical disorder produce moral disorder? Indeed, I regard sin as not unfrequently the product of a disordered brain, while the normal function of a healthy brain, is *always* virtuous. I regard flesh as highly corrupting to the blood, as highly inflammatory, and thereby, as directly calculated to inflame the *base* of the brain; thereby producing moral impurity. Man is a *physical*, as well as a moral being. He is under the dominion of physical laws, as well as of those that are moral. Why, then, should not the violation of the *physical* laws be as sinful as that of the moral, and *vice versa* of their obedience? Indeed, the moral cannot possibly be obeyed unless the physical are first obeyed. Virtue and vice, sin and holiness, happiness and misery, depend far more on the conditions of the body—on health and sickness, what, and how much we eat and drink, how much, and where we sleep, whether we exercise or not, &c. &c., than is generally supposed. A child is more cross and fretful, and therefore more depraved, when a little unwell, than when not so. Eating green fruit, therefore, or doing anything else to impair its health, induces this fretfulness, and therefore augments depravity. Similar illustrations innumerable, apply to adults—to the whole human family. And the way to reform men morally, is to reform them *physically*. But the principle is probably clear, and the inference most important.

Let me not be understood, however, to ascribe *all* sin to physical diseases. Volition also enters into the composition of sin. An act cannot be called *culpable* unless it was done *voluntarily*. This is a matter of *consciousness*. The *motive*, as well as the act committed, goes far towards rendering the doer criminal or innocent. We cannot feel really guilty for any act, however wrong *in itself*, when our intentions were right. Nor can we help feeling condemned for an act good in itself, but committed with wrong intentions. When we have injured others unintentionally, we may feel sorry, but we cannot feel *condemned*. Conscientiousness can act only in conjunction with the power of will.

Intellect, is also a necessary ingredient in accountability. An idiot cannot be morally accountable, for, by supposition, he has no intellect to guide his choice.

obeyed or broken. As, the greater any blessing, the greater the curse of its perversion, so the obedience or violation of the several laws, for both amount in fact to the same thing.

Not only does this doctrine of *proportion* exist between the importance of the several laws and the penalty of their infraction, and *vice versa* of their obedience, but there is something in the very character of the pain or pleasure, analogous to the nature of the law broken or obeyed. Thus the obedience or violation of the natural laws, bring physical happiness or suffering, while the violation or obedience of the mental or moral laws, brings mental or moral suffering or pleasure. The violation of the law of reason, induces error., and this error punishes us in a variety of ways, according to the nature of the error imbibed; and *vice versa* of correct reasoning. Obeying the law of friendship, induces pleasure in that department of our nature, and in all its dependencies, and *vice versa* of its infraction.

But this whole range of thought is condensed in this—the *self-acting* of the various laws. Every obedience to law *rewards itself*. Every violation of law *punishes* itself. *In the very act* of obedience consists the pleasure. *In and by* the transgression occurs the pain. Hence, the analogy between the two on the one hand, and the pleasures of obedience, or the pains of its disobedience on the other. Hence, also, the *universality*, of the rewards and punishments.

This doctrine of the *self-acting* of all the laws of our being, shows *how* it is that we shall be punished, both here and hereafter. It repudiates the doctrine of a *literal* hell of fire and brimstone: we shall be as it were, *chained to ourselves*—chained to the *characters* we form here, and to their consequences. This will constitute all the hell we shall ever experience. Heaven *consists* in *doing right*, and *hell* in doing *wrong*. Both are *conditions*, rather than places. They are *in us*, and form a *part* of us; so that we need not wait for them hereafter. Not that Phrenology repudiates the doctrine of a heaven and a hell hereafter, but it shows what *constitutes* heaven, namely, *obedience to the laws of our being*, and what makes a hell, namely, the *violation* of these laws, both here and also hereafter.

Again: virtue and vice are *self-perpetuating* and *self-progressive*. The Phrenological doctrine of the increase of organs by exercise, and of their diminution by inaction, establishes this point beyond a doubt. As already shown, Phrenology establishes the doctrine of a future state of being, and that *to us, as us*—to us in our *own appropriate personality;* and as the same beings *then* that we are *now;* for the argument already shown to prove a future state of existence, when applied

and CONSTITUTION of man ALONE—and *not* the doctrine or means of salvation by Christ. Though it teaches the doctrine of penitence and pardon, on which salvation by Christ is founded, yet it neither reveals a Savior, nor shows what we must do to be saved. The one specific object of Revelation, appears to me to be, to *reveal a Savior* and disclose the *means* of salvation, not to furnish a code of morals for the guidance of man's conduct. The fall of Adam and salvation by Christ, occurred *after* the *nature* of man was completed, and are *extraneous* to that nature; so that Phrenology, which unfolds the constitution and laws of man's nature, could not have any specific bearing on these points. The code of Phrenology was sealed before a Savior was needed, so that those doctrines connected with salvation, such as the doctrines of the *trinity*, *atonement*, *total* depravity, special divine influences, and kindred doctrines, are all left to be developed by revelation. For Phrenology to claim their revelation, would be plagiarism, and derogatory to the Bible, to reveal which is its main design. Whether Phrenology developes principles relative to the atonement of offences by a third person or not, I know not, but I believe that this also is left to be revealed by the Bible.

SECTION VI.

PENITENCE AND PARDON.

"Then came Peter to him and said, Lord how often shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but, until SEVENTY TIMES seven."

In morals, the doctrine of penitence and pardon, is one of great importance—is even fundamental. It is also undecided. Christianity maintains, or rather is *based* in the doctrine of the forgiveness of sin, or of atonement and salvation by Christ. Infidelity scouts this doctrine on the ground that it directly contravenes every law of nature, and argues that the violation of every law of nature induces its own penalty, while its observance brings with it its own reward—that this doctrine of penitence and forgiveness shields the guilty from deserved punishment, allowing them to violate the inexorable laws of their being, and yet escape their penalties—and there is nothing in sorrow for sin at all calculated to ward off its fearful penalties—that if a man take arsenic

by a friend, whom he accordingly *challenged*. His friend apologized. "But what does your *apology* have to do with my wounded *honor*? Does your sorrow atone for your insult? No! Apology or no apology, I *will have satisfaction*." If benevolence be large, it may stay the uplifted hand of vengeance, but the old grudge will still rankle in the bosom. A cordial reconciliation is impossible, however humble and penitent the transgressor. But large conscientiousness fully and freely forgives, freely restores the guilty to confidence and affection, and even bestows increased favors upon him.

The doctrine of penitence and pardon then, so essential to the maintenance of Christianity, is proved by Phrenology to form a part and parcel of the nature of man, and to be consistent with that nature. True, Phrenology says nothing about forgiveness and salvation *by Christ*. It proves that the great *element* or *principle* of forgiveness is not only not inconsistent with the nature of man, but is actually engrafted on that nature. It proves the *basis* or *ground work* of this Christian doctrine, and leaves it for the Bible to say *how* and *by whom* we are to be forgiven. Overthrow this doctrine of forgiveness, and Christianity is overthrown, and even razed from its very foundations; but establish it, and you thereby establish the fundamental basis of forgiveness by Christ. Phrenology, as already seen, proves this doctrine of forgiveness to be a function of conscientiousness, and to be engrafted in the nature of man, and then leaves it for the Bible to tell us *how* we are to be saved from the consequences of sin. Tell me, Christian, art thou sufficiently thankful for this timely aid? Wilt thou not embrace and kiss thy twin sister and thy handmaid? How ungrateful is this nineteenth century Christianity (falsely so called,) in thus turning its twin sister out of doors!

Let me not be understood to say that we can sin and not be punished *at all*. But not to the *full extent*. *In and by the very act* of transgression, we suffer. But that suffering often continues throughout this life. And, what is more, the natural tendency of sin is to *augment itself*. But penitence induces reform—always, necessarily, and thus both arrests the increase of the transgression, and consequently stays the penalty that would otherwise have occurred, as well as tends towards healing the wound already made.

This principle shows that it is our duty, our privilege, to forgive the penitent. Our fellow men wrong us; wrong others. At first, we feel disposed to pursue them with the uplifted hand of punishment. But this principle stays that hand. It teaches us that to "err is human: to forgive, divine." "Let him that is without sin, cast the first stone."

made again to feel that he *was* a man, he reformed. But twit a Washingtonian of having been a drunkard, and you take the most effectual method possible to re-plunge him into that abyss of ruin from which he would otherwise have escaped. As great a reform is yet destined to be effected among the daughters of sin, as is now in progress among the inebriates. It cannot be that this whole class of unfortunates must perish. Benevolence will not permit it. Humanity, flushed with the triumphs she is now achieving for the intemperate, as well as in other departments of philanthropy, will not allow so numerous, so miserable a class of human beings, to perish in their sins. And in this greatest of works she will not be buffeted. Success will even *increase* upon her. But, *how*—by what *weapons*—is she to achieve her conquests? By *forgiveness*. By *love*. Now, when a woman sins, be she ever so penitent, be it that her seducer is almost wholly in fault, as is almost always the case, be it even that she sinned under the most solemn promises of marriage, or by mock marriage, still, she is cast out of "genteel" society. All the *respectables* point at her the finger of scorn. Even so-*called* Christians are loudest in her condemnation. Every friend forsakes her. All employment forsakes her. Though willing to earn her living by any occupation however laborious, however menial, yet even that is taken from her. She must *starve*, or else live completely abandoned, however repulsive such a life. Nobly, immortal Mrs. Childs! hast thou done by Amelia Norman. Beyond all praise, thy conduct! Worthy of all imitation, thy example! *And it will be followed*. It will rescue from "hell" thousands who must otherwise perish in untold misery! A worthy sister of the great apostle and martyr of moral reform! Go on. Persevere, ye sisters of moral reform. Teach men *practical* forgiveness. Rather *re-teach* them; for, by precept upon precept, by parable after parable,* by example after example, did Christ Jesus inculcate, enforce, command, his disciples to exercise this pre-eminently Christian virtue. I long to see the Washingtonian movement extended to the moral reform cause. Wonders, will this forgiving principle work. Let its virtues be tried. Let this rarest of Christian virtues be cultivated. And immeasurably will the fruits thereof gladden mankind, as well as fill the forgiving soul to

effects and practical workings. Its narration. Hardly any thing interests the human mind more: convinces, argues, persuades, instructs, or calls out all the faculties of the human mind, more than *narrative, facts, experiences*, stories, &c. And it is destined to teach even the learned many a lesson of human nature which metaphysics does not reveal.

* See Matthew xxi.

which this transmission is shown to appertain to the whole man, both mental and physical—to diseases of both body and mind—virtues and vices included.) Now, *in this doctrine* is embodied all the original sin known to Phrenology, if not to man. Nor is this version of that doctrine repulsive to either reason or justice, for it is as *right* that children inherit the mental and moral virtues, vices, and capabilities of their parents, as their lands and property. Payne, then, was too fast. So are all those who declaim against this doctrine. The fundamental doctrine of Orthodoxy is therefore sustained by Phrenology; and yet this doctrine is so modified by this its only true version as to be objectionable to none—to be readily admitted by all. Payne himself would have been *compelled* to admit, would cheerfully have admitted, both the doctrine itself and its utility, and even its absolute *necessity*. This principle of hereditary descent would have *compelled* him to eat his own words. It will *compel* assent to this Calvinistic doctrine as thus modified. Still, while it sustains the fundamental doctrine of orthodoxy, it materially modifies it; so much so, that now it both compels our assent and calls forth our admiration, whereas then it outraged both our justice and our reason. Thus does Phrenology harmonize even *infidelity and orthodoxy*, and that too on the very point in which they differ most widely and fundamentally. And in doing this, it will settle by mutual consent many a minor point now controverted. It will also essentially illustrate other orthodox doctrines based on this point, thereby bringing all into the same (and that the *right*) ground concerning them. Similar remarks will be found to apply to nearly or quite every sectarian doctrine now in dispute. A great religious *peace-maker* will Phrenology be found to be. But, why particularize? for if it can harmonize *this* the greatest and most fundamental difference so easily and perfectly, surely it can the lesser ones.

To recapitulate the numerous and striking coincidences between the religious doctrines taught, and practices required by Phrenology, and those enjoined in the Bible, is scarcely necessary, for every intellectual reader must have observed them in passing. To take a few as samples: The Bible enjoins continually and positively, the worship of God. So does Phrenology, in its pointing out the existence of veneration, and the fact of its existence rendering its exercise *imperative*—our highest duty, our greatest privilege. And the attributes of God as pointed out by Phrenology, harmonize beautifully with those contained especially in the New Testament—such as his benevolence, his justice, his wisdom, his paternity, his spirituality, his firmness, his sovereignty, &c. As the Bible requires us to *do good*, and represents *charity* as the greatest of the Christian virtues, and our great Exam-

O. S. FOWLER ON

TEMPERANCE,

FOUNDED ON

PHRENOLOGY AND PHYSIOLOGY:

OR,

THE LAWS OF LIFE,

AND THE

PRINCIPLES OF THE HUMAN CONSTITUTION,

AS DEVELOPED BY THE

SCIENCES OF PHRENOLOGY AND PHYSIOLOGY,

APPLIED TO

TOTAL ABSTINENCE

FROM ALL ALCOHOLIC AND INTOXICATING DRINKS

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST,

Editor of the American Phrenological Journal; and Author of "Phrenology Proved, Illustrated, and Applied;" "Fowler's Practical Phrenology;" and several other Phrenological Works.

FOURTH EDITION, ENLARGED AND IMPROVED.

WITH SIX ENGRAVINGS.—BY J. W. PRENTISS.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God."—ST. PAUL.

"Sana mens in corpore sano."—CIC.

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1845.

In giving publicity to this Lecture, the Author is but yielding to the one general desire and request of the thousands who heard it. Said Dr. Green, of Watertown, N. Y., "It is worth all the temperance addresses I ever before heard." The Rev. Mr. Harrison, of Jackson, Mich. said: "We *must* have this in print. It is a fountain of the very best of temperance materials." The Rev. N. W. Fisher, in a letter, says of it: "The motive of Total Abstinence as drawn from it are powerful and highly practical, and its application to the cause of Temperance most happy and useful."

The mere Phrenology and Physiology it contains, cannot but be interesting and useful to the general reader, and secure it a perusal, whilst its temperance inferences, instead of being drawn from those highly colored and sometimes ridiculous descriptions of the drunkard, which not even the veriest sot will take to himself, are founded upon the immutable principles of the human constitution, as beautifully and clearly unfolded by Physiology and Phrenology.

EXPLANATION OF THE DRAWINGS.

No. 1, Or the Temperate Man, represents a genteelly dressed and respectable young man, with a cheerful, happy expression of countenance, and the aspect of contentment and enjoyment. Instead of having a bloated or inflamed appearance, his face, lungs, stomach, and all the internal organs, indicate health and physical happiness. The stomach especially, performs its legitimate function of digestion and nutrition with energy and without pain, the *whole* of it being brought into vigorous action.

His whole expression denotes goodness and intelligence, or the ascendency of the moral and intellectual faculties, with that quiet, harmonious action of all his powers which is indispensable to enjoyment, both physical and mental.

No. 2, Or the Occasional Drinker, evinces much *sensuality*; a love of merely animal gratification, without forethought or intelligence, and with the boisterous, bacchanalian expression of the roudy. He is dancing, carousing, laughing immoderately, carrying on at a great rate, making a great noise, cutting a great swell, and playing off the genteel loafer in clothes not yet paid for. (See pp. 18 to 21.) His eyes indicate sensuality, and his stomach and lungs bear evident marks of deep-seated and habitual *inflammation*, brought on by intoxication and debauchery. True, he has a certain species of *enjoyment*, but it is of a merely animal, grovelling character, instead of that quiet flow of happiness which characterizes temperance. The stomach especially is becoming hardened and rigid, so that it will not create a healthy appetite, or digest its allowance of food without being goaded up to action by potent draughts of wine or spirituous liquors. His lungs also bear evident traces of the ravages of alcohol, and all his internal organs are groaning beneath an oppressive load which is carrying him into a premature grave. The wheels of life have been urged on with such tremendous velocity that they must soon suddenly give way, or else move

PHRENOLOGY *versus* INTEMPERANCE.

In presenting this subject, I shall first briefly explain some of those laws which govern the influences of the body upon the mind, and of the mind upon the body, showing what conditions of either induce and cause those of the other; secondly, point out the consequences or penalties attached to the violation of these laws; and, thirdly, show the effects of intoxicating drinks, of every kind and degree, upon the physical and thereby upon the mental economy, violating these laws and thus inducing their penalties, first by powerfully stimulating the body, and thereby the merely *animal* nature of man, and also weakening his moral and intellectual powers; and, secondly, by shortening human life.

Independently of its application to temperance, its physiological and phrenological facts and principles will be found eminently interesting and valuable to all classes.

PROPOSITION I.—*There exist reciprocal relations between the conditions of the body and the states of the mind, each influencing and being influenced by that of the other.* For aught we know, man *might* have been created a purely spiritual entity, without a body, but the great ends of our existence are evidently better secured by our natures being compounded. Hence we are composed of mind and body so closely united by the reciprocal action of certain physiological and phrenological laws, that the conditions of each have a perfectly reciprocal and powerful influence upon the states of the other, each throwing the other into its corresponding state. Hence a clear, cold morning, a heavy, muggy atmosphere, oppressive heat, *&c.*, very differently affect the *mind* by throwing the *body* into different states. A high fever increases the mental manifestations and augments the feelings, whilst hunger, fatigue, and every enfeebled state of the *body* proportionably weaken them. Dyspepsia induces irritability, peevishness, gloom, and a a most wretched state of mind and feeling, totally reversing their character, and changing the friend into the misanthrope, the blessings of hope into the bitterness of despair, and the happy man into a most miserable being. *Physical* inaction induces *mental* sluggishness, whilst a due degree of exercise or labor clears the mental horizon of those clouds with which confinement or slothfulness envelopes it, producing a delightful flow of thought and feeling. Food and sleep, or the want of them, powerfully and very differently affect the states of the intellect and feelings, whilst a sufficient dose of arsenic or laudanum extinguishes both for this world. Sickness enfeebles and health strengthens the *mind;* and most of our constantly occurring changes of feeling and mental action are attributable to the causes involved in this proposition. Some of our ablest speakers and writers of all classes have learned by experience to practice abstinence preparatory to their most powerful efforts. Certain kinds of food excite some of the animal passions, whilst others

and one and all will experience its effects. These illustrations will apply equally to *every* law of nature. That *some* of these relations existing between mind and body are governed by laws of cause and effect, is self-evident. Therefore *all* are *equally* so, and *every* condition of *either* throws the other into its corresponding state. If in any *one* instance a given condition of either body or mind causes or is caused by that of the other, then *every* state of *either* causes or is caused by the corresponding conditions of the other. Either there exist *no* relations of cause and effect between the two, or else it is *all* cause and effect—*all* antecedent and consequent, for nature always makes thorough work or does nothing.

Hence, we can at any time throw either mind or body into any desired state by putting the other into its corresponding one, and we can no more put either into any given state without thereby throwing the other into its corresponding one, than we can arrest the operation of any other law of nature. And since the *brain* is the instrument of thought and feeling, *its* conditions influence the mind more powerfully than those of all the other portions of the body united. Hence to excite either faculty or organ is to excite the other; and as the stomach and brain are intimately related, *its* state also powerfully influences that of the mind.

PROPOSITION III.—*Every law of nature has a sure reward attached to its observance, and a fearful penalty affixed to its violation.* Had there been no fixed laws of cause and effect, things would have occurred without any regularity or certainty. Stones would then have been liable to have produced grain; wheat, animals; the sun, darkness; and fire sometimes one thing and then another. Man could have relied upon nothing—could have accomplished nothing. But this institution of law has reduced chaos to a most beautiful system of uniformity and certainty. Yet without a *penalty* attached to violated laws, and pleasure to their obedience, they would have been useless, because powerless. Hence a benevolent God has inseparably affixed happiness to their obedience, and also misery to their violation. Still farther. He has proportioned the penalties of disobedience and the pleasures of obedience to the importance of the several laws. As life is the greatest of all blessings, and as the violation of the civil law which protects it is visited with the heaviest of all penalties, and as the laws which protect property or character are less important, and their violation punished with less severity, so those laws which obtain between mind and body, being of the very highest order of laws, their observance is productive of the purest, most exalted, and most condensed of all enjoyments, whilst their violation plunges the disobedient into the deepest misery, because the mind is the one main fountain from which springs most of our pains and pleasures. And what is still more, the enjoyment or violation follows in the *direct line* of the obedience or transgression. Each law has its own penalty and enjoyment attached to itself, being its own executioner. To obey a law is to enjoy the blessings secured by that law; to transgress it is to suffer its penalties. There can be no escape, no evasion of *either* throughout God's vast domains. These results are inevitable and invariable. Infinite Benevolence has put obedience with its blessings into our right hand, and disobedience with its curses into our left, and endowed us with power to choose or refuse either. All our pleas-

marked, and all about equally balanced. Is there too much of the motive, there is power, yet but little action, so that the talents lie dormant. Does the vital-motive greatly predominate over the mental, though there may be *physical* power and enjoyment, there will be too little mental, too much grossness, coarseness and obtuseness of feeling, with too little of the intellectual and too much of the animal. But where the mental greatly preponderates, there will be too much mind for the body, too great sensitiveness, too much intensity of feeling, and that too exquisite, too much sentimentalism and refinement, with a tendency to precocity, which induces an early death.

These temperaments and their predominance may be aptly compared to the several parts of a steamboat. The vital is the wood, water, fire, steam and engine, which produce the propelling power; the motive is the hulk; the mental, the freight and passengers. When the vital predominates, it manufactures more steam, more vital energy, more impulse, more animality than the brain, nerves, and muscle can work off, which produces an overflowing of feeling and passion, a restlessness, a high pressure, and a liability to explode. The lion has a prodigious chest, and an amount of animal power almost beyond conception, with but a small brain. Hence with scarcely a hundredth part of his strength, but with well developed brain and nerves, man can accomplish a thousand fold more. Does the osseous and muscular system greatly predominate, there is too much hulk; the person will move slowly and feel but little, enjoy and suffer only proportionally little, and if the mental is also weak, be obtuse in intellect, a stranger to refinement and intellectual enjoyment, and having but few passengers, the boat of life will be too light freighted to be worth running, or to secure the great ends of existence, namely, intellectual and moral enjoyment. But where the mental greatly predominates, the vessel is overladen, the energies of the system are drawn from the digestive apparatus and muscles, and concentrated in the brain, which thus consumes the vital powers faster than the vital organs can manufacture the re-supply. This over-draught, whilst it greatly augments the talents, also causes premature death. This principle, whilst it explains the cause of the premature death of precocious children, cautions excessive parental fondness not to press them forward in study, lest by increasing the predominence of the brain they thus hurry them into an early grave. It is also illustrated by the ill health, the dyspepsia, the nervousness, head-ache, ennui, &c. of our literary and sedentary classes, and by the intellectual obtuseness of those who neglect mental culture. Consumptive families are usually slim-built and narrow chested, which indicate weak vital organs and very active brains. This disproportion of parts hastens their death. Apoplexy, gout, &c. are caused by the opposite extreme, and if physicians would but restore the lost balance between the temperaments, they would save many patients whom they now lose. If mankind in general would only keep these temperaments equally balanced, if, when they are becoming nervous, they would labor more and think and feel less, when worn down with labor, they would rest and read, when they have taken more food than exercise they would restore the balance between the two, if, like Bonaparte, they would take the extreme opposite that which caused their disorder—which is only applying the prin-

valuable. Predominant Ideality renders one fastidious, and too delicate and refined, whilst its deficiency leads to coarseness and vulgarity; but its fair developement blends the serviceable with the perfect, combining utility with beauty.

Do one's perceptive powers, which give the various kinds of memory and the ability to collect and retain knowledge, greatly predominate over his reflectives, though he may be very apt as a scholar and talker, he will be superficial, lack thought, judgment and contrivance, and be incapable of ascending from facts to first principles, and on the other hand, are the perceptives small but reflectives predominant, he will have a wretched memory, be unable to command his knowledge, or bring his talents to bear upon practical matters, be given to merely speculative, scholastic, abstract, therefore-and-wherefore, metaphysical theorizing, which is valueless, and though he may know how to reason, his knowledge of facts will be too limited to furnish data sufficient to form correct inductions. But where both are equally balanced, the former collect abundant materials which the latter work up into correct arguments and sound conclusions. Both equally developed give a general talent, constitute a well balanced and truly philosophical mind, give the true Baconian, inductive method of studying nature by ascending from facts up to first principles, the only possible means of arriving at the truth. This developement not only is perfectly adapted to the laws of nature and harmonizes with the constitution of the human mind, but also gives what is called sound common sense, correct judgment, and enlarged views of subjects, whilst its absence causes the intellectual lameness, the warped views, and the fallacious and diversified opinions existing among mankind. This principle applies generally to all the faculties.

Again: the want of action in any of the organs is unfavorable to virtue. Thus, is Amativeness wanting, connubial love is absent, and this incentive to virtue dead. Is Combativeness small, the husband cannot defend his family, nor the truth, nor any good cause, but quails before the approach of every obstacle. Is Alimentiveness deficient, our higher mental powers would become enfeebled, and if Acquisitiveness is small, as is often the case with the sons of rich parents, prodigality ensues, thus opening the door to many vices which larger Acquisitiveness would shut out. Inactive Conscientiousness, or Benevolence, or Veneration, or reasoning power, each leaves a great mental hiatus, their exercise being indispensable to virtue.

We are thus prepared for the important inference that whatever tends to weaken or unduly excite either of these classes of faculties, especially the animal propensities, is thereby calculated to unhinge and derange the mind, thus causing vice and misery.

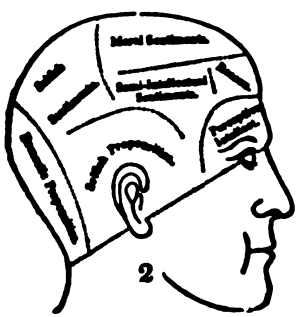
PROPOSITION V,—*Alcohol powerfully stimulates and irritates the brain and nervous system.*—Apply it to an open wound, or bring it in contact with an exposed nerve, and it burns like fire. Let it be applied ten million times to as many fresh wounds or exposed nerves, and every application will bring *painful* evidence of the truth of this proposition. Let those who doubt it, try the experiment. It burns the mouth, and hence the practice of taking water *with* grog and water *after* grog, to quench the fire it always kindles. There is something in the very natures of alcohol and the nerves, by which the former invariably irritates the

tutes his identity and personality. Could you cut from him limb after limb, and one portion of his body after another, until the *whole* were cut away, he would be the same man still, *provided* his *mind* were left the same; but let insanity derange that *mind*, or let death separate it from the body, and he is not the same person. We feel that his lifeless *body* is not *himself*. It is our *minds*, our *moral capabilties*, our powers of thought and feeling, which constitute our very *essence* and *substance*, our personality and identity, flesh and blood being our *dwelling* only. Hence the exercise of mind is more fatiguing, more painful, more pleasurable than that of the body. "*Voluptas Animi major est quam corporis.*"

If, therefore, the effect of alcohol is good at all, it must be *very* good, if bad, bad in the very highest possible degree, and bad upon the very *essence* and *soul*, and centre of the man, because it storms the very *citadel* of our nature.

In two ways, therefore, first by the great amount of blood sent to the head, and secondly by its effects upon the nervous system in general, and the brain in particular, and especially upon the internal nervous tract, do alcoholic liquors irritate and stimulate the brain, and thereby the mental faculties, for, as already shown, to excite *either* is to excite the other.

PROPOSITION VIII.—*This extraordinary condensation of stimulus is* CONCENTRATED *upon the* BASE *of the brain, powerfully stimulating the merely* ANIMAL *propensities, whilst it weakens the moral and intellectual faculties.*—According to Phrenology, the organs of the animal propensities are located in the *base* of the brain, close to the body which they serve, and whose wants they supply, so that the intercommunication between the two is greatly facilitated by their juxtapostion, the conditions of each exerting a reciprocal influence upon the states of the other. But the *moral* organs, the higher, religious and God-like sentiments, have their location in the *upper* portion of the head, as far removed as possible from those influences which disturb the body, (a wise provision this,) whilst intellect is located in the forehead.



Again: the organs of the perceptive faculties, which acquire and retain knowledge, give the various kinds of memory, and bring man in contact with matter and its physical properties, are located around the eye, close to the body again, whilst the organs of reason, the noblest gift of God to man, occupy the highest portion of the forehead, being also far removed from the body.

Mark well the inference. Not only, as already shown, is there several hundred per cent. more of the exhileration produced by alcohol carried to the head than to any other portion of the system, but this stimulus is *concentrated* upon the *base* of the brain, or upon the organs of the *animal propensities*, thereby goading to the highest degree of inflamed and morbid action, the merely *animal* nature of man, but leaving his *moral* and *reasoning* powers far in the rear.

inflame this already predominant portion of his nature, and also to retard his advancement in virtue, intelligence and religion?

Thus far, there is but a single vulnerable point, but one lame proposition, but one possible evasion of these inferences, namely, "We do not believe in your Phrenology." I shall not here enter upon even a brief defence of its truth, nor exhibit of its facts, but refer the reader to works on the science. Still this last proposition, which forms the key-stone of this essay, its one leading thought, namely, that the state of the body is as the state of the animal organs, that, therefore, whatever irritates or stimulates the former, thereby proportionably inflames the latter, is a general fact, a constitutional law of our nature so palpable and so universal that "the way-faring man though a fool," cannot but see and admit its truth. The following classes of well known facts are only a few of the tens of thousands which might be adduced to prove and illustrate it.

A cold or a slight fever does not increase Benevolence or Conscientiousness, but actually weakens them, whilst it greatly augments the combative and destructive and selfish feelings. Let your child be a little unwell, that is, let his body be in a feverish and irritated state, and he will be peevish, cross and petulent, and fret at every little thing, and that without cause, Causality and Conscientiousness being inactive. Nothing pleases but every thing irritates him. The same is true of dyspepsia or indigestion, and of persons generally in poor health. They find fault with every thing, are ungrateful, and unreasonable in their anger, because of the irritated state of their animal, and the weakened state of the moral and intellectual, organs. Why do not diseases increase our *kindness*, our *devotion*, our *conscience*, our reasoning powers, &c.? Because bodily disease is first imparted to the *animal* organs in the base of the brain. But let the child or adult become so *very* sick that his physical powers are prostrated, and it is these animal passions and desires that are prostrated first and most, whilst the moral and reasoning powers are less impaired. And the first sign of his returning health is his increased hunger, (Alimentiveness,) his irritability and fault-finding disposition, &c.

The phenomena of death accord with this principle. The extremities are prostrated first, sensation and nervous action rapidly decrease, the *animal* passions follow next, conmubial and parental love, appetite, anger, hard feelings, and love of the world, all yield before the moral or intellectual faculties feel its deadening influence. Vitativeness, also an animal organ, situated in the lowest part of the base of the brain, lets go its hold on life, leaving the dying man willing to depart. Dying persons often attempt to speak but cannot, their organs of language and memory, situated in the lower portions of the forehead near the body, being too far gone to give utterance to the still operating organs of reason, located higher up. The pious Christian, "*Dei gratia*," dies in the triumphs of faith, that is, in the vigorous exercise of the moral faculties *after* the death of his animal nature, whilst others often die in the *reversed* or painful action of these organs.

The proverb "*old men for counsel, young men for action*," embodies this same principle. "Action" and force of character are given by the vigorous exercise of the animal propensities, which are stronger in young persons than in old, *only* because their *bodies* are more vigorous.

of wife and child, before very strong; next his anger, before ungovernable, fell a pray to its ravages, and his ambition next, whilst his still sound intellect, saw this gradual destruction of his animal nature. He retained his reason to the last. Volumes of analagous facts might be adduced incontrovertibly establishing, as a law of our nature, the proposition under discussion, namely, that whatever stimulates the body, thereby proportionally excites the merely *animal* nature of man, and that in a vicious direction, whilst whatever weakens the body, thereby weakens the memory in general, and also the animal feelings. Beyond all dispute and controversy, this is a law of our nature, and a law, too, from which there is no appeal, and in the action of which, no variation. Whoever violates it, must abide the consequences.

The inference then becomes obvious and powerful and *inevitable*, that alcoholic admixtures of every kind and degree, by stimulating the *body*, thereby powerfully excite merely the *animal* nature of man, and weaken his moral and intellectual powers, the very conditions which constitute a brute. And the fact that his animal organs are several times larger and more active than those of the brute creation, renders him when stimulated, so much the more of a brute than they are. No more can any human being take alcoholic liquors in any form or degree, without proportionally inducing this result, without thereby brutalizing his nature, without degrading his manhood below his beasthood, and subjugating the former to the latter, thus reversing the order of his nature, than he can "carry coals of fire in his bosom and not be burned." As soon will any other law of our nature fail to do ample justice as this. As soon will the deadly poisons become harmless, or the water slide *up* the inclined plane of itself, as alcoholic stimulants fail to produce animality, and to weaken the moral feelings. Nor is there any middle, any moderate ground. Every identical drop of alcohol has its legitimate, its stimulating effect upon the nerves, and through them upon the organs of the animal propensities. As far as it goes *at all*, just so far it goes towards making a man a brute, aye, and even worse than a brute; for as it requires a fallen *angel* to become a demon—a *tall*, *arch*-angel to become the *prince* of devils—so the higher man ranges in the scale of being, the lower alcohol sinks him. As the greater any gift or blessing is, the worse it become when perverted; as connubial love and faithfulness are among the highest of virtues, and productive of the purest enjoyment, and as licentiousness is the vice of vices, and attended with consequences the most painful; as reason, God's crowning gift to man, when perverted, becomes a proportional instrument of evil and misery, so man, brutalized, becomes vastly lower, vastly worse than a brute, and proportionably more miserable.

Let it here be distinctly understood and remembered, that *whatever contains alcohol*, be it the alcoholic drinks as such, namely, rum, gin, brandy, cider brandy, whiskey, &c., &c., or be it any of the wines, foreign or domestic, be it malt liquors, strong beer, porter, ale, hard cider,* vinegar, one and all, every thing containing alcohol in any form

* The use of this term is not designed to give a thrust at the whig political party, for aspirants of both parties often pursue the detestable policy of treating to gain votes. A vote should always be the expression of intellect and moral sentiment. But by selling this birthright of freedom for grog, which dethrones both, the voter

And if this is the fact of virtuous, modest *woman*, what is the fact of *less* virtuous *man?**

The drinker's (not drunkard's) combative or contending propensity, is also unduly excited. So combustible is his anger, that he takes fire at every little thing, and more hard feelings, broils, fights and duels are engendered by ardent spirit, than by all other causes united. Who ever saw men fight unless they were excited by liquor? or who ever saw men in liquor, who were not easily angered, and "all fit for a fight?" Byron says that stimulants always rendered him "savage and suspicious,"

Alcoholic drinks also stimulate Destructiveness, or the bitter, hating, revengful feeling; and hence drinkers will caress their wives and children one minute, and beat them the next. More murders are caused by the stimulating influences of ardent spirit, than by all other causes combined. Let the calenders of crime testify on this point. Hence, also, intoxicated men not only rail, curse, break, destroy, vociferate, and threaten vengeance more than when they are not intoxicated, but it is then that any old grudge, otherwise long since buried, is raked up, and dire vengeance sought and obtained; and generally a human being can screw up his Destructiveness to the sticking point of murder, and screw down his Benevolence and Conscientiousness below the remonstrating point, *only*, or at least most effectually, by ardent spirit.

It is the excessive exercise of the animal propensities which subjects criminals to the penalties of violated civil law. It is mainly by *drinkers* that our courts are supported. Let our intelligent lawyers, let our judges, sheriffs, justices, &c. &c. answer the question, "Does not most, if not nearly all of your criminal business have its origin in drinking?" But in case alcoholic drinks did *not* excite the merely *animal* passions, or in case they *equally* stimulated the moral faculties, or especially if they stimulated the moral sentiments *only*, this state of things would be reversed, and drinking would render mankind more virtuous instead of most vicious.

This principle explains the fact that alcohol often renders a good man a real demon incarnate. So long as the moral and intellectual organs predominate, no matter if the animal propensities are vigorous. If duly governed, the more the better, for they impart force. When the two are about equal, with the moral in ascendancy, and the animal not stimulated, all goes right; but a little stimulant will turn the scales, and thus render a really good man a *very* bad one. But mark well the converse; it *never* renders a *bad* man a good citizen, nor an immoral man virtuous, because it never stimulates the moral and intellectual faculties more than the animal feelings.

This general principle explains the reason of the custom of drinking *grog* with a friend, instead of drinking, or doing, any thing else. As

* How is it possible for a woman of delicate feelings to tend bar, go to balls or parties where wine or spirits are freely drank, or consent to be for a moment in the company of men who stimulate? Surely no *modest* or refined woman who understands this principle, could on any occasion allow herself to drink to excess, wine, porter, or any other kind of spirituous liquors, with or in the presence of those who do understand it, because she thereby renders herself liable to say and do what it would make her blush to reflect upon. My only motive for introducing this fact here, is to make woman *ashamed* to drink, and thereby render this most pernicious habit unpopular among men.

Having clearly shown that alcoholic drinks produce vice by stimulating our merely *animal*, and weakening our higher, nobler powers, we reverse the principle, and observe that they cause vice and misery, secondly, by paralizing these organs. These drinks produce vice, first, by inflaming Amativeness and producing licentiousness, and secondly, by deadening connubial and parental love, thus unfitting him for discharging his obligations to his family, and leaving them a prey to the ungoverned fury of his Combativeness and Destructiveness, besides destroying all the enjoyments growing out of the healthful exercise of the domestic feelings. Accordingly, the *moderate* drinker forsakes the virtuous and delightful fire-side for the bar-room, while the *drunkard* inhumanly beats or murders his wife and children.

The *moderate* drinker's Combativeness and Destructiveness are stimulated to fighting and revenge, while those of the *drunkard* are so deadened that he will not and cannot take the part of his family, nor even of himself, so that a little boy may impose on him with impunity. He has no moral courage, and is so irresolute that he can overcome no obstacle, and effect no difficult object. The *moderate* drinker's Acquisitiveness is over-stimulated, and he is for driving a bargain, yet his intellectual organs being weakened, he gets cheated, or else a few glasses make him as rich as Cræsus, whilst the *drunkard's* love of property is gone. Hence he has no industry, no economy, no forethought to lay up for to-morrow's wants, and thus squanders his all for liquor, even to the bread out of his children's mouths, and the clothes from his wife's back. This principle explains *how* it is that alcoholic drinks always scatter their devotees' property to the winds.

Whilst they inflame the moderate drinker's self-esteem and love of approbation, producing boasting, bragging, haughtiness, swaggering, a self-conceited egotism, &c., they eventually annul all sense of character, all self-respect, and all regard for his reputation, which constitute the strongest incentives to virtuous and praiseworthy actions, as well as restraints upon vice and self-degradation. At first, he is mortified beyond description if seen intoxicated, afterwards he cares not a farthing for his credit nor his word, for his honor nor anything said for or against him or his family, is dead to shame, destitute of dignity and manly feeling, and associates with those to whom he would before have scorned even to speak.

Again: these organs of ambition always combine with the other organs that are most active. Combined with Conscientiousness, they give the highest regard for *moral* character, and for correct motives; with intellect, a desire for reputation, for learning and talents; with Ideality, for good taste, good manners, &c.; but combined with Combativeness, for being the best wrestler, the best fighter, &c.; with the other animal propensities, for being first in their indulgence. Hence, as already seen, since alcohol weakens the higher organs but stimulates the *animal* propensities, and also the ambition, the two combining render him emulous of being the most licentious, the greatest fighter, or wrestler, or drinker, or swearer, the most vulgar, &c.; but never of being good or great.

In Easton, Md., in Jan. 1840, the author saw two young men vie with each other, as to who could drink the most grog, no very uncommon

ment. That the action of every organ produces its kind of pleasure, is a phrenological principle. Mankind always prefer the kind of enjoyment which harmonizes with their organs. Hence, as Mr. M. prefers the enjoyment furnished by alcohol, which we have shown to be merely animal, we infer that *his* animal nature vastly prevails over his intellectual or moral qualities, because he so gladly sacrifices the latter upon the alter of the former, and in common with all other advocates of strong drink, is therefore totally unfit for that sacred office. I therefore venture the phrenological remark, that his physical or vital temperament predominates over his mental; that he has a vigorous constitution, an amply developed chest, a head nearly round, wide between the ears, and rather low and conical, which indicates powerful animal organs and weaker moral faculties.* The principle stated above is an abundant answer to his whole work, as it is also to "*id omne genus.*" From such preachers "good Lord deliver us."

Will that church-going people the Scotch, please observe in the light of this subject, the inconsistency of their almost universal custom of going from the church to the grog-shop. A glass of strong drink will counteract a good sermon as effectually as an alkali will an acid.

These drinks sometimes induce a preaching and praying disposition. This never occurs in the earlier stages of drink—never till they have so deadened the animal organs that large and more vigorous (because less stimulated,) moral organs may in one case in thousands, take on more stimulant than the partially deadened propensities are able to receive, but *such* piety, *such* religion, *such* intellect will never either fit a man for his duties in this world nor his destinies in the next. I grant that these drinks sometimes stimulate the brain as a whole, yet this very rare exception does not invalidate the general law under consideration, especially since it occurs only where the moral and intellectaal organs decidedly predominate.

Having shown that alcohol stimulates the moral and reasoning organs *less* than it does the animal, the inference is plain, that the former, in the confirmed sot, retain their vigor long after the latter have been stupified; his reasoning organs clearly perceiving the wreck and devastation thus made of the entire man, whilst his still vigorous moral faculties reproach him for his impiety, his suicide, his abuse of his family, and all his other sins of both omission and commission; thus leaving his mental condition the most miserable and painful imaginable.

This principle may perhaps be contested. It will be objected that this proposition is too sweeping, and this inference subject to many and important qualifications, growing out of differences in climate, temperament, phrenological developements, and a great variety of both counteracting and concurring causes. It is freely admitted that a great number and variety of causes and conditions combine to modify and qualify every great physiological principle, that in some states of the nervous system these drinks will produce a far greater effect than in some other states, that tea and coffee will stimulate some and injure some constitutions more than strong drink will others, that these drinks will injure some but ben-

* In giving this phrenological description of Mr. M.'s person in Galt, U. C., six miles from Oakville, a gentleman rose and said: "I know Mr. Murray well, and have often heard him preach. His head and person are exactly as you describe them."

our days to a good old age of intelligence and enjoyment; while alcoholic drinks, by powerfully stimulating the brain, nerves and muscles, cause a prodigious exhaustion of the powers of life, yet make no *deposites* and furnish no *supplies*, because, besides being indigestible, and containing no nutriment, they at first over-stimulate the stomach, only to permanently weaken and eventually destroy it; for it is a notorious fact, that hard drinkers eat less than others. Hence, by impairing both appetite and digestion, and that at the very time when the greatest re-supply of vitality is demanded, every glass of alcoholic drinks proportionately exhausts the reservoir of life, and thereby brings death nearer. This coincides with the fact that the energies of the system, including the health, spirits, &c., sink as far *below* zero as ardent spirit raises them above. To take alcoholic stimulants, is to commit suicide in proportion to the amount taken. Let *hard* drinkers, and also moderate and occasional drinkers, one and all, remember this clear principle of our nature, and drink accordingly. Do you wish to shorten your span of life, and hasten your dissolution one knot or ten knots per year, drink your one glass or your ten glasses per day; and just as surely as there is a God in heaven, just as surely as you are a human being and governed by the invariable laws of life, just so surely will your end be attained; but whoever wishes to prolong his earthly existence, *must abjure stimulants, in every form, in every degree.*

To evade by saying that although they may have this effect upon some they will not upon you, is utter folly. If you are not a human being, if you are incapable of being stimulated by it, if you can wash your open wounds in it without their smarting, if you have no nerves, no feeling, no brain, no mind; then indeed, but not till then, may you drink to your heart's content, without incurring these terrible penalties. But as surely as you have a nerve in your body, or are capable of experiencing the least particle of sensation, as surely as you have as much mind or sensation as a lizard or a snail, just so surely will alcohol ferret out and stimulate that mind and that sensation; and as surely as it stimulates, just so surely will it draw proportionally on the powers of life, and thereby hasten the period of its termination. No more are the motions of earth and sun, or the descent of bodies to the earth, or the growth and decay of the vegetable kingdom, or the phenomena of optics, of mechanics, of chemistry, &c., governed each by their respective laws, which are all certain and fixed and uniform, than are *you* governed by this *invariable* law of life; and hence, as soon, of their own accord, and in opposition to their respective laws, will the stone mount upwards, the water ascend the inclined plane, the sun stand still or move backwards, the seasons fail to return in due order, men see without eyes, or chemical affinities cease, as you can drink alcohol in any form or degree without shortening your life, and inflaming your animal, and weakening your moral nature.

You reply, "But '*facts* are stubborn things.' Messrs. A. B. and C. have drank daily these forty years, and are alive and active yet." I reply, they will be found to be wide-chested and broad-shouldered, indicating so great a predominance of their vital powers over their brains and nerves, that their small daily potations do not stimulate them enough to draw much on the powers of life. The less brain and mind a man

tive misery that exist; of misery to drinkers, of misery to their families, and to all in any way connected with them. Thus alcohol *lights the taper of life* AT BOTH ENDS.

3. The principle is universally conceded and enforced in all our medical works, that the violent exercise of the passions is not only a sworn enemy to health and physical and mental enjoyment, but also shortens the days of the passionate man. Having incontestibly shown that intoxicating drinks stimulate the animal passions to an ungovernable extent, and weaken the powers that control them, the inference is plain and forcible that they thereby consume the life of man.

4. *It also consumes it in the middle* by worse than wasting the means of sustaining life. A bushel of grain is capable of sustaining a delightful exercise of thought and virtuous emotion nearly a month long. By consuming fifty to a hundred bushels of grain per day, the distillery or brewery consumes fifty to one hundred *months* of thought and study, of friendship and parental love, of *intellectual and moral enjoyment.*

If you reply, that but for the distilleries there would be more grain than mouths, I answer, by reducing your distilleries you augment the number of human beings; first, by prolonging the lives of the drinkers, and thus also increasing their families; and secondly, increasing the means of subsistence would tend to multiply marriages, and render them more fruitful, not only in our own, but especially in other countries, to which our grain would then go.

If you again answer, that the slops of distelleries and breweries are converted into milk, flesh, &c., I answer, that a statement recently signed and published by a large number of the New York and Philadelphia physicians, attributes no small share of the astonishing mortality of the children of our large cities (above one-half of all that are born) to the use of the milk of cows *fed on still-slops.* Those who have seen and tasted the pork thus fattened, know how unsuitable it is for food, to say nothing of its greater liability to be diseased. Indeed, its price in market is low, and none but the poorest classes will knowingly use it at all.

Again: a large proportion, say from half to three-fourths, of the nutrition of the grain is consumed by the process of distillation, and nine-tenths more by its being fed first to the animal and then to the man; and even then, whilst flesh contains only 55-100 of nutrition, wheat contains 80-100, that is, ⅕ more* so that not one one-hundreth part of the original nourishment contained in the grain distilled, finally reaches man. But what is still more, the proposition is abundantly susceptible of proof that whilst animal food is heating and stimulating in its nature, and thereby excites the animal organs, bread stuffs are cooling, and adapted to the exercise of the moral and intellectual organs.

Finally as "time is money," money is time. For example, a capitalist builds and furnishes a house which costs him ten thousand dollars, which at two dollars per day's work, makes 5,000 days, or some fourteen years of time put into that house. Now the estimated cost of alcoholic drinks is ONE HUNDRED MILLION dollars annually, which at two dollars per day, amounts to *fifty million days*, or some *four thousand* LIVES of

* See an article in the Genesee Farmer, from which this statement is copied. This was the result of a chemical analysis.

Are you innocent? If not, what is your crime? Ask the bereaved wives and children of your victims. Ask your own consciences what you *are* by what you *do*, or at least *help* do? Now God has established a universal, an invariable, and an *inevitable* connection between the manufacturing and drinking of alcoholic stimulants on the one hand, and the kindling of the animal passions and the shortening of human life on the other, precisely the same connection which we have supposed between your firing at the dollar and shooting down the men. Now put this and that together and draw your own conclusions. True, you fire at the *dollar*, but your every shot penetrates the very vitals of drinkers. This is indeed thrusting the cold steel into the very vitals of the manufacturers and venders, but it is the naked steel of *truth*, sharpened by the laws of nature, and thrust home by the strong arm of *fact* and *reason*.

No wonder you begin to flutter, and to parry these terrible results. But this is not the place for evasion. Go back with me and scrutinize as closely as you please, every proposition and inference made, every principle adduced; and if you can overthrow any of them, then, but not otherwise, may you escape these murderous inferences. 1. Is there not a fixed connexion between the states of mind and body? Unquestionably. Do not the states of the body reciprocally affect those of the mind? 2. Are not these relations governed by invariable laws of cause and effect? Indisputably so. 3. Does not all our happiness flow from law obeyed, and is not all our suffering merely the penalty of violated law? 4. Does not virtue, and with it, happiness, consist in the harmonious exercise of all our faculties, with the moral predominant; and also vice, and with it misery, in the inordinate exercise of the animal passions, in opposition to the dictates of morality and intellect? No sane mind will question it. 5. Does not alcohol powerfully stimulate the nerves? Apply it internally to the exposed nerves, and see. 6. Does it not retain its stimulating properties after it is taken into the blood? As well may you say that fire does not burn. 7. Is there not several hundred per cent. more of blood, and thus of this powerful stimulus, carried to the brain, thus exciting the *mind*, than is carried to any other equally large portion of the system? Ask physiologists, or observe whether alcoholic drinks do not excite the *mind* and *feelings* vastly more than they do the muscles. 8. Does not alcohol first stimulate and then benumb the *animal propensities*, and weaken the moral and intellectual powers; thus reversing the natural order of things, and producing vice, and with it, misery of the worst kind, by violating the highest laws of our being? Let either the science of phrenology, or the phenomena of drunkenness, or other analagous facts, answer. 9. Does not alcohol shorten life by exhausting the vital energies without re-supplying them? This proposition is invulnerable. Then is not every individual who furthers this result, guilty of shortening human life, just to make money? Ask either common law, or your own consciences. Ask reason, or facts, or a sense of right. Every proposition is invulnerable, and this terrible inference therefore unavoidable. Think of these things; and since you cannot escape the penalty of violated law, penitently acknowledge that you are perpetrating suicide, gradually or rapidly, but surely, according

PROPOSITION X.—*Such are the physical relations existing between parents and their offspring, that the drinking propensity of the former is liable, if not almost certain, to be transmitted to the latter.*—But for the existence of *some* laws of relation in accordance with which the qualities of the parents are transmitted to their children, the latter would be as liable to resemble any of the brutes, or a tree, or stone, as their parents. But in accordance with these laws, "like begets like," "each after its kind." There are family faces and family forms of the body, family talents and family tastes and dispositions, and last, not least, family forms of the head and also appetites.

Both phrenology and physiology fully establish the assertion, that not only different forms of the body, but also certain forms of the head or certain phrenological developements, and of course the accompanying qualities of mind, are transmitted from generation to generation. Thus, whole families, from the great grandsire of all, down through all the branches of his descendants, will be over-fond of money, or proud, or eminently talented, or ambitious, or mathematical, or mechanical, or tuneful, as the case may be, Hence the proverb, "*like mother, like daughter.*"

Fully to establish this proposition and its several applications, which involve the most powerful of all motives for total abstinence, would require more time and space than we can here spare. This principle is understood, and successfully applied to perfecting the shape, qualities and dispositions of animals. It applies equally to man, only in a still greater degree, because of his greater number of qualities to be compounded, and the far greater value of the improvement effected. This motive bears with prodigious force upon this subject in four ways:

Firstly. By the direct descent of the drinking propensity. 1. Not only do the phrenological developements of parents descend to their children, and with them the accompanying mental qualities, but also their *particular forms of manifestation.* Hence, if the appetite of the father fastens upon or rejects oysters, or ardent spirit, butter, &c., that of the son will fasten upon or reject the same articles, and induce the consequences. The father of Dr. Kimball, of Sackett's Harbor, N. Y., could never endure the taste or smell of butter; and his son, though a merchant, will never keep butter in his store, solely on account of the disgust he instinctively feels towards it, preferring to forego the loss of both profits and customers, rather than to have it about him; nor can he sit at table on which it is, unless it is of the purest, sweetest kind.

If the Acquisitiveness of the parent fasten upon landed property, that of his descendants will fasten upon the same. The town records of Newbury, Mass., near two centuries ago, required the selectmen "to see that Mr. L—— gets no more land than what belongs to him." The disposition to acquire land, which this caution implies, is exhibited in his descendants down to the present time. Not only is the land which he selected in 1640, in Newbury, still owned by his descendants of the same name, but their Acquisitiveness has fastened upon land, land especially, in distinction from other kinds of property, and there are few, if any, families in this country, who now own so large tracts of land as this. 2. The general states of the body and mind of the parents, are imparted to their children. Now alcohol stimulates the animal passions of the

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TIGHT-LACING,

OR THE EVILS OF

COMPRESSING THE ORGANS OF ANIMAL LIFE.

ILLUSTRATED BY CUTS.

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"Natural Waists or no Wives."

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The self-induced evils under which mankind groan, are many and distressing. Of these, some are imposed by intemperance, and others by poverty, sickness, and the artificial state of society in which we live; but all are brought upon man *by himself*. But the great proportion of them are inflicted by the tyrant goddess FASHION; of which TIGHT LACING is one of the most painful and injurious. For the last ten years, the author has taken a bold and public stand against these evils, especially the latter. In his work on Matrimony, he censured this wicked practice in terms of unqualified disapprobation, even though fully aware that its sale would be materially injured thereby. He has since had the unspeakable satisfaction of knowing that these brief but pungent remarks, have led to the formation of *Anti-Lacing Societies*, and been a rallying point for the friends of "natural waists or no wives." With the view of extending his usefulness in this department, and doing what he can to render a practice which is as great an evil as intemperance ever was, and greater than that vice now is, as disgraceful as it is fashionable and pernicious, he has determined to devote the following pages *exclusively* to a practical exposition of the evils of this fashion, and thereby do what he can to induce young men not to require this self-immolation at the hands of woman, and induce the latter to abandon a practice so destructive of their own happiness and so detrimental to posterity.

To render the evils of tight-lacing still more plain and forcible, cuts have been introduced, representing both the natural position and full development of the vital organs, and also their cramped state and dislocated position.

and hence, is most active in childhood and youth, when these *functions* are the most vigorous. Life is also extinguished sooner by a blow on the pit of the stomach than on any other part, the head not excepted, and the blood, instead of coagulating, remains liquid, all showing that these internal organs are the fountain and centre of animal life. All aged, all eminently talented persons will be found to possess amply developed chests; and all consumptive and short-lived families, to have narrow chests. All grand-mothers will be found to have large waists; for, without that ample stock of vitality furnished thereby, they cannot live to become grand-mothers. The chests of long-lived persons, and of hale, hearty families, will always be found to be deep, ample, and expansive; their shoulders broad, waists large, and persons stocky; but those who die young, unless of accident or some acute, inflammatory disease, as well as sickly, delicate, feeble children and invalids, will be found to be slim-built, narrow and shallow chested, small around the waist, and poorly developed in the abdomen; as are most who are afflicted with dyspepsia, liver-complaint, scrofula, weakness, palpitation of the heart, consumption, and this whole class of diseases. The *cause* of these diseases is feeble vital organs, and their *indications* are a narrow chest and small waist. Other things being the same, in proportion to the development of these vital organs, that is, to the fulness of the waist and expansion of the chest, will be the health and strength of constitution. Show me a narrow chest and small waist, and I will show you a delicate, sickly invalid; but let the heart, lungs, digestive apparatus, and circulation be vigorous, and the whole system is vigorous; the feelings buoyant and elastic; the health excellent; diseases resisted; and life prolonged. Were I to take the most effectual method I know of for undermining the health of an enemy, and making him perfectly wretched, I would *cramp his vital organs*—in other words, I would *lace* him.

Another illustration. Deprive the stomach of its required supply of food. You become weaker and fainter in mind, in body, till you die of pure inanition. And this will show both the nature and function of digestion, and the importance of a healthy stomach, as well as of furnishing the right *kind* and *quantity* of food. Another. Go without breath, or breathe impure air, or air saturated with poisonous gases, or breathe only half enough, or compress the chest, and the office of the lungs, as well as the importance of abundance of wholesome air for respiration, will become *sensibly* apparent. Or let the heart become enfeebled—its pulsations labored and inefficient, the blood unequally distributed, the hands and feet cold, but the head burning up with heat, the skin cold and clammy, the body chilly, the blood diseased—any disorder affecting the circulation, and you will have a *practical* illustration of the importance of a vigorous circulation. Let the liver, let the kidneys, let any of the internal organs be disordered, and we then *feel* the value of vitality by its scarcity.

Turn the tables. Let the muscles be powerful, so that you can turn off any quantity of work, and for year after year; or walk a great distance without fatigue; or move, labor, and do every thing with perfect ease and even pleasure. Let the lungs be large and active, so that you can drink in full and constant supplies of fresh air to invigorate the whole system and charge it with that vital electricity derived from breath. Let the heart send the blood, thus thoroughly vitalized, bounding and rushing through all parts of the system, even to the ends of the fingers

when food lays long in the stomach without being digested, it ferments, that is, decays or rots, and thus engenders vast quantities of corruption, which, entering the blood, carry disease to all portions of the system, escaping by slow degrees through the lungs, and by insensible perspiration. Hence the importance of having good food, and that perfectly digested; and, when digestion is imperfect, of restoring it again to powerful and healthy action.

The heart, by every pulsation, propels the blood along the arteries, which continue to divide and subdivide, till they become too small to be seen by the naked eye. They can be traced into subdivisions still more minute by the aid of the microscope, but the most powerful optical instruments cannot trace them to their termination, so infinitely small and numerous are their ramifications. Indeed, the finest point that can be made cannot be inserted in the flesh without penetrating them. It is in these inconceivably small capillary vessels that the blood expends its life-giving energies. It then passes into the veins. But, by this time, it becomes charged with carbon, of which charcoal is mainly composed, which evolves so poisonous a gas when burned. This carbon it is which gives it its dark blue, leaden aspect. To carry off this carbon by respiration, is one of the offices of the lungs. When, however, respiration is imperfect, the air close, the breathing obstructed by asthma, or whalebone, or steel bars, this deadly poison, unable to escape, is compelled to return with the blood, to irritate the system, to enfeeble vitality, to destroy life.

Stop the action of the stomach by withholding nutrition, and how soon human beings die. Suspend the functions of the lungs, by withholding air, and how soon they suffocate! and just in that proportion in which *either* of these great functions is retarded, in just that proportion is life extinguished and death hastened. Tight-lacing cramps the action of both the lungs and stomach, and thereby retards both digestion and respiration, and in just that proportion deprives those who lace, of life. This point will be seen in its true light, by contrasting the engravings 1, 3 and 5, which show the natural size and position of these organs, with engravings numbered 2 and 4, which show the effects produced by compressing these points. The latter are copied from life, or rather, from a lady who killed herself by tight-lacing. They are not exaggerated; but, are so far from it, that they only represent the ribs (r. r) as meeting, whereas they often LAP OVER, as will be seen on examining the chests of many a lady promenading our streets Probably few females will read this who do not *know* of some female acquaintance whose ribs have been made to lap over by tight-lacing. The distance from the lower end of this lady's breast-bone to her spine, was only *one inch and three-fourths*, not a THIRD its usual distance.

The amount of air supposed to be breathed at each ordinary, natural inspiration is found to average about six pints; while the amount usually inspired by a *tight-laced lady*, is only about *three* pints, or a diminution of about *one half!* Of course, tight-lacers have only *half* of their natural powers of life, and are therefore only about half alive, the other half being *dead—dead while they live*, besides the shortening of their lives by hastening death.

Again. Notice the process of breathing in yourself; and when unrestrained, you will see a full, free expansion and contraction of the ribs.

you that the wasp-like waist is in itself more beautiful than the waist given by nature? Think you that girting the waist can improve the beauty of the works of *God?* How would Venus de Medicis look with a little pent up waist? As well pinch up or destroy any other portion of the system, and then call it *handsome!* Nature is always beautiful; nature *distorted*, always homely. Look at the same woman, or upon two women, alike except that the waist of the one shall be distorted and her motions cramped by corsets, and the other free, her motions natural, easy and graceful, and then tell me if a naturally full waist rendered small artificially, is not a *deformity?*

No. 3.

No. 4.

But, this is but a small part of the reason why lacing renders a woman homely. Can a *poor*, *scrawny*, *pale-faced*, *spare-featured*, *ghastly-looking* woman, possibly be handsome? Beauty is *always* accompanied by a plump person, and a ruddy cheek. But sickness always impairs the beauty; and death, by rendering the cheeks sunken and the looks haggard, destroys true beauty. And for this reason. A full cheek and a plump person indicate *health;* and this, a full supply of that animal vigor on which life and happiness depend. Now, lacing impairs the health, and diminishes the action of the lungs and stomach. This enfeebles vitality and invites death, and *thus* effaces beauty. Beauty cannot exist without health and a fresh countenance, and they cannot exist with tight-lacing. Lacing diminishes both the size and the vigor of the whole vital apparatus, and this causes the cheeks to fall in. (See the principle on which this depends explained in the Phrenological Almanac for 1845, Art. 1.) But, vigor of lungs and stomach both fill out and also *redden* the cheeks, and hence promote beauty. But tight-lacing has been shown to destroy both. One reason why marriage impairs the beauty, is because it impairs the health. But not to dwell. I take the broad ground—a ground supported by both observation and science—that *no woman having an artificial waist can be handsome.* Tight-lacing would make Venus herself homely—will make *any* woman homely, tame and uninteresting, by making her thin, spare, scrawny, and haggard in appearance. I wish this point were fully understood. It alone would break up lacing.

But this is not all, nor even the worst. Tight-lacing *diseases* the lungs, as well as retards their action. By a glance at their position, as seen in Cut No. 1, the corsets so compress their entire lower section, as almost completely to prevent action. Now who does not know that this inaction is a most powerful promoter of disease. Action is known to

thereby diseasing the brain, is self-evident; and this principle fully *establishes* and clearly *explains the* FACT that tight-lacing produces *mental derangement*.

Tight-lacing not only diseases the blood, but also retards its circulation. How *can* a bandaged, laboring heart give full, strong, healthy pulsations when thus cramped up and bandaged? how send the blood to the extremities, and force it through all the almost infinitely minute and ramified veins of the body? It *cannot:* and even if it could, the blood would be stopped in its course, especially to and from the lower limbs, so that the feet must necessarily be cold, (universally regarded as one of the most *prolific* causes of disease,) and the muscles used in walking, be enfeebled. Who ever knew tight-laced women capable of walking much? How soon do they get out of breath, (because the lungs will not admit air enough to vitalize the blood,) and become fatigued? (because these muscles used in walking, become exhausted from the absence of well arterialized blood.) No! *laced* ladies are good enough to *ride*, and that on the softest cushioned and most easy-riding carriages. Take care, driver! be careful, or you'll jolt them in two; for, such *frail* ware breaks in two *very* easily, *in the middle*.

To be productive of health, or physical or mental happiness, the circulation *must* be *uniform;* and every thing which tends either to retard the circulation as a whole, or to increase the circulation of some portions and diminish that of other portions, will be proportionally *ruinous*. Medical men have not appreciated the importance of equality, or *proportion* of circulation in the different parts. The absence of this uniformity in the circulation, is one of the main causes of disease; and restoring it, will cure most diseases. A moment's reflection and a little observation, will convince every one of the importance of this principle, and also show how *woefully* it is violated by tight-lacing.

A Philadelphia physician, in a letter to a lady on the effect of wearing corsets, has the following remarks: "I anticipated the happy period when the fairest portion of the fair creation will step forth unencumbered with slabs of walnut and tiers of whalebone. The constitution of our females must be excellent, to withstand in any tolerable degree, the inflictions of the corset, eight hours every day. No other animal could survive it. Take the honest ox, and enclose his sides with hoop-poles, put an oaken plank beneath him, and gird the whole with a bed cord, and demand of him labor. He would labor indeed, but it would be for breath."

The second great function of life affected by tight-lacing, is the NERVOUS SYSTEM AND BRAIN—that portion of the body called into action in the manufacture and exercise of feeling, thought, sensation—that portion of us for which all others were made, and which *lives* and *is*, and which constitutes the most exalted function of our nature, as well as *the* end and object of our existence. All our pleasures are experienced by its instrumentality, and are connected with its normal, healthy action; while every pain we experience or are capable of experiencing in this world is the legitimate product of its abnormal, unhealthy action. Nor is it *possible* for these organs to be unhealthy, or morbidly active, or inflamed, or in any way to depart from their healthy action, without causing pain, and in just that proportion in which they depart therefrom. Those in whom this department of their organization either greatly predominates, or becomes diseased or inflamed, will generally have cold

in justice to my work, in justice to tight-lacers, and in justice to those who may marry small waists, I would gladly do it. One thing is certain, I do not do it to gain popularity, for I know it will injure (at least for a few years) the popularity and sale of this work. I introduce it *because it ought to go in*—it *ought to be* KNOWN that it may be guarded against. Who does not know that the compression of any part produces *inflammation?* Who does not know that, *therefore*, tight-lacing around the waist keeps the blood *from* returning freely to the heart, and *retains* it in the bowels and neighboring organs, and thereby *inflames all the organs of the abdomen*, which thereby EXCITES AMATIVE DESIRES? Away goes this book into the fire! "Shame! shame on the man who writes this!" exclaims Miss Fastidious Small-Waist. "The man who wrote that, ought to be tarred and feathered." Granted; and then what shall be done to the *woman* who *laces tight?* If it be improper for a man to *allude* to this *effect* of lacing, what is it for a *woman* to *cause* and *experience* it? Let me tell you, Miss Fastidious, that the less you say about this, the better; because I have TRUTH on my side, and because it is high time that *men who wish virtuous wives knew it*, so that they may *avoid* those who have *inflamed* and exhausted this element of their nature. It is also high time that virtuous woman should *blush for very shame* to be seen laced tight, just as she *should* blush to be caught indulging impure desires.

I know, indeed, that I have now appealed to the most powerful motive possible—to that of woman's *modesty;* and therefore I make this appeal *because* it is thus powerful. I wish to make woman *ashamed* to lace tight, and *this will do it*. No woman who reads this will dare be seen laced tight, because she *knows* it to be true, both from experience and from physiology. My *object* in this allusion is, to break up this most pernicious fashion, and I think this one suggestion alone, if generally known, would do it. Many physiologists know this fact, but dare not *mention* it. The Lord forgive those *extra* modest authors who dare not speak the TRUTH for fear of offending fastidious ears, and losing reputation. Let it be remembered that a marked change is now coming over American ladies. They are known throughout Christendom for their false modesty; but the better classes are beginning to lay down their squeamishness. A few lessons in Physiology will break it down in all whose opinions are valuable—the rest will do well to remember that "*Evil* IS *to him who evil* THINKS,"—but that "To the PURE, ALL things are pure." A few years will see whatever odium may be attached to this allusion, converted into commendation. At all events, I *dare* tell the truth, and am independent of consequences.

I will add, that this explains the fact that tight-lacers so easily *get in love*. The *fact* is indisputable, and the reason obvious. Tight-lacing disorders the nervous system, and this inflames the *base* of the brain, which necessarily excites the organ of Amativeness, situated at the lowest point in the base of the brain, and therefore the more readily affected by whatever disorders the body. In his work on Education, p. 94, and also in that on Temperance, p. 13, the author has *demonstrated* the principle, that *whatever* stimulates the body or irritates the nervous system, thereby *necessarily* excites the *base* of the brain in a pre-eminent degree. It is a settled principle of physiology, that *nothing* can stimulate or morbidly excite the body without setting on fire the animal propensities. Tight-lacing does certainly do this. And as Amativeness is

even by *Christian* mothers—by the daughters of Zion, the followers of the Lamb! Yea, more. These infanticides, *with their corsets actually on*, are admitted into the sanctuary of the Most High God, and even to the communion-table of the saints! And poor, muffle-drummed ministers, either do not know that corseting does any damage, or, knowing it, do not open their mealy mouths, but administer the sacrament to infanticides, and to those who, while partaking of the emblems of their dying Savior, are "*in the very act*" of committing *infanticide*, and slow, but effectual *suicide!* Nor is there any sin in American Christian mothers committing these things, whereas *missionaries* must be sent to China and Bombay, to prevent *their* committing these very same crimes, though by a process as much less horrible, as to be killed outright by one fell blow, is less painful than to be *gradually* starved and strangled, till a lingering, and therefore a most horrid death, gives relief.

I appeal to every patriot, to every Christian, to every physiologist, to raise his voice with mine in the extirpation of this great sin of tight-lacing. Let the finger of scorn be pointed at every tight-laced woman, and let small waists be shunned, instead of courted, as wives and mothers. The practice is disgraceful, is immoral, is *murderous;* for, it is gradual *suicide*, and almost certain *infanticide*. It is *worse* than infanticide; for, to entail a diseased body and mind upon offspring, *in addition* to causing their premature death, is a crime of the *deepest dye man* CAN *commit*.

Wherein consists the difference between sowing the seeds of disease that necessarily hasten death, and killing the child outright? The END attained is the same—the *means* of the former is as much more horrible than those of the latter, as a *lingering* death is more horrid than a sudden one. Whence that mortality of children which consigns more than one half of all that are born in our cities to an early grave! Is it *natural?*—a part of the *necessary* operations of nature? No! it is *violated* nature; and I fearlessly avow, and appeal to the decision of any man of science acquainted with the subject, whether this is not the most effectual cause of infantile death, or, what amounts to the same thing, the means of that most revolting of all crimes—infanticide! Remember, ye young ladies who, in dressing yourselves off for the ball, or fashionable party, or promenade, I beseech you remember, that you are not only sowing the seeds of disease and premature death, which will nip all your pleasures in the bud, but which must also yield you a harvest of sorrows too many to number and too aggravated to endure—that you are bringing down not only your *own* soul with sorrow to an untimely grave, but, in case you become mothers, your *children* also with you or before you into their graves. If you wish to exclaim under a burden of nervousness and mental distress which you cannot support, "O wretched life that I live!"—if you wish to break the heart of your husbands and friends by your premature death, and have your own souls pierced through with indescribable anguish by the death of your children; if you wish to die while you live, and to die finally before your time; if you wish every sensible man that sees you to think, "how foolish, how wicked, that woman;" if you would exchange the rosy cheek of health for the portion of laced and sickly beauty; and the plump, round, full chest and form of unlaced health, for the poor, scrawny, haggard, sunken, and almost ghastly look of all who lace—then buy corset after corset, and lace *tighter and tighter*, and still tighter, and keep laced night and day till

very denial convicts them. Tight-lacers would fain make us believe that their waists are *naturally* small.

In view of all these multiplied and aggravated evils consequent upon tight-lacing—evils to the lacer, evils to posterity—I ground these appeals.

1. To you, industrious and intelligent *young men*, I appeal to raise your voice and combine your influence with mine and with other laborers in this good cause, to arrest so crying an evil, so fatal a fashion; lest your *own* wives break your hearts by dying in the prime of their days, and your children redouble the agony of this bereavement by dying in your arms, to be buried with their mothers. See to it that you shun tight-lacers, and get "NATURAL WAISTS, *or no wives*."

2. To you, fashionable young gentlemen, I appeal to *cease requiring* this fashion of the ladies. What *is* there in it so fascinating? Or do you wish to see how silly a fool you can make woman in girting herself to death just to please you? Or what heinous crime has woman perpetrated that you make her atone for it by the cruel penance of tight-lacing? Or do you wish to weaken her mind and kindle her passions so that you may the more often and easily seduce her? Or *whatever* be your motive, I beseech you, in the name of all that is human, to relax the rigor of this requirement. I call upon you in the name of our race, I even *command* you in the name of violated *justice* and *virtue*, that you no longer require this self-sacrifice, this offering up of chastity, this destruction of your race, at the hand of fashionable woman.

3. To you, ye TIGHT LACERS, I appeal! *Will* you not break away from the shackles of these fashionable libertines whose main end is to *ruin* you? Will you not turn your eyes and hearts from the *fashionable* to the industrious—from *rakes* to the virtuous; from beasts to men; from your greatest *pests* to your best *friends*; from your *destroyers* to those who will *save* you; from the *worst* of husbands to the *best*? Do not, I beseech you, any longer follow in the paths of ruin to the abyss of destruction. Unloose your corset strings. Forsake corset stores. Clothe yourselves in the garb of *natural* beauty, and remember that you are born, not to court and please, not to be courted and pleased by, fashionable rowdies, but to become *wives* and *mothers*—not to glitter at a ball, nor to promenade Broadway gaily dressed, but to make home a paradise, and a family happy. Will you not listen to the persuasive voice of reason, as well as of present and prospective suffering, and turn a deaf ear to the syren enticements of ruinous fashion? Come, be sensible. Act once more like rational beings, and no longer like simpletons. Do not kill yourselves, and murder your offspring, and torment your husband! Dress loosely, so as to feel and to act naturally; for, rely upon it, you are more interesting in your loose morning dress, than when bound up in your corset strait-jacket.

4. To you, MOTHERS, I sound my appeal. Will you *kill* your children, by lacing them? A physician in Philadelphia, about two hours after the birth of a fine, healthy child, was called to it in great haste; it appearing to be dying with fits. On entering, he found it in a convulsed state, gasping for breath, and turning black, just from being bandaged too tightly. He tore open the bandage, and thus instantly relieved the child. See to it, ye nurses, that the clothes are very loose on the infant's body, so that it can breathe easily and freely; and see to it, ye mothers, that you do not spoil the health and morals of your daughters by lacing

brought into simultaneous or combined action, the greater the diversity of opinion and conduct as to what is right and wrong.

The reader will thus perceive that the same principle which was pointed out in regard to veneration, showing that the organs give us our views of the character of God, while veneration falls down and worships, applies also to conscientiousness; the other faculties biassing our moral opinion and conduct, and then conscientiousness impelling us to do what these other organs tell us is right. And as this principle, when applied to veneration, tells us the *true* character and attributes of God, when *all* are equally developed and not perverted; so when it is applied to conscientiousness, it tells us what *is* right and wrong in *itself*; for he who has *all* the organs *equally* developed and unperverted, will take *correct* views of right, and do accordingly—will think it right to take care of his family, to make money, to defend the truth, and the poor, to be guarded and careful to dress respectably, to worship his God, to observe and admire the beautiful, to do good at home and abroad, to take care of self, but not to be too selfish, and so of all other faculties. He, therefore, whose organs are most uniform and not perverted by education, will form the most *correct* opinions as to right, and live the best life; but he whose head is uneven, some of his organs large and others small, will be lame, and warped, and bruised, and zig-zag in his moral conduct and opinions. Hence, also, by examining his own head, every individual can see wherein his own standard of right and wrong in conduct and belief, departs from this the only true standard, and wherein it accords with it, so that, by putting his intellect over against his excesses and defects, he can see and remedy defects. This moral formula is the test and touch stone, by which to try every opinion, and judge every act of his whole life. If any organ be deficient, Phrenology will analyze that organ, and tell how much more of that ingredient he requires in his composition, and also help him to supply it in theory if not in fact, and also tell him what organs are too large, and therefore what kind of feelings and actions to suppress in order to be virtuous and happy. This single principle, this moral formula, is worth more than all the works on ethics and speculative theology ever written. It shows every man what colored glasses he has on, and what ingredients are requisite to restore to them the color of *truth* and the practice of *right*. Guided by this principle, men will no longer regard themselves as infallible, any more than when they know that they have on green glasses, or pink glasses, or dark glasses, will they contend that every thing at which they look is green, or pink, or dark, just because it *looks* so *to them*;

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Much has been said of late in denunciation of those ministers who have been guilty of immoral conduct, as if they had all along been guilty of the most consummate hypocrisy from the commencement of their career until the disclosure of their crimes. This is by no means necessarily the case. They *may* have been truly religious, sincerely godly, *at the very time* in which they were indulging unbridled lust; for it is possible, it is not uncommon, for the propensities to act at the same time that the moral faculties are in exercise, and even in combination therewith, thereby producing animal religion. Secondly their organs may differ, are likely to differ, from your own—causing them to regard that as allowable which your organs condemn. Be charitable, therefore. Put the best construction possible on the faults, foibles, errors, selfishness, sinfulness of your fellow-men. But, more of this hereafter.

SECTION IV.

DEPRAVITY.—ITS ORIGIN—ITS EXTENT—ITS CONDITIONS—ITS CAUSES—ITS REMEDY.

Having proved the *existence* of sin, as well as shown its rationale, we pass naturally to *consider* its origin, its extent, whether total or partial, its conditions, its causes, and how to obviate them, and thus diminish it—questions on which the religious world have been divided, and yet questions which the happiness of man requires to be

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The depravity of man, however, Phrenology certainly *recognizes*, in that it shows that the *natural* exercise and function of all his faculties are more or less perverted and distorted in nearly or quite all mankind. Do we any, live up to their *original* natures, or are any thing near as good as they are in their *developments*? The perverted and excessive action of the faculties in children is much less than in adults, and their heads are *better*. No one can look upon a healthy and happy family of really good parents, without seeing much to admire—very much that is sweet, lovely, angelic. A man's business and circumstances tend greatly to increase his virtue or vice, as do also his physical habits, what he eats and drinks, temperance and intemperance, sensuality, &c. &c. The artificial state of society in which we live, the incentives and temptations to sin which every where beset us, the universal scrambling after money, and rush for places of profit and power, wrong examples, wrong education, and thousands of similar influences that are continuous and powerful in their action, greatly enhance the depravity, if they do not cause much of it, by distorting and perverting the nature and conduct of man. But, as to whether the existence of the depravity of man, Phrenology is clear and demonstrative. It proves that every primary faculty of man, as originally constituted, is good and right, and that the *legitimate* exercise of any and every faculty is productive of happiness, and in a proper degree, necessary to that end. But it shows, also, that the faculties are not good and right in their present state, and that the depravity is owing to a corresponding part of the nature, from a perverted and vicious nature. For the great and lamentable amount of depravity from parents to their children, Phrenology knows no cause of more depravity than that of intemperate. If this fully established doctrine of Phrenology is found to explain or explain the fortunes of original

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will accord with their phrenological developments. That is, different phrenological developments cause men to think and feel differently on these subjects. To illustrate. Suppose conscientiousness be alike in two persons, A. and B., and full in both, or five in a scale from 1 to 7. A has large benevolence, and small acquisitiveness and veneration; while B has small benevolence, and large acquisitiveness and veneration. A's conscientiousness combines with his large benevolence, and makes him feel that he is in duty bound to do all the *good* he can, and that it is wrong to take a large price from a poor man because he can get it, while his small acquisitiveness induces him to give the poor man more for an article than it is really worth; yet, as his veneration is small, his conscience does not require him to go to church. But the large acquisitiveness and small benevolence of B warpe his lesser organ of conscientiousness, and allow him to take from the same poor man more money for a thing than it is really worth, because the poor man can do no better. His large acquisitiveness throws dust into the eyes of smaller conscientiousness and benevolence, and hushes up their feebler remonstrances, while he grinds the face of the poor, takes advantage of their distress, and extorts money from them, because they are in his power, though he is wringing out their very heart's blood. Still, this same conscience, though it allows acquisitiveness to cheat and extort, also combines with veneration, and compels him to go to meeting the next Sabbath, to read his Bible, say his prayers, and go to the communion table—to "sand the rice, water the gin, and then come in to prayers." The conscientiousness of A would torment him for extorting the money extorted by B, just as much as that of B would torment him for not praying and going to church, while the conscientiousness of B would acquit him for extorting this money from the poor man, or taking the advantage of him in a bargain, as much as that of A acquits him for not praying and attending church. The opinions of these two men as to what is right and wrong, are directly opposite, each condemning what the other approves, and each approving what the other condemns, and both reading each other out of heaven, the one for the other's extortion, and the other for the other's impiety. Now, Phrenology condemns them both, and yet approves both. It saith unto A., "Thou art right in thy humanity, (provided thou dost not injure thyself and those dependent on thee, by giving too much,) but wrong in thy impiety, and in the poor, but worship also thy God." Phrenology then turns to B and saith, "Thy devotion is right, but thy extortion is wrong. Reduce thy acquisitiveness, increase thy benevolence, for B is wrong

brought into simultaneous or combined action, the greater the diversity of opinion and conduct as to what is right and wrong.

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pulpit, and an Andover educated clergyman in June 1841, and also in a recent conversation found it to coincide with the views of another leading Congregational clergyman in New England. Yet, whether this sentiment be orthodoxy or not, is left for others to say. I give it merely as his opinion, and leave it to others for consideration.

that widely extended depravity of our race is to be looked for in the *diet* and *physical* habits of mankind—in the enormous quantities of ardent spirits, ale, beer, flesh, cucumbers, hot bread and butter, &c. &c., consumed. That alcoholic drinks vastly enhance the sinfulness and suffering of the drinker, is a matter of fact which stares us all fully in the face. That it does so by disordering the physiology, is self-evident. In no other way is it *possible* for matter to effect mind. Then why should not all physical disorder produce moral disorder? Indeed, I regard sin as not unfrequently the product of a disordered brain, while the normal function of a healthy brain, is *always* virtuous. I regard flesh as highly corrupting to the blood, as highly inflammatory, and thereby, as directly calculated to inflame the *base* of the brain; thereby producing moral impurity. Man is a *physical*, as well as a moral being. He is under the dominion of physical laws, as well as of those that are moral. Why, then, should not the violation of the *physical* laws be as sinful as that of the moral, and *vice versa* of their obedience? Indeed, the moral cannot possibly be obeyed unless the physical are first obeyed. Virtue and vice, sin and holiness, happiness and misery, depend far more on the conditions of the body—on health and sickness, what, and how much we eat and drink, how much, and where we sleep, whether we exercise or not, &c. &c., than is generally supposed. A child is more cross and fretful, and therefore more depraved, when a little unwell, than when not so. Eating green fruit, therefore, or doing anything else to impair its health, induces this fretfulness, and therefore augments depravity. Similar illustrations innumerable, apply to adults—to the whole human family. And the way to reform men morally, is to reform them *physically*. But the principle is probably clear, and the inference most important.

Let me not be understood, however, to ascribe *all* sin to physical diseases. Volition also enters into the *composition of* sin. An act cannot be called *culpable* unless it was done *voluntarily*. This is a matter of *consciousness*. The *motive*, as well as the act committed, goes far towards rendering the doer criminal or innocent. We cannot feel really guilty for any act, however wrong in *itself*, when our intentions were right. Nor can we help feeling condemned for an act good in *itself*, but committed with wrong intentions. When we have injured others unintentionally, we may feel sorry, but we cannot feel *condemned*. Conscientiousness can act only in conjunction with the power of will.

Intellect, is also a necessary ingredient in accountability. An idiot cannot be morally accountable, for, by supposition, he has no intellect to guide his choice.

obeyed or broken. As, the greater any blessing, the greater the curse of its perversion, so the obedience or violation of the several laws, for both amount in fact to the same thing.

Not only does this doctrine of *proportion* exist between the importance of the several laws and the penalty of their infraction, and *vice versa* of their obedience, but there is something in the very character of the pain or pleasure, analogous to the nature of the law broken or obeyed. Thus the obedience or violation of the natural laws, bring physical happiness or suffering, while the violation or obedience of the mental or moral laws, brings mental or moral suffering or pleasure. The violation of the law of reason, induces error, and this error punishes us in a variety of ways, according to the nature of the error imbibed; and *vice versa* of correct reasoning. Obeying the law of friendship, induces pleasure in that department of our nature, and in all its dependencies, and *vice versa* of its infraction.

But this whole range of thought is condensed in this—the *self-acting* of the various laws. Every obedience to law *rewards itself*. Every violation of law *punishes* itself. *In the very act* of obedience consists the pleasure. *In and by* the transgression occurs the pain. Hence, the analogy between the two, on the one hand, and the pleasures of obedience, or the pains of its disobedience on the other. Hence, also, the *universality*, of the rewards and punishments.

This doctrine of the *self-acting* of all the laws of our being, shows *how* it is that we shall be punished, both here and hereafter. It repudiates the doctrine of a *literal* hell of fire and brimstone: we shall be as it were, *chained to ourselves*—chained to the *characters* we form here, and to their consequences. This will constitute all the hell we shall ever experience. Heaven *consists* in *doing right*, and *hell* in doing *wrong*. Both are *conditions*, rather than places. They are in us, and form a *part* of us; so that we need not wait for them hereafter. Not that Phrenology repudiates the doctrine of a heaven and a hell hereafter, but it shows what *constitutes* heaven, namely, *obedience to the laws of our being*, and what makes a hell, namely, the *violation* of these laws, both here and also hereafter.

Again, virtue and vice are *self-perpetuating* and *self-progressive*. The Phrenological doctrine of the increase of organs by exercise, and of their diminution by inaction, establishes this point beyond a doubt. As already shown, Phrenology establishes the doctrine of a future state of being, and that *to us*, *as us*—to us in our *own appropriate personality*; and as the same beings *then* that we are *now*; for the argument already shown to prove a future state of existence, when applied

and constitution of man ALONE—and *not* the doctrine or means of salvation by Christ. Though it teaches the doctrine of penitence and pardon, on which salvation by Christ is founded, yet it neither reveals a Savior, nor shows what we must do to be saved. The one specific object of Revelation, appears to me to be, to *reveal a Savior* and disclose the *means* of salvation, not to furnish a code of morals for the guidance of man's conduct. The fall of Adam and salvation by Christ, occurred *after* the *nature* of man was completed, and are *extraneous* to that nature; so that Phrenology, which unfolds the constitution and laws of man's nature, could not have any specific bearing on these points. The code of Phrenology was sealed before a Savior was needed, so that those doctrines connected with salvation, such as the doctrines of the *trinity*, *atonement*, *total* depravity, special divine influences, and kindred doctrines, are all left to be developed by revelation. For Phrenology to claim their revelation, would be plagiarism, and derogatory to the Bible, to reveal which is its main design. Whether Phrenology developes principles relative to the atonement of offences by a third person or not, I know not, but I believe that this also is left to be revealed by the Bible.

SECTION VI.

PENITENCE AND PARDON.

"Then came Peter to him and said, Lord how often shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but, until SEVENTY TIMES SEVEN."

In morals, the doctrine of penitence and pardon, is one of great importance—is even fundamental. It is also undecided. Christianity maintains, or rather is *based* in the doctrine of the forgiveness of sin, or of atonement and salvation by Christ. Infidelity scouts this doctrine on the ground that it directly contravenes every law of nature, and argues that the violation of every law of nature induces its own penalty, while its observance brings with it its own reward—that this doctrine of penitence and forgiveness shields the guilty from deserved punishment, allowing them to violate the inexorable laws of their being, and yet escape their penalties—and there is nothing in sorrow for sin at all calculated to ward off its fearful penalties—that if a man take arsenic

by a friend, whom he accordingly *challenged*. His friend apologized. "But what does your *apology* have to do with my wounded *honor*? Does your sorrow atone for your insult? No! Apology or no apology, I *will have satisfaction*!" If benevolence be large, it may stay the uplifted hand of vengeance, but the old grudge will still rankle in the breast. A cordial reconciliation is impossible, however humble and penitent the transgressor. But large conscientiousness fully and freely forgives, freely restores the guilty to confidence and affection, and even bestows increased favors upon him.

The doctrine of penitence and pardon then, so essential to the maintenance of Christianity, is proved by Phrenology to form a part and parcel of the nature of man, and to be consistent with that nature. True, Phrenology says nothing about forgiveness and salvation *by Christ*. It proves that the great *element* or *principle* of forgiveness is not only not inconsistent with the nature of man, but is actually engrafted upon that nature. It proves the *basis* or *ground work of* this Christian doctrine, and leaves it for the Bible to say *how* and *by whom* we are to be forgiven. Overthrow this doctrine of forgiveness, and Christianity is overthrown, and even razed from its very foundations; but establish it, and you thereby establish the fundamental basis of forgiveness by Christ. Phrenology, as already seen, proves this doctrine of forgiveness to be a function of conscientiousness, and to be engrafted in the nature of man, and then leaves it for the Bible to tell us how we are to be saved from the consequences of sin. Tell me, Christian, is this sufficiently plain and full for this timely and? Wilt thou be [illegible] kindly twin sister and thy handmaid? How ungrateful is the nineteenth century Christianity (falsely so called) to this twin sister out of doors!

[illegible] be understood to say that we can sin and not be punished *at all*. [illegible] the *full extent*. *In and by the very act* of transgression, we suffer. But that suffering often continues throughout this life. And, what is more, the natural tendency of sin is to *augment itself*. The penitent induces reform—always, necessarily, and thus both arrests the increase of the transgression, and consequently stays the penalty that would otherwise have occurred, as well as tends towards healing the wound already made.

This principle shows that it is our duty, our privilege, to forgive the penitent. Our fellow men wrong us, wrong others. At first we feel disposed to pursue them with the uplifted hand of punishment. But this principle stays that hand. It teaches us that to "err is human, to forgive, divine." "Let him that is without sin, cast the first stone."

made again to feel that he was a man, he reformed. But twit a Washingtonian with having been a drunkard, and you take the most effectual method possible to re-plunge him into that abyss of ruin from which he would otherwise have escaped. As great a reform is yet destined to be effected among the daughters of sin, as is now in progress among the inebriates. It cannot be that this whole class of unfortunates must perish. Benevolence will not permit it. Humanity, flushed with the triumphs she is now achieving for the intemperate, as well as in other departments of philanthropy, will not allow so numerous, so miserable a class of human beings, to perish in their sins. And in this greatest of works she will not be baffled. Success will even *increase* upon her. But, how—by what weapons—is she to achieve her conquests? By forgiveness. By *love*. Now, when a woman sins, be she ever so penitent, be it that her seducer is almost wholly in fault, as is almost always the case, be it even that she sinned under the most solemn promises of marriage, or by mock marriage, still, she is cast out of "genteel society." All the *respectables* point at her the finger of scorn. Even so-called Christians are foremost in her condemnation. Every friend forsakes her. All employment forsakes her. Though willing to earn her bread by any occupation however laborious, however menial, yet even that is taken from her. She must *starve*, or else live completely abandoned, however repulsive such a life. Noble, immortal Mrs. [illegible]! Last thou done by Amelia Norman. Beyond all praise, thy [illegible]! Worthy of all imitation, thy example! *And it will be followed.* It will rescue from hell thousands who must otherwise perish in utter misery! A worthy sister of the great apostle and martyr of moral reform! Go on. Persevere, ye sisters of moral reform. Teach men *practical* forgiveness. Rather *re-teach* them, for they once spoke upon precept, by parable after parable,* by example after example. Jesus Christ Jesus inculcate, enforce, command, his disciples [illegible] this pre-eminently Christian virtue. I long to see the Washingtonian movement extended to the moral reform cause. Wonders, will this forgiving principle work. Let its virtues be tried. Let this rarest of Christian virtues be cultivated. And immeasurably will the fruits thereof gladden mankind, as well as all the forgiving soul to

effects and practical workings. Its narrative. Hardly any thing interests the human mind more; it arouses, engages, persuades, instructs, or calls out all the faculties of the human mind more than narrative facts, experiences, stories, &c. And it is destined to teach even the learned many a lesson of human nature which metaphysics does not reveal.

* See Matthew xxi.

which this transmission is shown to appertain to the whole man, both mental and physical—to diseases of both body and mind—virtues and vices in [illegible] Now, in this doctrine is embodied all the original sin known to Phrenology, at most to man. Nor is this version of that doctrine repulsive to either reason or justice, for it is as right that children inherit the mental and moral virtues, vices, and capabilities of their parents as their lands and property. Payne, then, was too far [illegible] and those who declaim against this doctrine. The fundamental doctrine of Orthodoxy is therefore confirmed by Phrenology, and yet the doctrine is so modified by this its only true version as to be [illegible] to be readily admitted by all. Payne himself would have been *compelled* to admit, would cheerfully have admitted, both the doctrine itself and its verity, and even its *necessity*. The phrenological hereditary doctrine would have *compelled* him to eat his own words. It will *compel* assent to this Calvinistic doctrine as thus modified. Still, while it sustains the fundamental doctrine of Orthodoxy, it materially modifies it, so much so, that now it both [illegible] our assent and calls forth our admiration, whereas then it outraged both our justice and our reason. Thus does Phrenology harmonize even *orthodoxy and orthodoxy*, and that too in the very point in which they differ most widely and fundamentally. And in doing this, it has settled by natural consent many a minor point now contested. It will also essentially modify other orthodox doctrines besides this one point, thereby bringing all into the same (and that the right) [illegible] Similar remarks will be found to apply [illegible] A great [illegible] will Phrenology be found to be. But, while [illegible] the greatest and most fundamental [illegible] and particularly in the lesser [illegible]

[illegible] between the religion of the Bible, and that recognized by Phrenology, and those [illegible] the Bible, are [illegible] very [illegible] [illegible] as [illegible] the Bible, are continually and positively, the worship of God. So far as Phrenology is pointing out the existence of veneration and the [illegible] of its exercise, it is [illegible] impressions—[illegible] duty, our greatest [illegible] And the attributes of God as pointed out by Phrenology, have [illegible] with those contained especially in the New Testament, such as his benevolence, his justice, his wisdom, his paternity, his spirituality, his firmness, his sovereignty, &c. As the Bible requires us to *do good*, and represents *charity* as the greatest of the Christian virtues, and our great Exam-

O. S. FOWLER ON

TEMPERANCE,

FOUNDED ON

PHRENOLOGY AND PHYSIOLOGY:

OR,

THE LAWS OF LIFE,

AND THE

PRINCIPLES OF THE HUMAN CONSTITUTION,

AS DEVELOPED BY THE

SCIENCES OF PHRENOLOGY AND PHYSIOLOGY,

APPLIED TO

TOTAL ABSTINENCE

FROM ALL ALCOHOLIC AND INTOXICATING DRINKS

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST,

Editor of the American Phrenological Journal; and Author of "Phrenology Proved, Illustrated, and Applied," "Fowler's Practical Phrenology," and several other Phrenological Works

FOURTH EDITION, ENLARGED AND IMPROVED.

WITH SIX ENGRAVINGS.—By J. W. Pennell.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God."—St. Paul.

"Sana mens in corpore sano."—Ov.

NEW-YORK:

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1845.

In giving publicity to this Lecture, the Author is but yielding to the [illegible] general desire and request of the thousands who heard it. Said Dr. Green, of Watertown, N. Y., "It is worth all the temperance addresses I ever before heard." The Rev. Mr. Hewson, of Jackson, Mich., said: "We must have this in print. It is a fountain of the very best of temperance matter." The Rev. N. W. Fisher, in a letter, says of it: "The motives of Total Abstinence are drawn out in a powerful and highly practical manner, and its application to the cause of Temperance must be very good and great."

The [illegible] Physiology and Physiology [illegible] cannot but be interesting and useful to the general reader, and worthy of a perusal, while its temperance references, instead of being drawn from those hackneyed and sometimes ridiculous descriptions of the drunkard, which, even the veriest sot will take to himself, are founded upon the immutable principles of the human constitution, as beautifully and clearly unfolded by Physiology and Phrenology.

EXPLANATION OF THE DRAWINGS.

No. 1, Or the Temperate Man, represents a perfectly disciplined and respectable young man, with a cheerful, happy expression of countenance, and the aspect of contentment and enjoyment. Instead of being pale and emaciated or inflamed in appearance, his face, eyes, [illegible], and all the internal organs, indicate health and physical happiness. His [illegible] performs its legitimate functions [illegible] with energy and without pain, the [illegible] in vigorous action.

His [illegible] expression denotes [illegible], or the [illegible] of the moral and intellectual [illegible], in that [illegible] to [illegible] and moral.

No. 2, Or the Man of Moderate Drinking, [illegible] a [illegible] intelligence [illegible] only. He [illegible] a [illegible] (No. 21.) He [illegible] on by [illegible] and [illegible] of [illegible] in [illegible] of [illegible] grave. The wheels of life have been urged on with such tremendous velocity that they must soon suddenly give way, or else move

PHRENOLOGY *versus* INTEMPERANCE.

In presenting this subject, I shall first briefly explain some of those laws which govern the influences of the body upon the mind, and of the mind upon the body, showing what conditions of [illegible] and cause [illegible] of the other, secondly, point out the consequences or penalties attached to the violation of these laws, and, thirdly, show the effects of intoxicating drinks, of every kind and degree, upon the physical and thence upon the moral economy, showing these laws and the inducing their [illegible], first by powerfully stimulating the body, and thereby the nervous animal nature of man, and also we know the moral and intellectual powers, and, secondly, by [illegible].

Independently of its application to intemperance, its physiological and phrenological facts and principles will be found [illegible] interesting and [illegible].

PROPOSITION I.—*There exist reciprocal relations between the conditions of the body and the states of the mind, in influencing and being influenced by that of the other.* [illegible] *might* have been [illegible] entirely spiritual entity, without [illegible]. But the great [illegible] are evidently [illegible] nature being [illegible]. Hence we are [illegible] body so [illegible] phrenology [illegible] the conditions of each have [illegible] general [illegible] the [illegible] the other, [illegible] the other [illegible]. Hence [illegible] the [illegible] the mind [illegible] increases the [illegible] augments the [illegible], [illegible] hunger, fatigue, [illegible] the body [illegible] weaken them. [illegible] and a [illegible] character [illegible] the [illegible] of [illegible] degree, and [illegible] [illegible] *Physical* [illegible] [illegible] the [illegible] [illegible] with [illegible] bright [illegible] [illegible] power [illegible] affect the state of the [illegible] feeling [illegible] with [illegible] world. [illegible] *mind*; and [illegible] mental [illegible]. Some [illegible] experience [illegible] preparatory to the [illegible] effects. Certain kinds of food excite some of the animal passions, whilst others

[illegible]

marked, and all about equally balanced. Is there too much of the motive, there is power, yet but little action, so that the talents lie dormant. Does the vital-motive greatly predominate over the mental, though there may be *physical* power and enjoyment, there will be too little mental, too much grossness, coarseness and obtuseness of feeling, with too little of the intellectual and too much of the animal. But where the mental greatly preponderates, there will be too much mind for the body, too great sensitiveness, too much intensity of feeling, and that too exquisite, too much sentimentalism and refinement, with a tendency to precocity, which induces an early death.

These temperaments and their predominance may be aptly compared to the several parts of a steamboat. The vital is the wood, water, fire, steam and engine, which produce the propelling power, the motive is the hulk, the mental, the freight and passengers. When the vital predominates, it manufactures more steam, more vital energy, more impulse, more animality than the brain, nerves, and muscles can work off, which produces an overflowing of feeling and passion, a restlessness, a high pressure, and a liability to explode. The lion has a prodigious chest, and an amount of animal power almost beyond conception, with but a small brain. Hence with scarcely a hundredth part of his strength, but with well-developed brain and nerves, man can accomplish a thousand fold more. Does the nervous and muscular system greatly predominate, there is too much hulk, the person will move slowly and feel but little, enjoy only the coarse and grossly little, and if the mental is also weak, he is [illegible], a stranger to refinement and intellectual enjoyment, and having but few passengers, the boat of life will be too light freighted to [illegible] or to secure the great ends of existence, namely, intellectual and moral enjoyment. But where the mental greatly predominates, the vital is overridden, the energies of the system are drawn from the [illegible], nerves and muscles, and concentrated in the brain, which [illegible] the vital powers [illegible] the vital organs can manufacture [illegible]. The consequence is, which greatly augments the [illegible] death. The principle, which explains the [illegible] death of precocious children, cautions excessive parents [illegible] to press their children already, lest by increasing the [illegible] they thus bury them into an early grave. It is also illustrated by the old beau, the dyspeptic, the nervous, hectic [illegible]. A [illegible] and sedentary classes, and by the intellectual [illegible] of those who neglect mental culture. Consumptives [illegible] from chronic which [illegible] weak vital [illegible] have active brains. This dispositions of parents [illegible] the [illegible]. Apoplexy, gout, &c. are [illegible] the opposite extreme, and if [illegible] would but restore the lost balance between the temperaments they would save many patients whom they now lose. If mankind in general would only keep these temperaments equally balanced, if when they are becoming nervous, they would take more rest and think and feel less, when worn down with labor they would rest and read, when they have taken more food than exercise, they would restore the balance between the two, if, like Hezekiah, they would take the extreme opposite that which caused their disorder—which is only applying the prin-

[illegible]

[illegible]

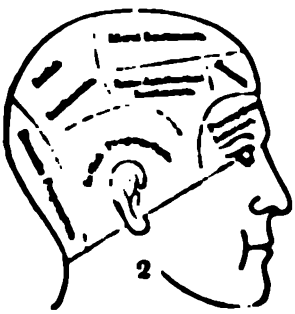
[illegible]

tates his identity and personality. Could you cut from him limb after limb, and one portion of his body after another, until the *whole* were cut away, he would be the same man still, *provided* his *mind* were left the same; but let insanity derange that *mind*, or let death separate it from the body, and he is not the same person. We feel that his lifeless *body* is not *himself*. It is our *minds*, our *moral capabilities*, our powers of thought and feeling, which constitute our very *essence* and *substance*, our personality and identity, flesh and blood being our *dwelling* only. Hence the exercise of mind is more fatiguing, more painful, more pleasurable than that of the body. "*Voluptas Animi major est quam corporis.*"

If, therefore, the effect of alcohol is good at all, it must be very good, if bad, bad in the very highest possible degree, and bad upon the very *essence* and *soul*, and centre of the man, because it storms the very *citadel* of our nature.

In two ways, therefore, first by the great amount of blood sent to the head, and secondly by its effects upon the nervous system in general, and the brain in particular, and especially upon the internal nervous tract, do alcoholic liquors irritate and stimulate the brain, and thereby the mental faculties, for, as already shown, to excite *either* is to excite the other.

PROPOSITION VIII.—*This extraordinary condensation of stimulus is* CONCENTRATED *upon the* BASE *of the brain, powerfully stimulating the merely* ANIMAL *propensities, whilst it weakens the moral and intellectual faculties.*—According to Phrenology, the organs of the animal propensities are located in the *base* of the brain, close to the body which they serve, and whose wants they supply, so that the intercommunication between the two is greatly facilitated by their juxtaposition, the conditions of each exerting a reciprocal influence upon the states of the other. But the *moral* organs, the higher, religious and God-like sentiments, have their location in the *upper* portion of the head, as far removed as possible from those influences which disturb the body, a wise provision this, whilst intellect is located in the forehead.



Again: the organs of the perceptive faculties, which acquire and retain knowledge, give the various kinds of memory, and bring man in contact with matter and its physical properties, are located around the eye, close to the body again, whilst the organs of reason, the noblest gift of God to man, occupy the highest portion of the forehead, being also far removed from the body.

Mark well the inference. Not only, as already shown, is there several hundred per cent more of the exhilaration produced by alcohol carried to the head than to any other portion of the system, but this stimulus is *concentrated* upon the *base* of the brain, or upon the organs of the *animal propensities*, thereby goading to the highest degree of inflamed and morbid action, the merely *animal* nature of man, but leaving his *moral* and *reasoning* powers far in the rear.

[illegible]

[illegible]

PROPOSITION 1.1 — *[illegible] were regarded* [illegible]

[illegible]

marked, and all about equally balanced. Is there too much of the motive, there is power, yet but little action, so that the talents lie dormant. Does the vital-motive greatly predominate over the mental, though there may be *physical* power and enjoyment, there will be too little mental, too much gross, coarse and obtuse sense of feeling, with too little of the intellectual and too much of the animal. But where the mental greatly preponderates, there will be too much mind for the body, too great sensitiveness, too much intensity of feeling, and that too exquisite, too much sentimentalism and refinement, with a tendency to precocity, which induces an early death.

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value [illegible]. Predominant [illegible] renders one fastidious, and too delicate and refined, whilst [illegible] to coarseness and vulgarity; but its fair [illegible] with the perfect, combining utility with beauty.

[illegible] power, which [illegible] the various kinds of memory and [illegible] predominance over his [illegible] and taster, he will be [illegible] of [illegible] from facts [illegible] the other hand, if the perceptives shall be reflective predominant, he will have a wretched memory, be unable to command [illegible] or bring his talents to bear [illegible] matters, be [illegible] abstract, [illegible] which is valueless, [illegible] will be [illegible] to [illegible] Bacon. But [illegible] intermingle with the latter work upon correct [illegible] conclusions. Bacon [illegible] developed great general talent, combined a well balanced and [illegible] mind, [illegible] Bacon [illegible] selective method [illegible] power, less, the [illegible] of [illegible] terms. This development notwithstanding [illegible] with the [illegible] mind, but [illegible] and moral [illegible] parts, whilst its [illegible] the [illegible] memory, the [illegible] views, and the fallacious [illegible] among mankind. This principle [illegible]

[illegible] to virtue. [illegible] and thus [illegible] cannot defend [illegible] the truth, [illegible] before the [illegible] higher mental [illegible] small, as is [illegible] with the some of [illegible] parents, proud [illegible] would shut [illegible] or [illegible] veneration, or [illegible] following [illegible]

We [illegible] for the [illegible] tends to weaken [illegible] of these [illegible] especially [illegible] range the [illegible]

PROPOSITION V.—*It [illegible] and [illegible] the [illegible]*—Upon [illegible] wood, or bring it in [illegible] and [illegible] Let the applied [illegible] every applied [illegible] Let us [illegible] and hence the [illegible] to quench the fire [illegible] There is something in the very nature of alcohol and the nerves, by which the former invariably irritates the

utes his identity and personality. Could you cut from him limb after limb, and one portion of his body after another, until the *whole* were cut away, he would be the same man still, *provided* his *mind* were left the same; but let insanity derange that *mind*, or let death separate it from the body, and he is not the same person. We feel that his lifeless *body* is not *himself*. It is our *minds*, our *moral capabilities*, our powers of thought and feeling, which constitute our very *essence* and *substance*, our personality and identity, flesh and blood being our *dwelling* only. Hence the exercise of mind is more fatiguing, more painful, more pleasurable than that of the body. "*Voluptas Animi major est quam corporis.*"

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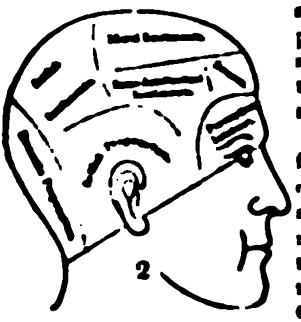

Again: the organs of the perceptive faculties, which acquire and retain knowledge, give the various kinds of memory, and bring man in contact with matter and its physical properties, are located around the eye, close to the body again, whilst the organs of reason, the noblest gift of God to man, occupy the highest portion of the forehead, being also far removed from the body.

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inflame this already predominant portion of his nature, and also to retard his advancement in virtue, intelligence and religion?

Thus far, then, is not a man, in a comparative point, but one large proposition, but it passes by some of these inferences, namely, "We do not believe in your Phrenology." I should not here enter into even a brief detail of its truth, nor exhibit of its facts, but refer the reader to works on the subject. But, this first proposition, which forms the key-stone of this essay, is, on reasoning thought, manifest, that the state of the body is as the state of the animal organs, that, therefore, whatever irritates or stimulates the former, thereby proportionally inflames the latter, is a general fact, a consistent law of our nature so palpable and so universally [illegible] that every person, in the [illegible] field," cannot but see and admit its truth. The following [illegible] well known facts are only a few of the tens of thousands which might be adduced to prove and illustrate it.

A child [illegible] not increase Benevolence or Conscientiousness, but it [illegible] weakens them, whilst it greatly augments the contrary and destructive and selfish feelings. Let your child be a little [illegible], [illegible], and he will be peevish, cross and petulent, and fret at every little thing, and that without cause, Causality and Conscientiousness being inactive. Nothing pleases but every thing irritates him. The same is true of dyspepsia and indigestion, and in persons prone to in poor health. They find fault with everything, are ingrateful, and are easily in their anger, [illegible] of the [illegible] and the weakest state of the moral and intellectual organs. Why do not discussions increase our *Amativeness*, our [illegible], our [illegible], our reasoning powers, &c.? Because [illegible] to the *animal* organs in the base of the brain. But [illegible] that his physical powers [illegible] and passions and desires that are [illegible] and [illegible], while the moral and reasoning powers are [illegible]. And the best [illegible] returning health is his more [illegible]. Vain [illegible], [illegible] and [illegible] dispositions, &c.

[illegible] with [illegible] principle. The extremities are [illegible], the [illegible] decrease, the animal [illegible] increase. [illegible] love, appetite, anger, [illegible] before the moral [illegible] intellectual [illegible]. Witnesses, also, in an [illegible] the lower part of the base of the brain, are [illegible]. In [illegible] persons often [illegible] of language and memory, [illegible] the body, [illegible] far [illegible] of reason, [illegible] *Destructiveness*, [illegible] of [illegible] *after* the [illegible], which [illegible] in the [illegible] of pain, [illegible].

The [illegible] *Amativeness*, *Philoprogenitiveness* [illegible] are [illegible] "Action" [illegible] by the vigorous [illegible] of the animal propensities, which are [illegible] in young persons than in old, only because their *bodies* are more vigorous.

of wife and child, before very strong; next his anger, before any warmable, [illegible] whilst he was [illegible] sound intellect, [illegible] animal nature. He [illegible] his reason, [illegible] of [illegible] facts must be [illegible] incontrovertible [illegible] as a law of [illegible] the proposition under discussion [illegible] that [illegible] proportionately [illegible] of man, and that in [illegible] direction, [illegible] weakens the memory [illegible] the moral [illegible]. Beyond all dispute and controversy, [illegible] law of [illegible] law, from which there is no appeal, and in the [illegible] which, no exception. Whoever violates it, [illegible] the [illegible].

[illegible] and powerful and inevitable, that [illegible] of every kind and degree, by stimulants the [illegible] powerful [illegible] the moral nature of man and [illegible] moral [illegible] power [illegible] the very [illegible] which [illegible] [illegible] when [illegible] [illegible] [illegible]

And if this is the fact of virtuous, modest *woman*, what is the fact of *less* virtuous *man?*"

The drinker's (not drunkard's) combative or contending propensity, is also unduly excited. So combustible is his anger, that he takes fire at every little thing, and more hard feelings, broils, fights and duels are engendered by ardent spirit, than by all other causes united. Who ever saw men fight unless they were excited by liquor? or who ever saw men in liquor, who were not easily angered, and "all fit for a fight?" Byron says that stimulants always rendered him "savage and suspicious."

Alcoholic drinks also stimulate Destructiveness, or the bitter, hating, revengeful feeling; and hence drinkers will curse their wives and children one minute, and beat them the next. More murders are caused by the stimulating influences of ardent spirit, than by all other causes combined. Let the calendars of crime testify on this point. Hence, also, intoxicated men not only rail, curse, break, destroy, vociferate, and threaten vengeance more than when they are not intoxicated, but it is then that any old grudge, otherwise long since buried, is raked up, and dire vengeance sought and obtained, and generally a human being can screw up his Destructiveness to the sticking point of murder, and screw down his Benevolence and Conscientiousness below the remonstrating point, *only*, or at least most effectually, by ardent spirit.

It is the excessive exercise of the animal propensities which subjects criminals to the penalties of violated civil law. It is mainly by *drinkers* that our courts are supported. Let our intelligent lawyers, let our judges, sheriffs, justices, &c. &c. answer the question, "Does not most, if not nearly all of your criminal business have its origin in drinking?" But in case alcoholic drinks did *not* excite the merely *animal* passions, or in case they *equally* stimulated the moral faculties, or especially if they stimulated the moral sentiments *only*, the state of things would be reversed, and drinking would render mankind more virtuous instead of most vicious.

This principle explains the fact that alcohol often renders a good man a real common nuisance. So long as the moral and intellectual organs predom[illegible] [illegible] If duly governed, the [illegible] When the two are [illegible] and the animal not stimulated [illegible] and thus renders [illegible] It is much worse the converse [illegible] virtuous, because [illegible] more [illegible] than the [illegible]

This principle explains the fact that the [illegible] of drinking *grog* with a friend, instead of drinking [illegible] any thing else. As

* It [illegible] [illegible] women [illegible] and therefore render [illegible] among men.

Having clearly shown that alcoholic drinks produce vice by stimulating our merely *animal*, and weakening our higher, nobler powers, we reverse the principle, and observe that they cause vice and misery, secondly, by paralyzing these organs. These drinks produce vice, first, by inflaming Amativeness and producing licentiousness, and secondly, by deadening conjugal and parental love, thus unfitting him for discharging his obligations to his family, and leaving them a prey to the ungoverned fury of his Combativeness and Destructiveness, besides destroying all the enjoyments growing out of the healthful exercise of the domestic feelings. Accordingly, the *moderate* drinker forsakes the virtuous and delightful fire-side for the bar-room, while the *drunkard* inhumanly beats or murders his wife and children.

The *moderate* drinker's Combativeness and Destructiveness are stimulated to fighting and revenge, while those of the *drunkard* are so deadened that he will not and cannot take the part of his family, nor even of himself, so that a little boy may impose on him with impunity. He has no moral courage, and is so irresolute that he can overcome no obstacle, and effect no difficult object. The *moderate* drinker's Acquisitiveness is over-stimulated, and he is for driving a bargain, yet his intellectual organs being weakened, he gets cheated, or else a few glasses make him as rich as Crœsus, whilst the *drunkard's* love of property is gone. Hence he has no industry, no economy, no forethought to lay up for to-morrow's wants, and thus squanders his all for liquor, even to the bread out of his children's mouths, and the clothes from his wife's back. This principle explains how it is that alcoholic drinks always scatter their devotees' property to the winds.

Whilst they inflame the moderate drinker's self-esteem and love of approbation, producing boasting, bragging, haughtiness, swaggering, a self-conceited egotism, &c., they eventually annul all sense of character, all self-respect, and all regard for his reputation, which constitute the strongest incentives to virtuous and praiseworthy actions, as well as restraints upon vice and self-degradation. At first, he is mortified beyond description if even intoxicated, afterwards he cares not a farthing for his credit nor his word, for his honor nor anything said for or against him or his family, is dead to shame, destitute of dignity and manly feeling, and associates with those to whom he would before have scorned even to speak.

Again: these organs of ambition always combine with the other organs that are most active. Combined with Conscientiousness, they give the highest regard for *moral* character, and for correct motives; with intellect, a desire for reputation, for learning and talents; with Ideality, for good taste, good manners, &c.; but combined with Combativeness, for being the best wrestler, the best fighter, &c.; with the other animal propensities, for being first in their indulgence. Hence, as already seen, since alcohol weakens the higher organs but stimulates the *animal* propensities, and also the ambition, the two combining render him emulous of being the most licentious, the greatest fighter, or wrestler, or drinker, or swearer, the most vulgar, &c.; but never of being good or great.

In Easton, Md., in Jan. 1848, the author saw two young men vie with each other, as to who could drink the most grog, no very uncommon

ment. That the action of every organ produces a kind of pleasure, is a phrenological principle. Mankind always prefer the kind of enjoyment which harmonizes with their organs. He [illegible] Mr. M. prefers the [illegible] formed by alcohol, which we [illegible] to be merely animal, we infer that [illegible] man's mind has multiplied and increased [illegible] the latter upon the ruins of the former, [illegible] drunkenness [illegible] I therefore venture the [illegible] that the moral feelings predominate over the animal; that the [illegible] organization, amply developed here, [illegible] low [illegible] weaker moral [illegible] his [illegible]

When [illegible] light of [illegible] room of [illegible] will [illegible]

[illegible] tion. [illegible] so [illegible] less [illegible] more [illegible] but [illegible] has [illegible] ally [illegible] bodily [illegible]

[illegible] more [illegible] in the [illegible] fe [illegible] U [illegible] re [illegible] al [illegible] has [illegible]

[illegible] that [illegible] and [illegible] re [illegible] [illegible] [illegible]

of wife and child, before very strong; next his anger, before ungovernable, [illegible] next, whilst he was sound intellect, [illegible] of his animal nature. He [illegible] his reason to the [illegible]. [illegible] of analogous facts might be [illegible] incontrovertibly [illegible], as a law of our nature, the proposition under discussion, namely, that whatever stimulates the body, thereby proportionally excites the merely animal nature of man, and that in a vicious direction, whatever weakens the body, thereby weakens the memory in [illegible] and also the moral [illegible]. Beyond all dispute and controversy, there is a law of our nature, and a law, too, from which there is no appeal, and in the [illegible] which, no variation. Whoever violates it, must [illegible] the [illegible].

The inference then becomes obvious and powerful and *inevitable*, that all stimulants, whatever of every kind and degree, by stimulating the *body*, thereby powerfully excite merely the *animal* nature of man, and weaken the moral and intellectual powers, the very conditions which constitute a man. [illegible] the animal organs [illegible] when [illegible] than they are. No [illegible] can any [illegible] without proportionally [illegible] weakening the moral and intellectual, and only [illegible] the [illegible] of his nature, [illegible] he can [illegible] not be harmed." We [illegible] will any [illegible] such [illegible] as this. As soon as [illegible] the water [illegible] the [illegible] produce [illegible] ity, and [illegible] Nor is there any [illegible] [illegible] its [illegible] of [illegible] [illegible] [illegible]

And if this is the fact of virtuous, modest *woman*, what is the fact of *less* virtuous *men?*"

The drinker's—not drunkard's—combative or contending propensity, is also unduly excited. So combustible is his anger, that he takes fire at every little thing, and more hard feelings, broils, fights and duels are engendered by ardent spirit, than by all other causes united. Who ever saw men fight unless they were excited by liquor? or who ever saw men in liquor, who were not easily angered, and "all fit for a fight?" Byron says that stimulants always rendered him "savage and suspicious."

Alcoholic drinks also stimulate Destructiveness, or the bitter, hating, revengeful feeling; and hence drinkers will curse their wives and children one minute, and beat them the next. More murders are caused by the stimulating influences of ardent spirit, than by all other causes combined. Let the calendars of crime testify on this point. Hence, also, intoxicated men not only rail, curse, break, destroy, vociferate, and threaten vengeance more than when they are not intoxicated, but it is then that any old grudge, otherwise long since buried, is raked up, and dire vengeance sought and obtained, and generally a human being can screw up his Destructiveness to the sticking point of murder, and screw down his Benevolence and Conscientiousness below the remonstrating point, *only*, or at least most effectually, by ardent spirit.

It is the excessive exercise of the animal propensities which subjects criminals to the penalties of violated civil law. It is mainly by *drinkers* that our courts are supported. Let our intelligent lawyers, let our judges, sheriffs, justices, &c. &c. answer the question, "Does not most, if not nearly all of your criminal business have its origin in drinking?" But in case alcoholic drinks did *not* excite the merely *animal* passions, or in case they *equally* stimulated the moral faculties, or especially if they stimulated the moral sentiments *only*, this state of things would be reversed, and drinking would render mankind more virtuous instead of more vicious.

This principle explains the fact that alcohol often renders a good man a real demon incarnate. So long as the moral and intellectual organs predominate, [illegible] animal propensities are vigorous. If duly governed, the more the better, for they are free. When the two are about equal, with the moral in ascendancy, and the animal not stimulated, [illegible] the animal is subject to the moral, and thus rendered morally good and strongly virtuous. But mark well the converse: it may [illegible] a good person, [illegible] animal [illegible] because [illegible] moral and intellectual [illegible] more than the [illegible]

This general principle explains the [illegible] of drinking *grog* with a friend, instead of drinking, or doing any thing else. As

* [illegible] women of delicate feelings [illegible] balls or parties [illegible] the [illegible] poetry or [illegible] My wife [illegible] women [illegible] to drink, and thereby render this most permanent hated unpopular among men.

Having clearly shown that alcoholic drinks produce vice by stimulating our merely *animal*, and weakening our higher, nobler powers, we reverse the principle, and observe that they cause vice and misery, secondly, by paralyzing these organs. These drinks produce vice, first, by inflaming Amativeness and producing licentiousness, and secondly, by deadening conjugal and parental love, thus unfitting him for discharging his obligations to his family, and leaving them a prey to the ungoverned fury of his Combativeness and Destructiveness, besides destroying all the enjoyments growing out of the healthful exercise of the domestic feelings. Accordingly, the *moderate* drinker forsakes the virtuous and delightful fireside for the bar-room, while the *drunkard* inhumanly beats or murders his wife and children.

The *moderate* drinker's Combativeness and Destructiveness are stimulated to fighting and revenge, while those of the *drunkard* are so deadened that he will not and cannot take the part of his family, nor even of himself, so that a little boy may insult and kick him with impunity. He has no moral courage, and is so irresolute that he can overcome no obstacle, and effect no laudable object. The *moderate* drinker's Acquisitiveness is over-stimulated, and he is for driving a bargain, yet his intellectual organs being weakened, he gets cheated, or else his glasses make him as rich as Croesus, whilst the *drunkard's* love of property is gone. Hence he has no industry, no economy, no forethought to lay up for to-morrow's wants, and thus squanders his all for liquor, even to the spread out of his children's rags, and thus robs them in the wife's back. This gives, by experience, Acquisitiveness a strong desire to rob their drunken parents to the wife.

While they [illegible] the moderate drinker's self-esteem and love of approbation, [illegible] swaggering, a self-[illegible] Acquisitiveness [illegible] character, all [illegible] the strongest [illegible] as well as [illegible] Without, he [illegible] and drunkard [illegible] not him or [illegible] and [illegible] and [illegible] with those [illegible] have [illegible] even to spare.

[illegible] with the other organs [illegible] Combined with Combativeness, they give the highest [illegible] and [illegible] with Ideality, [illegible] good [illegible] Acquisitiveness, but combined with Combativeness, [illegible] Acquisitiveness, with the other [illegible] Hence, so already [illegible] the [illegible] organs [illegible] and [illegible] Acquisitiveness [illegible] wrestler [illegible] Acquisitiveness [illegible] of being good [illegible]

In [illegible], Mich., on Jan. 1, 1840, the writer saw two young men vie with each other, as to who could drink the most grog, no very uncommon

ment. That the action of every organ produces its kind of pleasure, is a phrenological principle. Mankind always prefer the kind of enjoyment which harmonizes with their organs. Hence, as Mr. M. prefers the [illegible] formed by alcohol, which we [illegible] to be merely animal, we infer that [illegible] animal [illegible] over his intellectual or moral [illegible], [illegible] the latter upon the altar of [illegible] strong drink, [illegible] I therefore venture the [illegible] that his [illegible] predominates over the moral; that he [illegible], simply developed [illegible], and rather low [illegible], which [illegible] weaker moral [illegible]. The principle [illegible] power to his [illegible] works, [illegible] preachers [illegible]."

When [illegible] light of [illegible], the [illegible] of [illegible] will [illegible].

[illegible] tion. [illegible] so [illegible] less [illegible] more [illegible], but [illegible] has [illegible] these [illegible] essentially [illegible] wholly [illegible].

[illegible] are *less* [illegible] in the [illegible] fies [illegible] from [illegible] respect [illegible] all [illegible] has [illegible].

[illegible] that the [illegible] and [illegible] re- [illegible] other [illegible] every [illegible] system [illegible] that [illegible] more [illegible].

* [illegible] W. [illegible] at [illegible] these [illegible] his [illegible] and [illegible] these [illegible] them."

[illegible] misery that exist: of misery to drinkers, of misery to their families, and to all in any way connected with them. Thus alcohol *lights the taper of life* AT BOTH ENDS.

3. The principle is universally conceded and [illegible] in [illegible] medical [illegible] [illegible] [illegible]

Are you innocent? If not, what is your crime? Ask the bereaved wives [illegible] of your victims. Ask your own consciences what you *are* by what you do, or at least *help* do? Now God has established a universal, an invariable, and an *inevitable* connection between the manufacturing and drinking of alcohol, on the one hand, and the knocking of the poor's pressure and the shortening of humanity on the other, precisely the same connection which we have supposed between your firing at the door and shooting down the men. Now put these and that together and draw your own conclusions. True, you fire at the door, but your every shot penetrates the very vitals of drunkards. There is indeed a marking the cold steel and the very vitals of the [illegible] and widows, but it is the naked steel of *truth*, sharpened by the laws of nature, and thrust home by the strong arm of *fact* and [illegible].

Now, rather you begin to shutter, and to parry these terrible results. But [illegible] the place for evasion. [illegible] change [illegible] every [illegible] from [illegible] every [illegible] and [illegible] not [illegible] is there not a real connection between [illegible] and [illegible]? Incontrovertibly. Does not the [illegible] of the [illegible] of the [illegible]? As [illegible] cause and [illegible]? Does [illegible] from [illegible] law? Does [illegible] the [illegible] and [illegible] normal [illegible] Now [illegible] the nerves? As [illegible] Does [illegible] As [illegible] ? [illegible] red per [illegible] to the [illegible] ly large [illegible] the [illegible] an [illegible] and [illegible] of [illegible] ! [illegible] ? [illegible] ? [illegible] ? [illegible] [illegible] ? [illegible] [illegible] and [illegible] [illegible] [illegible]

PROPOSITION X.—*Such are the physical relations existing between parents and their offspring, that the drinking propensity of the former is little, if not almost certain, to be transmitted to the latter.*—But for the existence of some laws of relation in accordance with which the qualities of the parents are transmitted to their children, the latter would be as [illegible] to resemble a tree, or a stone, as their parents. But in accordance with these laws, "like begets like," "each after its kind." There are family forms, family talents and family tastes and dispositions, and last, not least, family forms of the head and face [illegible].

Both phrenology and physiology fully establish the assertion, that not only the great forms of the body, but also certain forms of the head or certain phrenological developments, and of course the accompanying qualities of mind, are transmitted from generation to generation. Thus, whole families, from the great grandsire of all, down through all the branches of the descendants, will be overrunned of money, or pride, or eminently talented, or ambitious, or mathematical, or mechanical, or [illegible], as the case may be. Hence the proverb, "*like mother, like daughter*."

[illegible] to establish this proposition with its several applications, which involve the most powerful of all motives for total abstinence, would require more time and space than we can bestow here. This principle is understood, and successfully applied in perpetuating the shape, qualities and [illegible] of our [illegible]. It is, [illegible], only in a still greater degree, [illegible] of the greater number of [illegible] compounded, [illegible]. This motive [illegible].

Fourth.—It [illegible] Not [illegible] to their [illegible] but also the [illegible] *transmitted*. It [illegible] of the [illegible] A[illegible], that of [illegible] the [illegible] Hartford, N. Y., [illegible] the [illegible] of [illegible] be [illegible]

[illegible] that [illegible] of N[illegible] to [illegible] The [illegible] children. Now [illegible] the

Entered according to Act of Congress, in the year 1844, by O. S. Fowler, in the Clerk's Office of the District Court of Massachusetts.

TIGHT-LACING,

OR THE EVILS OF

COMPRESSING THE ORGANS OF ANIMAL LIFE.

ILLUSTRATED BY CUTS.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST.

Editor of the American Phrenological Journal, and Author of Phrenology Proved, Illustrated and Applied, Fowler's Works, &c. &c.

"Natural Waists or no Wives."

O S & L N FOWLER, 131 NASSAU STREET, NEW YORK.

THE self-induced evils under which mankind groan, are many and distressing. Of these, some are imposed by intemperance, and others by poverty, sickness, and the artificial state of society in which we live; but all are brought upon man *by himself*. But the great proportion of them are inflicted by the tyrant goddess FASHION, of which TIGHT LACING is one of the most painful and injurious. For the last ten years, the author has taken a bold and public stand against these evils, especially the latter. In his work on Matrimony, he censured this wicked practice in terms of unqualified disapprobation, even though fully aware that its sale would be materially injured thereby. He has since had the unspeakable satisfaction of knowing that these brief but pungent remarks, have led to the formation of *Anti-Lacing Societies*, and been a rallying point for the friends of "natural waists or no wives." With the view of extending his usefulness in this department, and doing what he can to render a practice which is as great an evil as intemperance ever was, and greater than that vice now is, as disgraceful as it is fashionable and pernicious, he has determined to devote the following pages *exclusively* to a practical exposition of the evils of this fashion, and thereby do what he can to induce young men not to require this self-immolation at the hands of woman, and induce the latter to abandon a practice so destructive of their own happiness and so detrimental to posterity.

To render the evils of tight-lacing still more plain and forcible, cuts have been introduced, representing both the natural position and full development of the vital organs, and also their cramped state and dislocated position.

[illegible] misery that exist; of misery to drinkers, of misery to their families, and to all in any way connected with them. Thus alcohol *lights the taper of life* AT BOTH ENDS.

3. The principle is universally conceded and enforced in all our medical [illegible] the violent exercise of the [illegible] is not only a sworn enemy to [illegible] and mental [illegible] but also shortens the duration of the [illegible]. [illegible] the animal passions to an unknown extent, and [illegible] powers [illegible] is plain and forcible [illegible] the [illegible] of man.

4. *Distilleries consume the means of life* by wasting the means of [illegible]. A bushel of grain [illegible] delightful [illegible] with love. By [illegible] distillery or [illegible] study, of true [illegible] *well* [illegible]

[illegible] more grain than [illegible] the number of human beings, [illegible] drinkers, and [illegible] the [illegible] and [illegible] to [illegible]

[illegible] are [illegible] New York [illegible] of the [illegible] of [illegible] seen [illegible] to say [illegible] in [illegible] at all.

[illegible] the [illegible] of [illegible] the [illegible] of [illegible] the [illegible] per day. [illegible] of [illegible] of the [illegible] of

* [illegible] Fair [illegible] This was the result of a chemical analysis.

Are you innocent? If not, what is your crime? Ask the bereaved wives and children of your victims. Ask your own consciences what you *are* by what you *do*, or at least *help* do? Now God has established a universal, an invariable, and an *inevitable* connection between the manufacturing and drinking of alcoholic stimulants on the one hand, and the kindling of the animal passions and the shortening of human life on the other, precisely the same connection which we have supposed between your firing at the drunkard and shooting down the men. Now put this and that together and draw your own conclusions. True, you fire at the *dollar*, but your every shot penetrates the very vitals of drinkers. This is indeed thrusting the cold steel into the very vitals of the manufacturers and venders, but it is the naked steel of *truth*, sharpened by the laws of nature, and thrust home by the strong arm of *fact* and *reason*.

No wonder you begin to flutter, and to parry these terrible results. But this is not the place for evasion. Go back with me and scrutinize as closely as you please, every proposition and inference made, every principle advanced; and if you can overthrow any of them, then, but not otherwise, may you cast your murderous interposition. 1. Is there not a fixed connection between the states of mind and body? Unquestionably. Do not the states of the body reciprocally affect those of the mind? 2. Are not these relations governed by invariable laws of cause and effect? Indisputably so. 3. Does not alcohol oppose throw from law of God, and thus incur suffering, hence the penalty of violated law? 4. Does it not, in its natural, or, if you prefer, supernatural, effects, happiness, consist in the harmonious exercise of all our faculties, with the moral predominant, and also, and with it, may, on the contrary, in the exercise of the animal passions, in opposition to the dictates of moral and intellectual? No, same mind [illegible] question. 5. Does not alcohol power and stimulate the nerves? Apply it internally to the exposed nerves, on blood. 6. Does it not remove stimulating properties after it is taken into the blood? As well may we say that fire does not burn. 7. Is there not a very [illegible] hundred per cent more of blood, and thus of the powerful stimulus, carried to the brain, than excluding the *mind*, than is carried to any other, [illegible] large portion of the system? Ask physiologists, or observe [illegible] alcoholic drinks do not excite the *mind* and *feelings* [illegible] than they do the muscles. 8. Does not alcohol [illegible] then hence the *animal propensities*, and weaken [illegible] intellectual powers, thus reversing the natural order of [illegible] and so on, misery of the worst kind, [illegible] of our being? Let us [illegible] drunkenness, [illegible] 9. Does [illegible] shortening the [illegible] system? [illegible] Ask [illegible] Every [illegible] inference [illegible] that you are perpetrating [illegible] according

PROPOSITION X.—*Such are the physical relations existing between parents and their offspring, that the drinking propensity of the former is liable, if not almost certain, to be transmitted to the latter.*—But for the existence of *some* laws of relation in accordance with which the qualities of the parents are transmitted to their children, the latter would be as liable to resemble any of the brutes, or a tree, or stone, as their parents. But in accordance with these laws, "like begets like," "each after its kind." There are family faces and family forms of the body, family talents and family tastes and dispositions, and last, not least, family forms of the head and also appetites.

Both phrenology and physiology fully establish the assertion, that not only different forms of the body, but also certain forms of the head or certain phrenological developments, and of course the accompanying qualities of mind, are transmitted from generation to generation. Thus, whose ancestors, from the great grandsire of all, down through all the branches of his descendants, will be over-fond of money, or proud, or eminently talented, or ambitious, or mathematical, or mechanical, or musical, as the case may be. Hence the proverb, "*like mother, like daughter.*"

Fully to establish this proposition and its several applications, which involve the most powerful of all motives for total abstinence, would require more time and space than we can here spare. This principle is understood, and successfully applied to perfecting the shape, qualities and dispositions of animals. It applies equally to men, only in a still greater degree, because of the greater number of qualities to be compounded, and the far greater value of the improvement effected. This motive bears with prodigious force upon this subject in four ways.

First.—By the direct descent of the drinking propensity. 1. Not only do the phrenological developments of parents descend to their children, but with them the corresponding mental qualities, but also their peculiar *forms of manifestation*. Hence, if the appetite of the father [illegible] ardent spirit, [illegible], &c., that of the son will [illegible] the same [illegible]. The [illegible] Dr. K. [illegible] Hope, N. Y., [illegible] through a [illegible] the [illegible] of the [illegible] be [illegible]

[illegible] that [illegible] of New [illegible] to [illegible] "The [illegible] in [illegible] of the [illegible] Now [illegible]

Entered according to Act of Congress, in the year 1844, by O. S. Fowler, in the Clerk's Office of the District Court of Massachusetts.

TIGHT-LACING,

OR THE EVILS OF

COMPRESSING THE ORGANS OF ANIMAL LIFE.

ILLUSTRATED BY CUTS.

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To render the evils of tight-lacing still more plain and forcible, cuts have been introduced, representing both the natural position and full development of the vital organs, and also their cramped state and dislocated position.

and hence, is most active in childhood and youth, when these *functions* are [illegible] Life is also extinguished sooner by a blow on the [illegible] than on any other part, the head not excepted, and the [illegible] remains liquid, all showing that these internal organs are the first and last and centre of animal life. All aged, all [illegible] to possess amply developed chests [illegible] to have narrow chests. [illegible] to have large waists, for, without [illegible] they cannot live to [illegible] of hale, [illegible] expensive, the [illegible] but those who [illegible] disease, as [illegible] invalids, will be found to be [illegible] all around the waist, and [illegible] are most when are afflicted with [illegible] weakness, palpitation of the heart, [illegible] diseases. The *cause* of these diseases [illegible] and their *indications* are a narrow chest and [illegible] the same, in proportion to the development [illegible] to the fullness of the waist and expansion [illegible] health and strength of constitution. Show me [illegible] waist, and I will show you a delicate, sickly [illegible] apparatus, and circulation be [illegible] the feelings [illegible] and life prolonged. Were [illegible] known of it under-[illegible] the [illegible] perfectly wretched. [illegible] *wrong*. [illegible] I would *live* long.

[illegible] The [illegible] supply of [illegible] the nature and [illegible] of [illegible] through [illegible] breath, or [illegible] the [illegible] as we [illegible] tion, [illegible] the [illegible] the [illegible] ing [illegible] per [illegible] any [illegible] ity [illegible]

[illegible] the [illegible] the [illegible] the [illegible] the [illegible] breath. Let the heart send the blood, [illegible] and rushing through all parts of the system, even to the ends of the fingers

when food lies long in the stomach without being digested, it ferments, that is, [illegible] and [illegible] generates a [illegible] of corruption, which, entering the blood, carries [illegible] to all portions of the system, escapes [illegible] through the lungs and by insensible perspiration. [illegible] good food, and that perfectly digested [illegible] imperfect, of rendering it [illegible] powerful [illegible]

The blood [illegible] pulsation, propels the blood along the arteries, which [illegible] and [illegible] they become too small to be seen [illegible] Thus [illegible] still more minute [illegible] the most powerful optical instruments [illegible] to the eye, so minutely small and numerous are the [illegible] tubes. Indeed, the finest point that can be made cannot be inserted in the [illegible] without penetrating them. It is in these [illegible] that the blood expends its life-giving energies. It then passes into veins. But by the time, it becomes charged with carbon, [illegible] and [illegible] is totally changed, which [illegible] when [illegible] This carbon is a [illegible] which gives it a [illegible] color. The [illegible] of this carbon by respiration, is one of the offices of the lungs. When, however, respiration is impeded, the air [illegible] by a [illegible] or whalebone, [illegible] to return with the blood, to circulate throughout the system, to embrute [illegible], to destroy life.

Stop the action of the stomach by withholding nutrition, and how soon human [illegible]. Suspend the functions of the lungs by withholding air, and how [illegible] and yet in that prolongation in which either of these [illegible] that prolongation is life [illegible] and death [illegible]. The [illegible] of the action of the lungs and stomach [illegible] and respiration [illegible] life. This [illegible] the [illegible] of the lungs. I [illegible] of these organs, [illegible] the effects produced by [illegible] or rather, from [illegible] They are not exaggerated [illegible] as meeting [illegible] the chest [illegible] the stress. [illegible] females who [illegible] whose ribs have been made to approximate by tight lacing. The distance from the lower [illegible] is only one in A and three-fourths [illegible] a THIRD [illegible]

The [illegible] natural [illegible] average [illegible] with the amount usually inspired by a tight laced lady [illegible] of [illegible] of the natural powers [illegible] and yet [illegible] only about [illegible] the other half being dead [illegible] and while they live besides the [illegible] by hastening death.

Again: Notice the process of breathing in yourself, and when unrestrained, you will see a full, free expansion and contraction of the ribs.

you that the wasp-like waist is in itself more beautiful than the waist given by nature? Think you that girting the waist can improve the beauty of the works of *God!* How would Venus de Medicis look with a little pent up waist? As well pinch up or destroy any other portion of the system, and then call it *handsome!* Nature is always beautiful, nature *distorted*, always homely. Look at the same woman, or upon two women, alike except that the waist of the one shall be distorted and her motions cramped by corsets, and the other free, her motions natural, easy and graceful, and then tell me if a naturally full waist rendered small artificially, is not a *deformity!*

No 3. No 4.

But, this is but a small part of the reason why lacing renders a woman homely. Can a *poor, scrawny, pale-faced, spare-featured, ghastly-looking* woman, possibly be handsome? Beauty is *always* accompanied by a plump person, and a ruddy cheek. But sickness always impairs the beauty, and death, by rendering the cheeks sunken and the looks haggard, destroys true beauty. And for this reason. A full cheek and a plump person indicate *health*; and this, a full supply of that animal vigor on which life and happiness depend. Now, lacing impairs the health, and diminishes the action of the lungs and stomach. This enfeebles vitality and invites death, and *thus* effaces beauty. Beauty cannot exist without health and a fresh countenance, and they cannot exist with tight-lacing. Lacing diminishes both the size and the vigor of the whole vital apparatus, and this causes the cheeks to fall in. (See the principle on which this depends explained in the Phrenological Almanac for 1845, Art 1.) But, vigor of lungs and stomach both fill out and also redden the cheeks, and hence promote beauty. But tight-lacing has been shown to destroy both. One reason why marriage impairs the beauty, is because it impairs the health. But not to dwell. I take the broad ground—a ground supported by both observation and science—that no woman *having an artificial waist can be handsome*. Tight-lacing would make Venus herself homely—will make *any* woman homely, tame and uninteresting, by making her thin, spare, scrawny, and haggard in appearance. I wish this point were fully understood. It alone would break up lacing.

But this is not all, nor even the worst. Tight-lacing *diseases* the lungs, as well as retards their action. By a glance at these positions, as seen in Cut No. 1, the corsets so compress their entire lower section, as almost completely to prevent action. Now who does not know that this inaction is a most powerful promoter of disease. Action is heaven, so

thereby disturbing the brain, is self-evident; and this principle fully *establishes* and clearly *explains the* fact that tight-lacing produces *mental derangement*.

Tight-lacing not only diminishes the blood, but also retards its circulation. How *can* a hindered, fainting heart give to a strong, healthy pulse-beat when thus cramped up and hindered? how send the blood to the extremities, and force it through all the almost infinitely minute and ramified vessels of the body? It *cannot*; and even if it could, the blood would be stagnated in its course, especially to and from the lower limbs, so that the feet must necessarily be cold, (universally regarded as one of the most *painful* and *dangerous* of diseases,) and the muscles used in walking, become exhausted. Whoever knew tight-laced women to speak of walking much? How soon do they get out of breath, (because the lungs will not admit air enough to vitalize the blood,) and become fatigued? (because these muscles used in walking, become exhausted for want of well arterialized blood.) No! *lazy* ladies are good enough to *ride*, and that on the softest cushioned and most easy-moving carriages. Take care, dress! be careful, or you will put them in two! for such *fragile* ware breaks in two *very easily in the middle*.

To be productive of health or physical or moral happiness, the circulation must be *uniform*; and everything which tends either to retard the circulation as a whole, or to move to the extremities some parts more and others less than of other portions, will be proportionately *ruinous*. Medical men have not appreciated the importance of equality, or *proportion* of circulation in the different parts. The absence of this uniformity in the circulation is one of the main causes of disease, and restoring it will cure most diseases. A moment's reflection and a little observation will convince every one of the importance of this principle, and of how fearfully it is violated by tight-lacing.

A Prussian physician, in a letter to a lady on the effect of wearing corsets, has the following remarks: "I anticipated the hippo-pound when the arteries of the fair creation were stopped by stays, or filled with clothed waist and tiered whalebone. The constitution of our females must be excellent to withstand in any tolerable degree, the influence of the corset, eight hours every day. Neither animal could survive: Take the hounds off, and encase his entire with hoop-petticoats, put a cask upon them beneath him, and gird the whole with a bed-cord, and demand of him labor. He would labor indeed, but it would be for breath."

The second great function of life affected by tight-lacing, is the NERVOUS SYSTEM AND BRAIN: that portion of the body called into action in the mind, feeling and exercise of bodily sensation—that part of the body for which all others were made, and which *lives* and *is*, and which constitutes the most exalted function of our nature, as well as the chief source of our happiness. All our pleasures are connected by its instrument, the mind, and are connected with its healthy action; while every pain, every expression of anguish, every expression of thought, would be the appropriate product of its anomalous action. Nor is it *possible* for these organs to be unhealthy or inactive, or inflamed, or in any way to depart from their healthy action, without causing pain, and in just that proportion in which they depart therefrom. Those in whom this department of their organization either greatly predominates, or becomes diseased or inflamed, will generally have cold

and hence, is most active in childhood and youth, when these *functions* are the most vigorous. Life is also extinguished sooner by a blow on the [illegible] than any other part, the head not excepted, and the [illegible] of coagulating, remains liquid, all showing that these internal organs are the [illegible] and centre of animal life. All aged, all [illegible] to possess amply developed chests [illegible] and shortened functions, to have narrow chests. [illegible] to have large waists, for, [illegible] thereby, they cannot live to [illegible] chests. [illegible] and of hale, [illegible] large, ample, and expansive; [illegible] but those who [illegible] and invalids, will be found to be [illegible] small around the waist, and [illegible] are most who are afflicted with [illegible] weakness, palpitation of the heart, [illegible] diseases. The *cause* of these diseases [illegible] and their *indications* are a narrow chest and [illegible] the same, in proportion to the development [illegible] to the fullness of the waist and expansion [illegible] health and strength of constitution. Show me [illegible] waist, and I will show you a delicate, sickly [illegible] apparatus, and circulation be [illegible] the feelings languid and [illegible] and life prolonged. Were [illegible] I know of for undermining the [illegible] perfectly wretched, I would *cramp* [illegible] I would *lace* him.

[illegible] Deprive the stomach of its required supply of food [illegible] die [illegible] the nature and function of [illegible] the stomach, as well as of furnishing [illegible] Another [illegible] breath, or [illegible] with [illegible] gases, or to the [illegible] chest [illegible] large, as [illegible] or for respiration, [illegible] the [illegible] cold [illegible] dwelling [illegible] any [illegible] for [illegible] vitality [illegible]

[illegible] the [illegible] from breath [illegible] Let the heart send the blood, [illegible] and rushing through all parts of the system, even to the ends of the fingers

when food lies long in the stomach without being digested, it ferments, that is, [illegible] and engenders a putrefaction and eruption, which, entering the blood, [illegible] to the parts of the system, [illegible] through the lungs and by insensible perspiration. Hence the [illegible] of having good food, and that perfectly digested [illegible] of restoring it to its powers [illegible]

The heart [illegible] propels the blood along the arteries, which [illegible] they become too small to be [illegible] The [illegible] into smaller and more minute [illegible] the most powerful optical instruments [illegible] to their formation, so minutely small and numerous are their ramifications. Indeed the finest point that can be made cannot be inserted in the [illegible] without penetrating them. It is in these [illegible] that the blood expends its life-giving energies. It then passes [illegible] veins. But, by the time, it becomes [illegible] which [illegible] conquered, which [illegible] is [illegible]. This carbon it is which gives it its red colour, [illegible] respect. [illegible] of this carbon by respiration, [illegible] the office of the lungs. When, however, respiration is impeded [illegible] or whalebone, [illegible] the lungs are compelled to return with the blood, [illegible] to the system, to embitter vitality, to destroy life.

Stop the action of the stomach by withholding nutrition, and how soon human life ceases. Suppose the functions of the lungs be withholding [illegible] and how [illegible] in that proportion in which [illegible] that proportion is [illegible] and death [illegible]. [illegible] the action of the lungs [illegible] and respiration [illegible] life. This [illegible] the [illegible] the exchange I. [illegible] of these organs, [illegible] the effects produced by compressing [illegible] from life or rather, from [illegible] They are not exaggerated [illegible] as meeting [illegible] the chest [illegible] Probably to females who read [illegible] ribs have been made to [illegible] The distance from the lower end [illegible] only one inch and three quarters [illegible] THIRD [illegible]

The [illegible] natural [illegible] which the [illegible] usually [illegible] of [illegible] the natural powers [illegible] and are therefore only about [illegible] the other half being [illegible] and when they [illegible] the [illegible] be hastening death.

Again. Note the process of breathing in yourself; and when unrestrained, you will see a full, free expansion and contraction of the ribs.

you that the wasp-like waist is in itself more beautiful than the waist given by nature? Think you that putting the waist can improve the beauty of the waist? *Good!* How would Venus de Medicis look with a little pent up waist? As well pinch up or destroy any other portion of the system, and then call it *handsome!* Nature is always beautiful, nature *distorted*, always homely. Look at the same woman, or upon two women, alike except that the waist of the one shall be distorted and her motions cramped by corsets, and the other free, her motions natural, easy and graceful, and then tell me if a [illegible] waist rendered small little [illegible] is not a *deformity*?

But this is but a small part of the reason why lacing renders a woman homely. [illegible] a pale sickly complexion, *pale faced, sparrow-footed, sharp-looking* [illegible] handsome? Beauty is always accompanied by a plump person and a ruddy cheek. But [illegible] impair the beauty [illegible] the cheeks [illegible] haggard [illegible] Not for this reason. [illegible] cheek and a plump person [illegible] beauty, and [illegible] health, and [illegible] with [illegible] and [illegible] with tight-lacing. [illegible] the whole [illegible] the principle on [illegible] Act 1. [illegible] *seldom* [illegible] But [illegible] has been [illegible] impair the beauty, so [illegible] But [illegible] I have the broad [illegible] that no [illegible] *be handsome*. Tight-lacing would [illegible] and [illegible] and [illegible] in [illegible] would [illegible]

But [illegible] the waist. Tight-lacing [illegible] the lungs [illegible] the [illegible] in their position, as seen in Cut No. 1, the corsets so compress their entire lower portion as almost completely to prevent action. Now who does not know that this inaction is a most powerful promoter of disease. Action is known to

therefore disording the brain, is self-evident, and this principle fully *establishes* and clearly *explains the* fact that tight-lacing produces *mental derangement*.

Tight-lacing not only diseases the blood, but also retards its circulation. How can a hard-ridged, labouring heart give full, strong, healthy pulsations when thus cramped up and hard-ridged? how send the blood to the extremities, and force it through all the almost infinitely minute and ramified vessels of the body? It *cannot*; and even if it could, the blood would be forced into the extremities, especially to and from the lower limbs, so that the feet must necessarily be cold, conversely regarded as one of the most painful consequences of tight-lacing, and the muscles used in walking, be enfeebled. Who ever knew tight-laced women complain of walking much? How soon they get out of breath, (because the lungs will not admit air enough to vitalize the blood,) and become fatigued? (because there must be need in walking, become exhausted from the absence of well arterialized blood). No *laced* ladies are good enough to *ride*, and that on the most easy constructed and most easy running carriages. Take care, drivers, how you jolt them in turning corners, for such *frail* ware breaks in the *middle*.

To the production of health or physical enjoyment and happiness, the circulation must be *uniform*, and everything which tends either to retard the circulation in some parts or to force it in some parts more and others less than that of other parts, must be proportionally *injurious*. Medical men have not appreciated the importance of equality, or *proportion* of circulation in the different parts. The absence of this uniformity is the cause of the many cases of disease, and rest assured, it is productive of disease. After some reflection and a little observation, you will see every one of the particulars of this principle, and how wonderfully it is violated by tight-lacing.

A [illegible] in a letter [illegible] on the effect of tight-lacing correspondent [illegible] remarks. I have opened the bodies of young women when the first period of their menstruation was expected, but never have I found what I expected to find. The constitution of our female [illegible] to wait and in some instances to grow, the [illegible] Not one animal could survive [illegible] with hoop-petticoats, [illegible] with a bed-cord, and [illegible] He would [illegible] that it would be for breath.

The [illegible] great function of the affection in tight-lacing, is the Nervous System and Brain. [illegible] portion of the body called [illegible] action in the [illegible] and even [illegible] tight sensation—that part [illegible] and [illegible] and [illegible] and, and wh[illegible] the [illegible] Among [illegible] by its [illegible] heart [illegible] Nor is it [illegible] or inflammation [illegible] part from their [illegible] without cause [illegible] proportion in which they depart therefrom. Those in whom this department of their organization either greatly predominates, or becomes diseased or inflamed, will generally have cold

in justice to my work, in justice to tight-lacers, and in justice to those who may marry small waists, I would gladly do it. One thing is certain, I do not do it to gain popularity, for I know it will injure (at least for a few years) the popularity and sale of this work. I introduce it because *it ought to go in*—it *ought to be* KNOWN that it may be guarded against. Who does not know that the compression of any part produces *inflammation?* Who does not know that, *therefore*, tight-lacing around the waist keeps the blood *from* returning freely to the heart, and *retains* it in the bowels and neighboring organs, and thereby *inflames all the organs of the abdomen*, which thereby EXCITES AMATIVE DESIRES? Away goes this book into the fire! "Shame! shame on the man who writes this!" exclaims Miss Fastidious Small-Waist "The man who wrote that, ought to be tarred and feathered." Granted; and then what shall be done to the woman who *laces tight?* If it be improper for a man to *allude* to this *effect* of lacing, what is it for a woman to *cause* and *experience* it? Let me tell you, Miss Fastidious, that the less you say about this, the better; because I have TRUTH on my side, and because it is high time that *men who wish virtuous wives knew it*, so that they may *avoid* those who have *inflamed* and exhausted this element of their nature. It is also high time that virtuous woman should *blush for very shame* to be seen laced tight, just as she *should* blush to be caught indulging impure desires.

I know, indeed, that I have now appealed to the most powerful motive possible—to that of woman's *modesty;* and therefore I make this appeal *because* it is thus powerful. I wish to make women *ashamed* to lace tight, and *this will do it*. No woman who reads this will dare be seen laced tight, because she *knows* it to be true, both from experience and from physiology My *object* in this allusion is, to break up this most pernicious fashion, and I think this one suggestion alone, if generally known, would do it Many physiologists know this fact, but dare not *mention* it. The Lord forgive those *extra* modest authors who dare not speak the TRUTH for fear of offending fastidious ears, and losing reputation Let it be remembered that a marked change is now coming over American ladies. They are known throughout Christendom for their false modesty; but the better classes are beginning to lay down their squeamishness. A few lessons in Physiology will break it down in all whose opinions are valuable—the rest will do well to remember that "*Evil is to him who evil* THINKS,"—but that "To the PURE, ALL things are pure" A few years will see whatever odium may be attached to this allusion, converted into commendation At all events, I *dare* tell the truth, and am independent of consequences

I will add, that this explains the fact that tight-lacers so easily *get in love*. The *fact* is indisputable, and the reason obvious. Tight-lacing disorders the nervous system, and thus inflames the *base of* the brain, which necessarily excites the organ of Amativeness, situated at the lowest point in the base of the brain, and therefore the more readily affected by whatever disorders the body In his work on *Education*, p 94, and also in that on Temperance, p 13, the author has *demonstrated* the principle, that *whatever* stimulates the body or irritates the nervous system, thereby *necessarily* excites the *base of* the brain in a pre-eminent degree. It is a settled principle of physiology, that *nothing* can stimulate or morbidly excite the body without setting on fire the animal propensities. Tight-lacing does certainly do this. And so Amativeness is

even by *Christian* mothers—by the daughters of Zion, the followers of the Lamb! Yea, more—These infanticides, *with their victims actually on*, are admitted into the sanctuary of the Most High God, and even to the communion table of the saints! And pious, multitudinous ministers, either do not know that consecrating these murderesses, or, knowing it, do not open their mouths, but administer the sacrament to infanticides and to those who, while partaking of the emblems of their dying Saviour, are—*in the very act*—of committing *infanticide*, and slow, but effectual *suicide*! Nor is there any sin in America in Christian mothers committing these things, whereas missionaries must be sent to China and Bombay to prevent *their* committing these very same crimes, though by a process as much less horrible, as to be killed outright by one fell blow, is less painful than to be *gradually* starved and strangled, till a lingering and therefore a most horrid death, gives relief.

I appeal to every patriot, to every Christian, to every physiologist, to raise their voice with mine in the extirpation of this great sin of tight-lacing. Let the finger of scorn be pointed at every tight-laced woman, and let small waists be shunned, rather than admired, as wives and mothers. The practice is disgraceful, is immoral, is *murderous*; for it is gradual *suicide*, and almost certain *infanticide*. It is *worse* than infanticide—for, to entail a diseased body and mind upon offspring, in addition to causing their premature death, is a crime of the *deepest dye* [illegible]

[illegible] difference between seeing the seeds of disease [illegible] and knowing the child outright? The [illegible] the mere of the [illegible] so horrible [illegible] sudden [illegible] *natural*?—[illegible] Nature; [illegible] that [illegible] Remember [illegible] the [illegible] many [illegible] down [illegible] in case [illegible] their [illegible] a burden of mere misery and [illegible] wretched life that I live [illegible] wish to break the heart of your husbands and friends by your premature death and have your own souls pierced through with [illegible] anguish by the death of your children. It was well to die [illegible] and to die fearfully before your time—if you wish every [illegible] that were yet to think, [illegible] wicked that woman [illegible] would exchange the [illegible] of health for the pictures of laced [illegible] and the plump and full chest and form of unlaced health, for the pale, wrinkled, haggard, sunken, and almost ghastly look of all who lace—then buy corset after corset, and lace tighter and tighter, and still tighter, and keep laced night and day till

very denial convicts them. Tight-lacers would fain make us believe that [illegible]

[illegible] consequent upon tight [illegible] these appeals.

[illegible] I appeal to raise your [illegible] their labourers [illegible] lest your [illegible] days, and [illegible] in your [illegible] shun tight [illegible]

[illegible] I appeal to [illegible] requiring that [illegible] Where [illegible] Or do you [illegible] girting herself to [illegible] perpetuating? Or [illegible] you [illegible] Or [illegible] your motive [illegible] rigor [illegible] Even [illegible] no [illegible] struc-tion [illegible]

[illegible] I appeal [illegible] away [illegible] W[illegible] sible [illegible]

[illegible] W[illegible]

[illegible] W[illegible]

[illegible] W[